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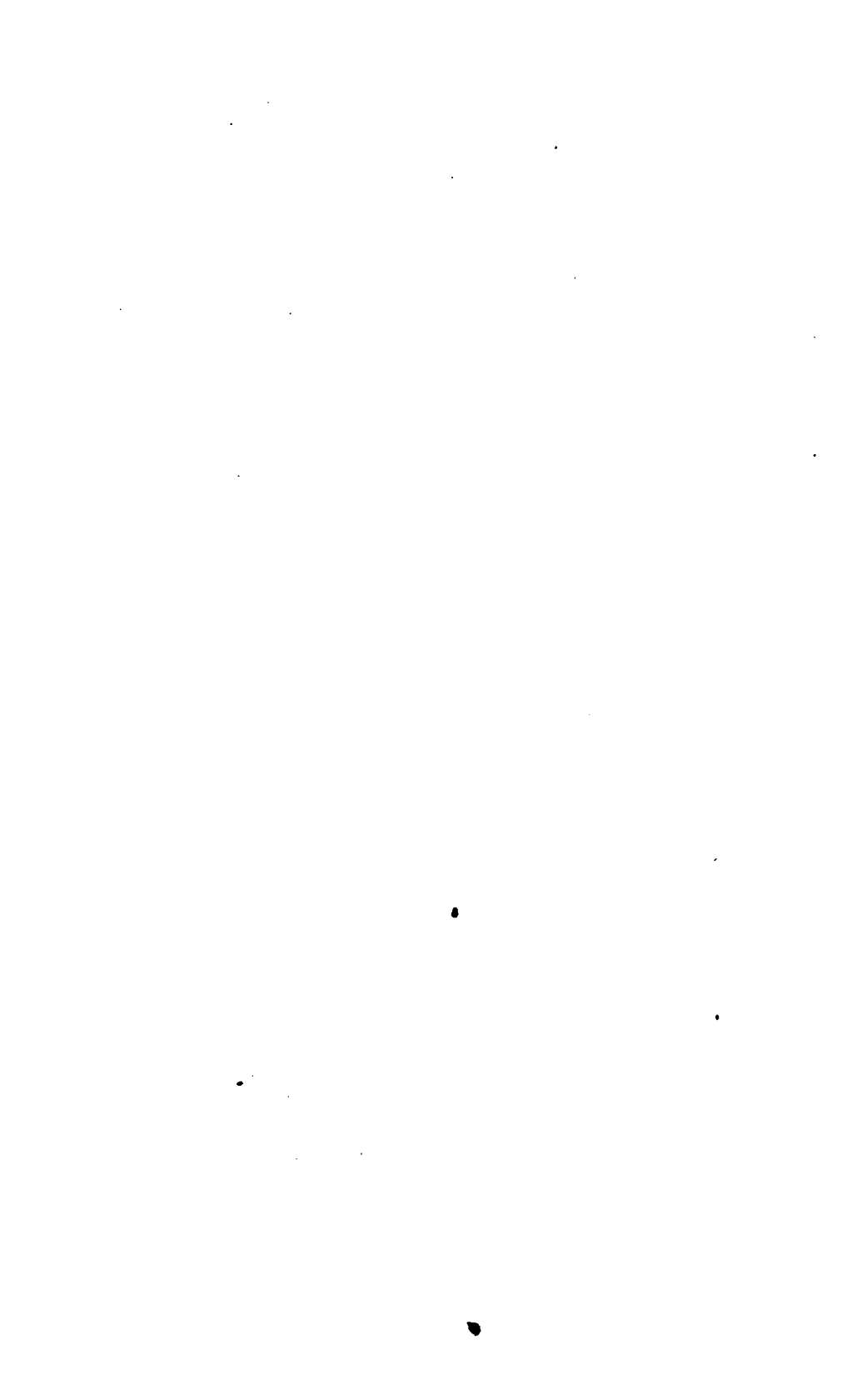












**GRAMMAR**  
**OF**  
**THE GREEK LANGUAGE,**

**FOR THE USE OF**  
**HIGH SCHOOLS AND COLLEGES.**

**BY**  
**DR. RAPHAEL KÜHNER,**  
**CONRECTOR OF THE LYCEUM, HANOVER.**

**TRANSLATED FROM THE GERMAN**

**BY**  
**B. B. EDWARDS,**  
**PROFESSOR IN THE THEOLOGICAL SEMINARY, AND**  
**S. H. TAYLOR,**  
**PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER.**

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**LONDON:**  
**WILEY AND PUTNAM.**  
**1844.**



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mar, by John H. Millard, of St. John's College, Cambridge, has been published in England. The Exercises, which are omitted in Mr. Millard's translation, will be retained in the translation of the *third* edition, which the editors of the present volume will prepare as early as practicable.

7. Xenophontis de Socrate Commentarii, 1841.
8. Elementargrammatik der Lateinischen Sprache, 1842. 2d Aufl. 1843.
9. Vorschule zur Erlernung der Lat. Sprache, 1842.
10. Schulgrammatik der Lat. Spr. nebst eingereihten Deutsch. Uebersetzungsaufgaben, 1842. "School Grammar of the Latin Language, with a Series of Exercises for Translation."

From the above statements, it will be seen, that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles, and a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural

classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then reārranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, and on the difference between the usage of the Participle



and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as a work on Metre, translated by Profs. Beck and Felton, is now in press. It was the intention of the translators to subjoin some remarks on the Pronunciation of Greek, and on the Accents, together with a short system of Prosody, but the fear of enlarging the volume too much led them to abandon the design.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used, viz. Kühner's edition of the *Memorabilia*; Weiske and Tauchnitz's editions of the other works of Xenophon; Schäfer and Tauchnitz's editions of Herodotus; Becker and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The references to sections in the grammar itself, as well as those in the *Indexes*, have also been verified.

The small enclosed figures on the right of the section-marks, refer to the sections in the first edition of the grammar.

In conclusion, the translators would acknowledge with gratitude, the encouragement and aid which they have received from several gentlemen. Especial obligations are due to PROFESSOR FELTON of Harvard University, to whom a large portion of the manuscript, including the whole of the *Syntax*, was read. His accurate knowledge both of the Greek and German languages, and his experience as an instructor, enabled him to suggest many valuable corrections and improvements.

If the Grammar shall prove to be an acceptable present to the Public, much credit will be due to the enterprising publishers, who have spared no pains or expense in regard to the typography, and the entire external appearance of the volume.

*Andover, June 1, 1844.*

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ABBREVIATIONS.—Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isae. *Isaeus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crilo*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, OC. *Oedipus Coloneus*, OR. *Oedipus Rcz.*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agcsilaus*, R. Equ. *R. Equestris*.

# GREEK GRAMMAR.

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## DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic and Attic. The Æolic prevailed in Boeotia, Thessaly and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by hardness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The Older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but knew how, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language—a peculiar and definite poetic language, called the Epic or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the Later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.



4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The Older is used by Thucydides, b. 472 B. C., the tragic poets, Æschylus, died 456 B. C., Sophocles, b. 497 B. C., d. 405 B. C., Euripides, b. 480 B. C., and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C. The Middle Attic is used by Plato, b. 430 B. C., and Xenophon, b. 447 B. C. The Later Attic is employed by the orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common or Hellenic language, *ἡ κοινή* or *Ἑλληνικὴ διάλεκτος*. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

# ETYMOLOGY.

## CHAPTER I.

### SOUNDS OF THE LANGUAGE.

#### SECTION I.

#### Letters and Sounds of the Language.

##### § 1. *Alphabet.*

(1.)

The Alphabet of the Greek language consists of the following twenty-four letters:

FORM.		SOUND.		NAME.
<i>A</i>	<i>α</i>	<i>a</i>	<i>Άλφα</i>	Alpha
<i>B</i>	<i>β</i>	<i>b</i>	<i>Βῆτα</i>	Beta
<i>Γ</i>	<i>γ</i>	<i>g</i>	<i>Γάμμα</i>	Gamma
<i>Δ</i>	<i>δ</i>	<i>d</i>	<i>Δέλτα</i>	Delta
<i>E</i>	<i>ε</i>	<i>e short</i>	<i>Έ ψιλόν</i>	Epsilon
<i>Z</i>	<i>ζ</i>	<i>z</i>	<i>Ζῆτα</i>	Zeta
<i>H</i>	<i>η</i>	<i>e long</i>	<i>Ήτα</i>	Eta
<i>Θ</i>	<i>θ</i>	<i>th</i>	<i>Θῆτα</i>	Theta
<i>I</i>	<i>ι</i>	<i>i</i>	<i>Ίωτα</i>	Iota
<i>K</i>	<i>κ</i>	<i>k</i>	<i>Κάππα</i>	Kappa
<i>Λ</i>	<i>λ</i>	<i>l</i>	<i>Λάμβδα</i>	Lambda
<i>M</i>	<i>μ</i>	<i>m</i>	<i>Μῦ</i>	Mu
<i>N</i>	<i>ν</i>	<i>n</i>	<i>Νῦ</i>	Nu
<i>Ξ</i>	<i>ξ</i>	<i>x</i>	<i>Ξι</i>	Xi
<i>O</i>	<i>ο</i>	<i>o short</i>	<i>Ό μικρόν</i>	Omikron
<i>Π</i>	<i>π</i>	<i>p</i>	<i>Πι</i>	Pi
<i>P</i>	<i>ρ</i>	<i>r</i>	<i>Ρῶ</i>	Rho
<i>Σ</i>	<i>σ ς</i>	<i>s</i>	<i>Σίγμα</i>	Sigma
<i>T</i>	<i>τ</i>	<i>t</i>	<i>Ταῦ</i>	Tau
<i>Υ</i>	<i>υ</i>	<i>u</i>	<i>Έ ψιλόν</i>	Upsilon
<i>Φ</i>	<i>φ</i>	<i>ph</i>	<i>Φι</i>	Phi
<i>X</i>	<i>χ</i>	<i>ch</i>	<i>Χι</i>	Chi
<i>Ψ</i>	<i>ψ</i>	<i>ps</i>	<i>Ψι</i>	Psi
<i>Ω</i>	<i>ω</i>	<i>o long</i>	<i>Ό μέγα</i>	Oméga.

REMARK 1. Sigma  $\sigma$  takes at the end of a word the form  $\varsigma$ , e. g. *σεισμός*. This small  $\varsigma$  may also be used in the middle of compound words, if the first part of the compound consists of a word ending with Sigma, e. g. *προσφέρω* or *προσφέρειν*, *δυογενής* or *δυογενής*.

REM. 2. When  $\sigma$  and  $\tau$  come together, both letters may be expressed by one character,  $\varsigma$ , Sti or Stigma.

## § 2. *Sound of the Letters.* (2.)

The sound of the letters is indicated by the Roman characters opposite. The following things only need be noted:

$\gamma$  before the Palatals\* (§ 5.)  $\gamma$ ,  $\kappa$ ,  $\chi$ ,  $\xi$ , where it is used instead of the nasal  $\nu$  (§ 19, 3.), is sounded as *ng* in *angel*, *ἄγγελος*, Lat. *angelus*, *Ἀγχίσις*, Anchises, *συγκοπή*, syncope, *λάρυγξ*, larynx.

$\zeta$  is sounded like *ds* or a soft *z*.

$\theta$  is the English *th*.

$\sigma\chi$  never form one sound, like the German *sch*, but are always pronounced separately, like the Latin, e. g. *Ἀισχύλος* = *Ais-chylos*; so in Lat. *Aeschylus* = *Aes-chylus*.

$\tau\iota$  is sounded like *ti*, without a hissing sound, as *Γαλατία*; it is never sounded like the Lat. *ti* before a vowel, e. g. *Galatia* = *Galashia*.

## § 3. *Articulation of the Sounds.* (3.)

1. The sounds of language are articulate or organic, i. e. such as preserve a definite form by means of the organs of speech. Hence by the articulation, or organization of sounds, is to be understood the forming of the voice by the organs of speech, so as to express sounds of a determinate kind. The organs of speech, in addition to the cavity of the mouth, are the throat, the tongue and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest are Consonants.

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\* *Gutturals* in German, as the Germans pronounce these letters in the throat.—TA.

§ 4. *Vowels.*

(4)

1. The principal vowels are, *ι, α, υ*, which may be short or long.

The subordinate vowels are, *ε* and *ο*, which are always short,  
*η* and *ω*, which are always long.

The *ε* is intermediate between *ι* and *α*, the *ο* between *α* and *υ*;  
*η* and *ω* are produced by lengthening *ε* and *ο*. The short vowels are indicated by *υ*, the long by *—*, e. g. *ἄ, ᾱ*. The marks, *υ*, show that the vowel may be either short or long, e. g. *ᾱ*.

2. When two vowels are so combined with each other, that they form but one sound, namely, a mixed sound, this sound is called a diphthong.

3. The Greek diphthongs originate from the union of the vowels, *α, ε, ο, υ, η, ω*, with the vowels *ι* and *υ*, thus,

<i>α + ι</i> or <i>υ = αι, αυ</i> ,	pronounced <i>αι, ου</i> as in <i>λαῖν</i> , <i>αἶψ</i> , <i>ραῦς</i>
<i>ε + ι</i> or <i>υ = ει, ευ</i> ,	" <i>ει, ου</i> , <i>δαιμός</i> , <i>ἔπλευσα</i>
<i>ο + ι</i> or <i>υ = οι, ου</i> ,	" <i>οι, ου</i> as in <i>οὐρ</i> , <i>κοινός</i> , <i>οὐρανός</i>
<i>υ + ι = υι</i> ,	" <i>υι</i> , nearly like <i>wy</i> , <i>μῦια</i>
<i>η + υ = ηυ</i> ,	" <i>ου</i> as in <i>you</i> , <i>ηυξον</i>
<i>ω + υ = ωυ</i> ,	" <i>ου</i> , like <i>ou</i> in <i>sound</i> , or Germ. <i>öu</i> , <i>ωὔτος</i> , Ionic only.

Here belong the three improper diphthongs, *α, η, φ*,—i. e. *ᾱ + ι, η + ι, ω + ι*,—e. g. *αἰσχρᾱ, κέρη, τῆ, τῷ*.

REMARK 1. The pronunciation above given is that proposed by Erasmus in the 16th century. That defended by Reuchlin in the same century, and which accords with the modern Greek pronunciation, sounds *η, υ, αι, ου* like *e*, *αι* like *e* in *met*; *αυ, ευ, ηυ, ωυ*, are intermediate between *af* and *av*, *ef* and *ev*, *if* and *iv*, *of* and *ov*. It cannot be determined with certainty how the ancient Greeks pronounced these diphthongs; yet the Erasmusian pronunciation seems to be nearer the truth than the Reuchlinian.\* The

\* For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "*α* and *ε* are pronounced like *a* in *father*; after the sound *I* (*ι, η, αι, αι, υ, υι*) it is pronounced like *a* in *peculiarity*. *αι* like *a*. *αυ, ευ, ηυ, ωυ*, before a vowel, a liquid, or a middle mute (*β γ δ*) are pronounced like *av, ev, eev, ov*, respectively; in all other cases, like *af, ef, eef, of*. *β* like *v*. *γ* before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*; in all other cases it is guttural, like the German *g* in *Tag*. *γγ* and *γκ* like *ng* in *strongest*. *γξ* like *nz*. *γχ* like *ng-h*, nearly. *δ* like *th* in *that*. *ε* like *e* in *fellow*, nearly. *αι* like *a*. *ευ*, see *av*. *ζ* like *z*. *η* and *η* like *i*. *ηυ*, see *av*. *θ* like *th* in *thin*. *ι* like *i* in *machine*. *κ* like *k*. *λ* like *l*; before the sound *I*, like *ll* in *William*. *μ* like *m*. *μπ* like *mb*, as *ἐμπροσθεν* pro-

following examples will show how the Romans sounded these diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *ε*, *υι* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

<i>Φαῖδρος</i> , Phaedrus,	<i>Εὐρος</i> , Eurus,	<i>Θρᾶκες</i> , Thraces,
<i>Γλαῦκος</i> , Glaucus,	<i>Βοιωτία</i> , Boeotia,	<i>Θεῖσσα</i> , Thressa,
<i>Νῆλος</i> , Nilus,	<i>Μούσα</i> , Mûsa,	<i>τραγῳδός</i> , trageodus.
<i>Λυκῆον</i> , Lycæum,	<i>Εἰλειθυία</i> , lithyia,	

In words adopted later, the Romans expressed *ω* like *ο*, as *ὦδῆ*, *ode*. The diphthongs *αη*, *ηη*, *ωη*, do not differ in pronunciation from the simple vowels *α*, *η*, *ω*, yet the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 2. Where *uncial*, i. e. capital, letters are used, the Iota subscript of *αη*, *ηη*, *ωη*, is placed in a line with the vowels, e. g. *ΤΩΙ ΚΑΛΩΙ* = *τῷ καλῷ*, *τῷ Αἰδῇ*, but *ᾄδῃ*.

REM. 3. *Ου* is numbered among the diphthongs on account of the combination of two vowels.

REM. 4. When two vowels, which, according to the rule, form a diphthong, should be pronounced separately, it is indicated by two points, called *diæresis*, placed over the second vowel, i. e. g. *αἰδοῖς*, for *αἰδοῖς*, *δοῖς*, *ἄνθρωπος*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over, as *αἰδέης*, *κλειῖδι*, *πραῦς*.

### § 5. Consonants.

(5.)

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into:

Palatals, *γ χ ζ*

Linguals, *δ τ θ ρ λ ρ σ*

Labials, *β π φ μ*.

nounced *émbrösten*. *μψ* (*μψ*) like *mbs*. *ν* like *n*; before the sound *ι*, like *n* in *oNion*. The words *τόν*, *τήν*, *έν*, *σύν*, before a word beginning with *κ* or *ξ*, are pronounced like *τόγ*, *τήγ*, *έγ*, *σύγ* before *κ* or *ξ* (see *γκ*, *γξ*), e. g. *τόν καιρόν*, *έν ξυλόχῳ*, pronounced *τόγκαιρόν*, *έγξυλόχῳ*; before *π* or *ψ* they are pronounced *τόμ*, *τήμ*, *έμ*, *σύμ*, e. g. *τόν πονηρόν*, *σύν ψυχῇ*, pronounced *τόμπονηρόν*, *σύμπυχῇ*. *νι* like *nd*, as *έντιμος* pronounced *έντίνμος*. *ξ* like *x* or *ks*. *ο* like *o* in *porter*. *οι* like *i*. *ου* like *oo* in *moon*. *π*, *ρ*, like *p*, *r*. *σ* like *s* in *soft*; before *β*, *γ*, *δ*, *μ*, *φ*, it is sounded like *z*, e. g. *κόσμος*, *σβέσαι*, *Σμύρνη*, pronounced *κόζμος*, *ζβέσαι*, *Ζμύρνη*; so also at the end of a word, *τούς βασιλεῖς τῆς γῆς*, pronounced *τούζβασιλεῖς τῆζγῆς*. *τ* like *t* in *tell*. *υ* like *i*. *υι* like *i*. *φ* like *ph* or *f*. *χ* like the German *ch* or Spanish *j*. *ψ* like *ps*. *ω* and *ωη* like *o*. *ου*, see *av*. The *rough breathing* is silent in modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. *δειξόν μοι*, pronounced *δειξονμοι*, but *λέλειπται μοι* has the primary accent on the first syllable *λε*, and the secondary on *παι*.—Ta.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *homonymous* consonants, i. e. of the same class.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into the three following classes, which are called,

- (a) The Breathings or Aspirates, which make, in some degree, a transition from the vowels to the consonants. The Greek language has three, namely, the lingual breathing  $\sigma$ , the Spiritus Asper', corresponding to our *h*, § 6, and the labial breathing, Digamma *F*, on which see the remarks upon the Dialects.
- (b) The Liquids,  $\lambda \mu \nu \rho$ , which are so called, because they easily coalesce with the other consonants and form one sound.

REM. 2. The Breathings and Liquids are, also, included under the common name of semivowels.

- (c) The Mutes, i. e. the consonants which are formed by the strongest agency of the organs of speech, namely,  $\beta \gamma \delta \theta \kappa \pi \tau \varphi \chi$ .

3. The Mutes are divided,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	$\kappa$	$\gamma$	$\chi$	Kappa-mutes
Linguals	$\tau$	$\delta$	$\theta$	Tau-mutes
Labials	$\pi$	$\beta$	$\varphi$	Pi-mutes

REM. 3. The consonants, which stand at the same grade of articulation, are said to be of the same order.

4. From the coalescence of the Mutes with the Breathing  $\sigma$ , three double consonants originate,—

ψ from πσ βσ φσ, as τύψω (πσ), χάλψ (βσ), κατῆλψ (φσ),

ξ from κσ γσ χσ, as κόραξ (κσ), λέξω (γσ), ὄνυξ (χσ),

ζ is not, like ψ and ξ, to be regarded as the sound of two compound consonants, but as a soft hissing sound, to be pronounced like a soft z. Only in the adverbs in ζ, is ζ to be considered as composed of σδ, e. g. Ἀθήναζε instead of Ἀθήναςδε, also, βύζεν, *close*, for βύσ-δην, from βυνίω, *to stop*, Perf. βέβυσμαι. It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, σδ instead of ζ, e. g. μελισσάται for μελλίζεται.

#### § 6. *Spiritus Lenis and Spiritus Asper.* (6.)

1. Every vowel is uttered with a Breathing (*Spiritus*). This is either a smooth, or a rough Breathing. The former, *Spiritus Lenis*, is indicated by the mark ' ; the latter, *Spiritus Asper*, by the mark '. Either mark may accompany the initial vowel of a word, as Ἀπόλλων, *Apollo*, ιστορία, *historia*. The rough Breathing answers to our *h*. The smooth Breathing is connected with every vowel which has not the rough Breathing.

REMARK. In diphthongs, the mark for the Breathing—as it belongs to both vowels which are united in one sound—is placed over the second vowel, e. g. οἶος, εὐθύς, αντίμα. Still, in the improper diphthongs, ε, η, φ, the mark for the Breathing in the uncial letters, is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. Αἰδής, ἔδης; Ηι, Ωι, ηι, φι,

2. The liquid ρ has the rough Breathing, and hence retains at the beginning of words the mark of the Breathing ' , e. g. ῥάβδος. In the middle and end of a word, however, this mark is omitted, e. g. λύρα, χεῖρ. When the letter ρ is repeated, the first is pronounced with the smooth Breathing, the last, with the rough, e. g. Πύρρος, *Pyrrhus*.

### CHANGES OF LETTERS.

#### § 7. *General Remark.*

Both the vowels and consonants are subject to a variety of changes. These changes occur in part from the tendency of the language to euphony; they have in part a grammatical signifi-

cance; and, finally, they result from the difference of dialects. The last will be considered in treating of the Dialects.

# I. CHANGES OF THE VOWELS.

## § 8. *Hiatus.*

(16.)

The concurrence of two vowels in two successive syllables or words, occasions a hardness in the pronunciation, which is called Hiatus. Various methods have been sought in order to prevent this Hiatus, namely, Contraction, Crasis, Synizesis and Elision. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REMARK. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; quid, *what?* e. g. τί οὖν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, ὡ, e. g. ὅτι ἐς, ὅτι οὐχί, περί ἡμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδέις, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently even in the Tragedians, who endeavored to avoid it when possible; still it is mostly limited to special cases, e. g. to interjections and imperatives, e. g. it is found in ὦ, ναι, ἄνα, up! ἴθι, as ἴθι, ἴθι μοι παῖών, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἰδράνων, Aj. 194. On the Hiatus in the Epic dialect, see the observations on the Dialects, § 200.

## § 9. *A. Contraction of Vowels.*

(9.)

Contraction is the union of two successive vowels in the same word, into one long sound. These contracted sounds are either such as arise from the natural coalescence of two successive vowels, in accordance with the laws of euphony, or such as have also undergone grammatical changes. The importance of the grammatical ending, prevents the usual contractions, especially if the form of the word would thereby become doubtful. The first species of contractions is called euphonic, the latter, grammatical. In the Common Language, the following contractions occur:



## I. Euphonic Contractions.

(a)	$\alpha + \alpha$	= $\bar{\alpha}$	as: σέλαα = σέλᾱ	
	$\varepsilon + \varepsilon$	= $\varepsilon\iota$	“ φίλεε = φίλει (Comp. No. II.)	
	$\iota + \iota$	= $\bar{\iota}$	“ πόρτιι = πόρτῑ	
	$\omicron + \omicron$	= ου	“ νόος = νοῦς	
(b)	$\alpha + \varepsilon$	} = $\bar{\alpha}$	“ τίμαε = τίμᾱ	
	$\alpha + \eta$		“ τιμάητε = τιμᾱτε	
	$\alpha + \iota$	= $\alpha$	“ γήραϊ = γήρᾱ	
	$\alpha + \omicron$	} = $\omega$	“ τιμάομεν = τιμᾱομεν	
	$\alpha + \omega$		“ τιμάωμεν = τιμᾱωμεν	
	$\alpha + \varepsilon\iota$	} = $\alpha$	“ τιμάεις = τιμᾱεις	
	$\alpha + \eta$		“ τιμάης = τιμᾱης	
	$\alpha + \omicron\iota$	= $\varphi$	“ τιμαοίμι = τιμᾱοίμι	
	$\alpha + \omicron\upsilon$	= $\omega$	“ τιμάου = τιμᾱω	
(c)	$\varepsilon + \bar{\alpha}$	= $\eta$	“ τείχεᾶ = τείχη (Comp. No. II.)	
	$\varepsilon + \bar{\alpha}$	= $\bar{\alpha}$	“ χοεῦ = χοῦ̄	
	$\varepsilon + \iota$	= $\varepsilon\iota$	“ τείχεϊ = τείχει	
	$\varepsilon + \omicron$	= ου	“ φιλέομεν = φιλοῦμεν	
	$\varepsilon + \omega$ (ω)	= $\omega$ (ω)	“ φιλέω = φιλω̄, ὅστέω = ὅστῃ̄	
	$\varepsilon + \alpha\iota$	= $\eta$	“ τύπτει = τύπτῃ	
	$\varepsilon + \varepsilon\iota$	= $\varepsilon\iota$	“ φιλέεις = φιλεῖς	
	$\varepsilon + \eta$	= $\eta$	“ φιλέης = φιλεῖς	
	$\varepsilon + \omicron\iota$	= $\omicron\iota$	“ φιλέοις = φιλοῖς	
	$\varepsilon + \omicron\upsilon$	= ου	“ φιλέου = φιλοῦ	
(d)	$\eta + \varepsilon$	= $\eta$	“ ὑλήεσσα = ὑλη̄εσσα	
	$\eta + \iota$	= $\eta$	“ Θρηῖσσα = Θρη̄σσα	
	$\eta + \varepsilon\iota$	= $\eta$	“ τιμῃεις = τιμη̄εις	
(e)	$\iota + \alpha$	} = $\bar{\iota}$	“ πόρτιας = πόρτις	
	$\iota + \varepsilon$		“ πόρτιες = πόρτις	
(f)	$\omicron + \alpha$	= $\omega$	“ αἰδόα = αἰδῶ (Comp. No. II.)	
	$\omicron + \varepsilon$	= ου	“ μισθοε = μισθοῦ	
	$\omicron + \eta$	= $\omega$	“ μισθόητε = μισθῶτε	
	$\omicron + \iota$	= $\omicron\iota$	“ αἰδοῖ = αἰδοῖ	
	$\omicron + \omega$ (ω)	= $\omega$ (ω)	“ μισθόω = μισθῶ, πλόω = πλῶ	
	$\omicron + \alpha\iota$	= $\alpha\iota$	“ ἀπλόαι = ἀπλαῖ	
	$\omicron + \varepsilon\iota$	} = $\omicron\iota$	“ μισθόει = μισθοῖ (Comp. Rem. I.)	
	$\omicron + \eta$		“ μισθόη = μισθοῖ	
	$\omicron + \omicron\iota$	= $\omicron\iota$	“ μισθόοιμι = μισθοῖμι	
	$\omicron + \omicron\upsilon$	= ου	“ μισθόουσι = μισθοῦσι	
(g)	$\upsilon + \alpha$	} = $\bar{\upsilon}$	“ ἰχθύας = ἰχθῡς	
	$\upsilon + \varepsilon$		“ ἰχθύες = ἰχθῡς	
	$\upsilon + \eta$	} = $\bar{\upsilon}$	“ δεικνήται = δεικνῦται (rarely)	
(h)	$\omega + \alpha$	= $\omega$	“ ἤρωα = ἤρω (only in Acc. of some Sub.	
	$\omega + \iota$	= $\varphi$	“ λῶιστος = λῶιστος. [of 3d Dec.	

## II. Grammatical Contractions.

- (a)  $\epsilon + \epsilon = \eta$ , particularly in the third Dec., e. g. *τριήρης* = *τριήρη*, *γένεε* = *γένη*.
- (b)  $\epsilon + \alpha = \bar{\alpha}$  in the second Dec., e. g. *δοτία* = *δοτιά*, *χρίσια* = *χρυσᾶ*, and elsewhere, if a vowel precedes, e. g. *Περικλέεα* = *Περικλείᾶ*, *κλέεα* = *κλείᾶ*, *ὑγιέα* = *ὑγιᾶ*; in the Acc. Pl. Fem. of Adjectives in *εος, εα, εον*, e. g. *χρυσέας* = *χρυσᾶς*; finally in the Fem. of Adjectives in *εος, εα, εον*, when these endings are preceded by a vowel or a ρ, e. g. *ἐρέεος, ε-έα, έ-εον* = *ἐρεοῦς, ερεῖᾶ, ερεῶν*, *ἀργύρεος, έα, εον* = *οῦς, ᾶ, οῦν*.
- $\epsilon + \alpha = \upsilon$  in Accusatives Pl. in *εας* of third Dec., e. g. *σαφέας* = *σαφεῖς*, so *πόλεις, πήχεις, ἐγγέλεις*.
- (c)  $\omicron + \alpha = \bar{\alpha}$  in Adjectives in *όος, όη, όον*, e. g. *ἀπλόα* = *ἀπλᾶ*.  
 $\omicron + \eta = \eta$  in Adjectives in *όος, όη, όον*, e. g. *ἀπλόη* = *ἀπλή*.  
 $\omicron + \alpha = \upsilon$  in Accusatives Pl. of *βοῦς*, also of *μῆλους*.

REMARK 1. The contraction of *οει* into *ου* is found only in the Inf. Act. of verbs in *όω*, and is accounted for from the fact that the Inf. originally ended in *εν*, not in *ειν*—consequently not *μισθόειν* = *μισθοῦν*, but *μισθόεν* = *μισθοῦν*—and in adjectives in *όεις*, e. g. *Ὀπόεις* = *Οποῦς*, in which the root ends in *οεντ*, and consequently the *ι* does not belong to the root. On the accentuation of contract forms, see § 30.

REM 2. The Attic poets sometimes neglect the contractions on account of the measure, e. g. *καλιώ* Aesch. Ag. 147. *τρομέιαν* Prom. 542. *νείκεος* Sept. 936. *ἔπειο* Soph. OC. 182. *εὐρεῖ* Trach. 114.

## § 10. B. Crasis.

(13.)

1. Crasis, *κράσις*, is the coalescence of two vowels, in two successive words, so as to form one long sound; one vowel ends the first word, the other begins the next word, e. g. *τὸ ὄνομα* = *τοῦνομα*, *τὸ ἔπος* = *τοῦπος*.

REMARK 1. The mark of the Crasis is that of the Spiritus Lenis, and is named *Corónis*. It is placed over the vowel or diphthong formed by the Crasis, but is omitted when the word begins with such a vowel or diphthong, because it would then coincide with the Spiritus Lenis, e. g. *τὰ ἀγαθά* = *τάγαθά*; *ἃ ἄν* = *ἄν*; *ὧ ἄνθρωπε* = *ῶνθρωπε*. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough Mute before the Spiritus Asper, as *τὸ ὕδωρ* = *θοῦδωρ*, see § 17, Rem. 3.

2. The Crasis is found only in such words as are closely connected, and the first of which is unimportant; hence it most frequently occurs, (a) in the article, e. g. *ὁ ἀνὴρ* = *ἀνὴρ, τοῦ ἀνδρός* = *τᾶνδρός*;—(b) frequently in *καί* and the interjection *ὦ*, e. g. *καὶ*

ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθέ = ὦγαθέ, ὦ ἄναξ = ὠναξ;—(c) somewhat often in ἐγώ with οἶδα and οἶμαι, e. g. ἐγῶδα, ἐγῶμαι;—(d) less often with the neuter of the relative ὃ and ἃ, with τοί, μέντοι, οὗτοι, particularly in connection with ἄν, ἄρα, e. g. τᾶν, τᾶρα, μετᾶν, οὐτᾶρα, rarely with πρό, e. g. προῦργον for πρὸ ἔργου, especially in composition, as προῦδωκα.

3. Hence the second word, being the most important, has properly a greater influence on the form of the Crasis, than the first; hence, also, it is evident, that the Iota subscript is supplied only when the ι belongs to the last of the two vowels, e. g. καὶ εἶτα = κᾶτα, ἐγὼ οἶδα = ἐγῶδα; on the contrary, καὶ ἔπειτα = κᾶπειτα, αἱ ἀγαθαί = ἀγαθαί, τῷ ὄχλῳ = τῶχλῳ.

4. When the Crasis occurs with the article, and an α follows, the vowels of the article—even ου and ω—are combined with the following α into a long α, and, if the article is aspirated, the Spiritus Asper is changed into the long α, e. g. ὁ ἀνὴρ = ἀνῆρ, οἱ ἄνδρες = ἀνδρες, τὸ ἀληθές = τᾷληθές, τὰ ἄλλα = τᾷλλα, τοῦ ἀνδρός = τάνδρός, τῷ ἀνδρὶ = τάνδρῃ; also, τοῦ αὐτοῦ = ταῦτοῦ, τῷ αὐτῷ = τάντῳ.

REM. 2. Also with the word ἔτερος, the forms of the article ending in α, ο, ου, ω, φ, οι, αι, among the Attic poets, combine and form a long α; hence this Crasis includes such cases as the Doric ἄτερος instead of ἔτερος, e. g.

τὰ ἔτερα = θᾶτερα	ὁ ἔτερος = ᾄτερος	τοῦ ἑτέρου = θᾷτέρου
τῷ ἑτέρῳ = θᾷτέρῳ	οἱ ἔτεροι = ᾄτεροι	αἱ ἑταῖαι = ᾄταῖαι.

5. In the particle καί, the αι in the Crasis is absorbed by the following vowel, e. g. καὶ ἐκείνος = κᾷκεῖνος, καὶ ἄν = κᾶν, καὶ ἐν = κᾶν, καὶ ἐγώ = κᾷγώ, καὶ εἰ = κεί, καὶ εἰς = κείς, καὶ ἦλθον = κῆλθον, καὶ οὐ = κού, καὶ εὐδαίμων = κενδαίμων.

### § 11. Summary of the most common instances of Crasis. (14.)

(a) The following cases conform to the rules of contraction given in § 9:

α + α = α;	α + ε = α;	α + ο = ω;	ο + ο = ου;
ο + ε = ου;	ο + ι = οι;	η + ε = η;	ω + α = ω.

(b) The following instances belong to Crasis only:

ο + υ = ου	as: τὸ ὕδωρ = θουῶδωρ (§ 17, Rem. 3.)
ο + αυ = αυ	“ τὸ αὐτό = ταῦτό
ο + αι = αι	“ τὸ αἶτιον = τᾷτιον
ο + οι = οι	“ ὁ οἶκος = ᾧκος
ο + η = η	“ τὸ ἡμέτερον = θῆμέτερον (§ 17, Rem. 3.)
ω + ι = ω	“ τῷ ἡμῶ = τῷμῶ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῷφθαλμῷ
οι + α = α	“ μέντοι ἄν = μενταῖν
οι + ε = ου	“ μοι ἰδόναι = μουῖδόναι
ου + ι = ου	“ ποῦ ἔστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τουνόματος
ου + υ = ου	“ τοῦ ὕδατος = θουῶδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = θῆμέρᾳ (§ 17, Rem. 3.)
ω + οι = οι	“ ἐγὼ οἶδα = ἐγωῖδα
ου + η = η	“ τοῦ ἡμετέρου = θῆμέτερου (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τουῦρανοῦ
αι + ει = αι	“ καὶ εἶτα = καῖτα.

(c) Here belong the examples which are particularly given under § 10, 4 and 5.

### § 12. C. Synizesis.

(17.)

1. Synizesis is the contraction of two vowels into one sound—mostly into a mixed sound—which is not written out, but contracted only in the pronunciation; e. g. when *μη οὐ* is pronounced as a monosyllable.

2. In the Attic poets, the Synizesis is confined almost wholly to, (a) *ἐνσί, ῆ, ῆ*, with *οὐ* or *οὐδεῖς* following, e. g. *ἐπεὶ οὐ, ῆ οὐδεῖς*, dissyllable; also, *μη οὐ*, monosyllable, *μη ἄλλοι, ἐγὼ οὐ*, dissyllable; (b) single words and forms, e. g. *θεοί = θοί*, monosyllable, *ἰώρακα = ὄρακα*, trissyllable, *ἀνεργμένος = ἀνερμένος*, four syllables, particularly in the Ionic-Attic Genitive *εως*, as *Θησεώς*, dissyllable.

### § 13. D. Elision.

(18.)

1. Elision is the omission of a vowel before another short or long vowel. The following vowel remains unchanged.

REMARK 1. The mark of Elision is that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γίνοιτ' ἄν*.

2. The Elision occurs generally in a succession of separate words; often also in compound words, where, however, the apostrophe is omitted.

REM. 2. In Elision, the vowel is omitted; but in Crasis, the sound is prolonged, e. g. τὰ ἄλλα = τᾶλλα, Crasis, ἀλλ' ἄγε, Elision. This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταὐτό.

3. In prose writers, the Elision is confined mainly to the following cases, where it often occurs:

(a) In the prepositions, which end in a vowel, with the exception of *περὶ* and *πρό*, but rarely in *ἐνεκα*, e. g. *δι' οἶκον*, *ἐπ' οἴκου*, but *περὶ οἶκον*, *πρὸ οἴκου*. The same holds in composition, e. g. *ἀνελθεῖν*, but *περιορᾶν*;

(b) In conjunctions and adverbs, *ἀλλά*, *ἄρα*, *ἔρα*, *ἄμα*, *εἴτα*, *ἐπειτα*, *μάλα*, *μάλιστα*, and in many other adverbs ending in *α* before *ἄν*; also in the following adverbs and conjunctions, *ἵνα*, *γέ*, *τέ*, *δέ* (with the compounds, *οὐδέ*, *μηδέ*), *ὥστε*, *ὅτε* (not *ὅτι*), *ποτέ* (with the compounds, as *οὐποτε*), *τότε*, *ἔτι*, *οὐκίτι*, *μηκέτι*; e. g. *ἀλλ' αὐτός*, *ἄρ' οὐν*, *μάλιστα ἄν*;

(c) In forms of pronouns in *α*, *ο*, *ε*, as *ταῦτα*, *τοιαῦτα*, *πάντα*, *ἅλλα*, *τίνα*; *πότερα* more rare; *τοῦτο*, *αὐτό*, *ἐμέ*, *σά* (never in *τό τά*), e. g. *ταῦτ' αὐτά*, *πάντ' ἀγαθά*, *πάνθ' ὅσα*;

(d) In *φημί*, *οἶδα*, *οἶσθα*, and especially in verbal forms in *μι*, *σι*, *ι*, *α*, *ε*, *ο*, e. g. *φῆμ' ἐγώ*, *οἶδ' ἄνδρα*, *εἰλεγεῖ ἄν*, *ἐτύπτοντ' ἄν*, *γένοιτ' ἄν*; of the forms which can admit the *ν* *ἐφελκυστικόν*, § 15, in prose *ἐστὶ* only often suffers elision;

(e) In certain familiar forms of speech, as *νῆ Δ' ἔφη*.

REM. 3. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δ' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession.

#### § 14. *Use of Elision in the Poets.* (19.)

1. The use of the Elision in the poetic language is very frequent, and is much more extended than in prose; yet the following points are to be noted: A word ending in *ν* is never elided; neither is the article *τό* nor *περὶ*—at least among the Attic poets—nor *ὅτι*, *τί*, and substantive adverbs of place ending in *θι* (*ὅθι* excepted), and very rarely the Optative ending *σε*.

2. The Elision of the *ι* in the Dat. of the third Dec., particularly in the Sing. is, in the Attic poets, very rare, and is even doubted by many.

3. The verbal endings, *μαι*, *ται*, *σθαι*, which are short in respect to the accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* never suffer elision.

4. In the verbal forms which may take the *ν* *ἐφελκυστικόν*, the poets use the Elision or the *ν* according to the necessities of the verse.

5. Sometimes in Attic prose, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment ε, e. g. *ταχὲ ῥόρευσαν*, Soph. OC. 1602, *ἐπεὶ δάκρυσα*, Phil. 360. This omission of the vowel is called aphaeresis, ἀφαίρεσις. Still, such cases may be more properly regarded as Crasis or Synizesis.

§ 15. Ν Ἐφελκυστικόν. — Ο ὦτω(ς). — Ἐξ and ἐκ. — Ο ὦ(κ).  
(21. 22.)

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a ν, called a ν Ἐφελκυστικόν, to certain final syllables, viz.

- (α) to the Dat. Pl. in σι, to the two adverbs, *πέρυσι*, in the last year, *παντάπασι*, universally, and all adverbs of place in σι, as *πᾶσιν ἔλεξα*; *ἡ Πλαταιᾶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in σι, as *τύπτουσιν ἐμέ*, *τίθησιν ἐν τῇ τραπέζῃ*; so also in *ἐστί*;
- (γ) to the third Pers. Sing. in ε, e. g. *ἔτυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, although even before vowels the ν is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* but rarely, and then always after σ, e. g. *οὕτωςιν*, *ἐκείνοσιν*, *τουτοσιν*, *οὕτωςιν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*, hence *νόσφι*.

REMARK. The poets place the ν Ἐφελκ. before a consonant so as to make a short syllable long by position. In the Attic prose, it stands regularly at the end of complete sections; it is, also, sometimes found before punctuation-marks, and sometimes elsewhere for the sake of greater emphasis.

2. The adverb *οὕτως*, so, always retains its full form before a vowel, but drops its final consonant σ before another consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still *οὕτως* may stand also before consonants, when it is to be pronounced emphatically, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. In like manner the Prep. *ἐξ*, *ex*, retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*, e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελεύθειν*, but *ἐκτελεῖν*.

4. The same holds, finally, of the negative *οὐκ*, *not*, e. g. *οὐκ αἰσχροός*, and before a Spiritus asper *οὐχ*, e. g. *οὐχ ἡδύς*, but *οὐ*

καλός; so also, by analogy, of οὐκέτι: μηκέτι (instead of μὴ ἔτι). But when οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, then οὐ̇ may be marked with the acute accent even before a vowel; in which case there must be an actual break in the discourse, as occurs when οὐ̇ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γάρ οὐ̇; Ἀρ' οὐ̇ν κελ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our *No*; it is found especially in antithetical sentences, e. g. Τάγαθὰ, τὰδὲ κακὰ οὐ̇: Ἐὰν δέ κελ. Xen. C. 1. 2, 42; Αἰθους εἰς τὸν ποταμὸν ἐρρίπτον, ἐξικνούντο δὲ οὐ̇, οὔτε ἐβλαπτον οὐ̇-δέναι. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κελ. Xen. C. 2. 6, 11. 13. 4. 6, 2; οὐκ, ἦν κελ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Transposition and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are,

1. Strengthening of vowels, which consists in changing a weaker vowel into a stronger. There are different degrees of strength in the vowels; the weakest is *a*. The strengthening of a sound takes place, e. g. in words of the third Dec. in *os*, Gen. *-sos*; the simple stem of these words is changed into *es*; in the Nom., however, which prefers fuller forms, the weaker *a* is changed into the stronger *o* (in Latin into *u*), e. g. γένος, *genus*, Gen. γίνεος, instead of γίνεα-ος, *genēr-is*. In γόνυ and δόρυ, Gen. γόναι-ος, δόραι-ος, *a*, the final vowel of the stem, is changed into the stronger *u*.

2. The weakening of vowels, which is the opposite of the change just described, occurs, e. g. in substantives of the third Dec. in *is*, *ī*, *ūs*, *ū*; in these, the stronger vowels of the stems *i* and *u* are changed into the weaker *e*, e. g. πόλις, πόλεις; πῆχys, πήχεις; σίναπι, σινάπεις; ἄστυ, ἄστεις. The same is true of adjectives in *ūs*, *ū*, e. g. γλυκύς, γλυκύ, Gen. *-sos*.

3. Prolongation of vowels, by which a short vowel is changed into a long vowel, or a diphthong, viz. *a* into *η* or *αι*, *i* into *ī* or *αι*; *u* into *ū* or *ευ*; *e* into *η* or *αι*; *o* into *ω* or *ου*. This prolongation takes place either for the sake of euphony, or on grammatical principles, or from both together; in the poets often on account of the metre. The usage of protracting sounds

is very widely extended in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *κρίνω, πλύνω, λήθω, φαίνομ, λείπω, φεύγω* instead of *κρίνω, πλύνω, λᾶθω, φᾶνω, λῖπω, φῦγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, rarely of a mere *ν*, or of a *σ* after a Liquid, or in the omission of a final Sigma, e. g. *ὁδούς* instead of *ὁδόντις*, *διδούς* instead of *διδόντις*, *βουλεύων* instead of *βουλεύοντις*; *μίλας* instead of *μίλανς*; *ἔσφηλα* instead of *ἔσφαλσα*, *ἤγγιλα* instead of *ἤγγιλας*, *ἔφθιρα* instead of *ἔφθιρσα*; *ῥήτωρ* instead of *ῥήτορς*, *ποιμήν* instead of *ποιμήνς*, *δαίμων* instead of *δαίμονς*, *αἰδώς* instead of *αἰδόςς*, *ἀληθής* instead of *ἀληθέας*.

4. Shortening of vowels. See the remarks on the Dialects, § 207.

5. Transposition of vowels; this consists in the softening of a long vowel into a short; and to compensate for it, the short vowel immediately following is lengthened. Thus in the Ionic and Attic dialects, *σω* instead of *ᾠο*, e. g. *ἤσως, ὦν*, instead of *ἤᾠος, ὄν*, *λεώς* instead of *λαός*, *νεώς* instead of *ναός*, *Μενέλεως* instead of *Μενέλαος*; further, in the Attic dialect, *βασιλῆως, βασιλεῖα* instead of the Ionic *βασιλῆος, ῆα*; so also, *πόλιως, πῆχως*, Attic, instead of *πόλιος, πῆχυος*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, so as to form the tenses, § 140, and the derivatives, § 231, 6; when the radical vowels *ε* and *ι* in the Present tense are prolonged into *ει*, *ο* is substituted in the first case, *οι* in the last case; e. g. *τρέφω, τείροφα, τειρᾶφην*; *λείπω, λιλouπα*; *φθίρω, ἔφθορα, ἐφθᾶρην*; *φλέγω, φλόξ*; *τρέχω, τροχός*; *τρέφω, τροφή, τροφεύς, τροφεύς*. Comp. Germ. *stehle, gestohlen, stahl*, etc. The *η* is changed into *ω*, e. g. *ἀρέγω, ἀρωγή*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἔτραπον, ἐτράφην, ἐστράφην, ἐβράχην, ἐδάρην, ἐφθάρην, ἐστάλην, ἔταμον, ἔτανον* with *ἐψέγην, ἔτεκον*.

7. Change of a vowel by the influence of another vowel, or of a consonant. Here belong two special cases.

- (a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ἰδέα, σοφία, χρεία, ἡμέρα, ἀργυρεᾶ, ἐπιᾶνα, ἐπείᾶνα*;
- (b) *ε*, as a union-vowel, is changed into *ο* before the terminations of the inflections beginning with *μ* or *ν*, of verbs in *ω*, e. g. *βουλεύομεν, βουλεύονται, ἰβουλεύομεν, ἰβουλεύοντο*.

8. Syncope, *συγκοπή*, i. e. the omission of an *ε* in the middle of a word



between a Mute and a Liquid, or between two Liquids, or between  $\pi\tau$ ; the same, also, occurs in certain substantives of the third Dec., e. g.  $\pi\alpha\tau\rho\acute{o}s$  instead of  $\pi\alpha\tau\acute{\epsilon}\rho\omicron s$ ; in the forming of the Present tense of certain verbs, e. g.  $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$  instead of  $\gamma\acute{\iota}\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ ,  $\pi\acute{\iota}\pi\tau\omega$  instead of  $\pi\acute{\iota}\pi\acute{\epsilon}\tau\omega$ ,  $\mu\acute{\iota}\mu\omega$  instead of  $\mu\acute{\iota}\mu\acute{\epsilon}\omega$ ; and in the formation of the tenses of some verbs, e. g.  $\eta\gamma\gamma\rho\acute{o}\mu\eta\nu$  from  $\epsilon\gamma\epsilon\acute{\iota}\rho\omega$ ; Syncope rarely occurs after  $\sigma$ , e. g.  $\epsilon\sigma\chi\omicron\nu$ ,  $\epsilon\sigma\pi\acute{o}\mu\eta\nu$ ,  $\epsilon\sigma\tau\alpha\iota$  instead of  $\epsilon\sigma\epsilon\chi\omicron\nu$ ,  $\epsilon\sigma\epsilon\pi\acute{o}\mu\eta\nu$ ,  $\epsilon\sigma\epsilon\tau\alpha\iota$ . A striking example of Syncope is found in  $\eta\lambda\theta\omicron\nu$  instead of  $\eta\lambda\acute{\upsilon}\theta\omicron\nu$ , from  $\epsilon\lambda\epsilon\tau\theta\omega$ . Comp. § 155.

9. Apocope. See on the Dialects, § 207.

10. One of the vowels  $\alpha$ ,  $\epsilon$ ,  $\omicron$  is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g.  $\acute{\alpha}\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$  and  $\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$ ,  $\acute{\alpha}\sigma\tau\alpha\phi\acute{\iota}s$  and  $\sigma\tau\alpha\phi\acute{\iota}s$ ,  $\epsilon\chi\theta\acute{\epsilon}s$  and  $\chi\theta\acute{\epsilon}s$ ,  $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron s$  and  $\kappa\acute{\iota}\nu\omicron s$ ,  $\acute{\epsilon}\theta\acute{\epsilon}\lambda\omega$  and  $\theta\acute{\epsilon}\lambda\omega$ ,  $\acute{\alpha}\kappa\rho\acute{\upsilon}\nu\epsilon\iota s$  and  $\kappa\rho\acute{\upsilon}\nu\omicron s$ ,  $\acute{\omicron}\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$  and  $\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$ ,  $\acute{\omicron}\kappa\acute{\epsilon}\lambda\lambda\omega$  and  $\kappa\acute{\epsilon}\lambda\lambda\omega$ , etc.

REM. 2. Care must be taken to distinguish the  $\alpha$  from these euphonic sounds, when it stands for  $\acute{\alpha}\nu\acute{o}$ , e. g.  $\acute{\alpha}\text{-}\mu\acute{\upsilon}\nu\epsilon\iota\nu$ , to avert, also  $\mu\acute{\upsilon}\nu\eta$ , comp.  $\mu\acute{\upsilon}\nu\eta\tau\epsilon$ , or when used instead of  $\acute{\alpha}\nu\acute{\alpha}$ , e. g.  $\acute{\alpha}\mu\acute{\upsilon}\sigma\sigma\epsilon\iota\nu$ , to tear up, or instead of the  $\acute{\alpha}$  or  $\acute{\alpha}$  copulative with the meaning of  $\acute{\alpha}\mu\alpha$ , from which also the so-called  $\alpha$  intensive has been formed to strengthen the signification; further, the  $\epsilon$ , if it is used instead of  $\epsilon\acute{\xi}$  or  $\acute{\epsilon}\nu$ , e. g.  $\epsilon\gamma\epsilon\acute{\iota}\rho\epsilon\iota\nu$ , to wake up,  $\epsilon\mu\acute{\epsilon}\nu\gamma\epsilon\iota\nu$ , to cructate,  $\epsilon\phi\acute{\epsilon}\theta\epsilon\iota\nu$ , to irritate; finally, the  $\omicron$  with the meaning of  $\acute{\omicron}\mu\acute{o}\upsilon$ , e. g.  $\acute{\omicron}\mu\acute{\epsilon}\lambda\chi\eta$ .

## II. CHANGES OF THE CONSONANTS.

### § 17. a. Mutes.

(33—27.)

1. The changes of the consonants arise, in a great degree, from the tendency of the language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, e. g. when  $\lambda\acute{\epsilon}\lambda\epsilon\gamma\text{-}\tau\alpha\iota$  is changed into  $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ , since the smooth Mute  $\tau$  and likewise the medial  $\gamma$  is changed into a smooth Mute, e. g. into  $\kappa$ ; or it is a complete identity in sounds, e. g. when  $\sigma\eta\eta\text{-}\rho\acute{\iota}\pi\tau\omega$  is changed into  $\sigma\eta\eta\text{-}\rho\acute{\iota}\pi\tau\omega$ .—Sometimes, however, the language shuns even a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g.  $\pi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$  for  $\phi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$ ,  $\Sigma\alpha\phi\omega$  for  $\Sigma\alpha\phi\omega$ .

2. A Pi-mute,  $\pi\beta\phi$ , or a Kappa-mute,  $\kappa\gamma\chi$ , before a Tau-mute,  $\tau\delta\theta$ , must be homogeneous to a Tau-mute, i. e. only a smooth Mute,  $\pi\kappa$ , can stand before the smooth Mute  $\tau$ ; only a medial,  $\beta\gamma$ , before the medial  $\delta$ ; only an aspirate,  $\phi\chi$ , before the aspirate  $\theta$ ; consequently,  $\pi\tau$  and  $\kappa\tau$ ;  $\beta\delta$  and  $\gamma\delta$ ;  $\phi\theta$  and  $\chi\theta$ , e. g.

β	before	τ	into	π	as:	from	τρέβω	τρέριβ-ται	=	τέτριπται
φ	"	τ	"	π	"	"	γράφω	γέγραφ-ται	=	γέγραπται
γ	"	τ	"	π	"	"	λέγω	λέλεγ-ται	=	λέλεκται
χ	"	τ	"	π	"	"	βρέχω	βέβρεχ-ται	=	βέβρεκται
π	"	θ	"	β	"	"	κύπτω	κύπ-θα	=	κίβθα
θ	"	θ	"	β	"	"	γράφω	γράφ-θην	=	γράβθην
π	"	θ	"	γ	"	"	πλέκω	πλέκ-θην	=	πλέγθην
χ	"	θ	"	γ	"	"	βρέγω	βρέχ-θην	=	βρέγθην
π	"	θ	"	φ	"	"	πέμπω	έπέμπ-θην	=	έπέμφθην
β	"	θ	"	φ	"	"	τρέβω	έτριβ-θην	=	έτριφθην
π	"	θ	"	χ	"	"	πλέκω	έπλέκ-θην	=	έπλέχθην
γ	"	θ	"	χ	"	"	λέγω	έλέγ-θην	=	έλέχθην

REMARK 1. The preposition *ἐκ* does not undergo this change, e. g. *ἐκ-δοῦναι*, *ἐκθῆναι*, etc., not *ἐγδοῦναι*, *ἐχθῆναι*.

3. The smooth Mutes, *π* & *τ*, are changed into the cognate aspirates, *φ* *χ* *θ*, not only in inflection and derivation, but also in two separated words before a Spiritus Asper, since the smooth Mute receives the breathing, and the vowel loses it; the medials, *β* *γ* *δ*, however, are thus exchanged only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὖ = ἀφ' οὖ, ἐπήμερος from ἐπὶ, ἡμέρα = ἐφήμερος  
 ἐπυφαίνω from ἐπὶ, ὑφαίνω = ἐφυφαίνω, τέτυπ-α = τέτυφα  
 οὐκ ὁσίως = οὐχ ὁσίως, δεκήμερος from δέκα, ἡμέρα = δεχήμερος  
 ἀντί ὧν = ἀνθ' ὧν from ἀντί, ἀντίκω = ἀνθ' ἑλκω from ἀντί, ἑλκω  
 εἰλογ-α = εἰλοχα, but λέγ' ἐτέραν not λέχ' ἐτέραν  
 τέτριβ-α = τέτριφα, but τρέβ' οὕτως not τρέφ' οὕτως.

REM. 2. The negative οὐκ (*οὖ*) thus becomes οὐχ, e. g. οὐχ ἡδύς; yet this principle does not apply to the aspirate φ, e. g. οὐ φίπτω. In some compounds, the smooth Breathing is retained in the Attic dialect, also, according to the Ionic usage, e. g. ἀπηνιότης, the east wind, from ἀπό and ἥλιος, λευκίππος, one who has a white horse, from λευκός and ἵππος, Κράτιππος, etc.

REM. 3. This change of the smooth Breathing before the rough takes place also in *Crasis*, § 10 and 11, e. g. τὰ ἔτερα = θ' ἄτερα, τό ἱμάτιον = θοιμάτιον, καὶ ἔτερος = χ' ἄτερος, καὶ ὅσα, ὅστις, ὅπως = χ' ὅσα, χ' ὅστις, χ' ὅπως. —When two smooth Breathings precede, both must be changed into Aspirates, No. 2, e. g. ἐφθήμερος instead of ἐπήμερος from ἐπὶτα, ἡμέρα, ρύθ' ὅλην instead of ρίκε' ὅλην.

REM. 4. In some compounds, the aspirated liquid ρ changes the preceding smooth Breathing into the Aspirate, e. g. φορσίμιον, formed by *Crasis* from *φορσίμιον*, from πρό and οἶμος, θράσσω from ταράσσω; so φροῦδος from πρό and ὁδός.

4. On the contrary, before an Aspirate, the same Aspirate cannot stand, but the first, in that case, is changed into the corres-

ponding smooth, e. g. *Σαπφώ, Βάχχος, τίθη, Ἀθθίς*; but not *Σαφφώ, Βάχχος, τίθη, Ἀθθίς*; for the same reason, the first Aspirate disappears, where the ρ is doubled, e. g. *Πύρρως*.

5. A Tau-mute, τ δ θ, before another Tau-mute is changed into σ, but before a κ, it disappears, e. g.

ἐπίθ-θην	from	πίθω	becomes	ἐπίσθην
πειθ-τέος	"	πίθω	"	πειστέος
ῥεῖδ-θην	"	ἐρεῖδω	"	ῥεῖσθην
πέπειθ-κα	"	πίθω	"	πέπεικα.

6. The τ, which in the Attic dialect, usually passes into σ, is often changed into σ by the influence of a following ι, e. g. *πλούσιος* instead of *πλούτιος*, from *πλοῦτος*, *Ἀμαθούσιος* instead of *Ἀμαθούτιος*, *Μιλήσιος* from *Μίλητος*, *Ἀχερούσιος* instead of *Ἀχερόντιος*, *οὐσία* instead of *όντι-ία*, *γερονσία* instead of *γεροντι-ία*, *ἐνιαύσιος* from *ἐνιαυτός*. Also in the case of other Tau-mutes, as well as in the case of the Palatals, ι has sometimes this power of assimilation; thus in the forms of the Comparative in *σων* and *ζων*, e. g. *βραδύς, βράσων* poet., *παχύς, πάσων* poet., *μέγας, μεῖζων* instead of *μεγ-ίων, ταχύς, θάσων* instead of *ταχ-ίων*.

### § 18. b. *Liquids*.

(34.)

1. The Liquid ν is sometimes changed into α. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, since the Greek does not, like the Latin, use the union-vowel, e. g. *κόραξ, κόρακ-α, λαμπάς, λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *νται* and *ντο* like pure verbs, e. g. *βεβούλεν-νται, έβεβούλεν-ντο*, e. g. *τετρίφᾳται, έτετρίφᾳτο, πεπλέχᾳται, τετάχᾳται, έσκευάδᾳται, κεχωρίδᾳται, έφθάρᾳται* instead of *τέτριβνται, έτέτριβντο*, etc., from *τρίβ-ω, πλέκ-ω, τάσσ-ω, σκευάζ-ω, χωρίζ-ω, φθείρ-ω*. See § 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

συν-λογίζω	becomes	συλλογίζω	συν-μυρία	becomes	συμμυρία
έν-μένω	"	έμμένω	συν-ρίπτω	"	σύρρίπτω.

REMARK. An apparent assimilation takes place in *όλλυμι* instead of *όλνυμι*.—En before ρ is not assimilated, e. g. *ένρίπτω*; yet *έρρύθμος* is more frequent than *ερρυθμος*; on the contrary, *ένλακείω* stands instead of *όλλακ*.

3. *M* initial before a Liquid is changed into  $\beta$ , e. g.

μλῖταιν	from	μλῖ	becomes	βλῖταιν
μλώσκειν	"	μολεῖν	"	βλώσκειν
μοροτός	"	μόρος, more	"	βροτός.

§ 19. c. *Mutes and Liquids.*—*Liquids and Mutes.*

(31. 33.)

1. A Pi-mute,  $\pi \beta \phi$ , before  $\mu$  is changed into  $\mu$ ,  
 a Kappa-mute,  $\kappa \gamma \chi$ , "  $\mu$  " "  $\gamma$ ,  
 a Tau-mute,  $\tau \delta \theta$ , "  $\mu$  " "  $\sigma$ , e. g.

(a) Pi-mute:	τέτριβ-μαι	from	τριβω	becomes	τέτριμμα
	λείλειπ-μαι	"	λείπω	"	λείλειμμα
	γέγραψ-μαι	"	γράφω	"	γέγραμμα
(β) Kappa-mute:	πίπλεχ-μαι	"	πλέκω	"	πίπλεγμα
	λείλεγ-μαι	"	λέγω	remains	λείλεγμαι
	βέβρεχ-μαι	"	βρέχω	becomes	βέβρεγμα
(γ) Tau-mute:	ἤνυσ-μαι	"	ἀνύτω	"	ἤνυσμαι
	ἤρειδ-μαι	"	εἶρειδω	"	ἤρεισμαι
	πέπειθ-μαι	"	πείθω	"	πέπεισμαι
	κεκόμιδ-μαι	"	χομίζω	"	κεκόμισμαι.

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before  $\mu$ , e. g. ἀκμή, πότιμος, λαχμός, κενθμών, etc. In some words, even  $\chi$  stands before  $\mu$ , instead of the original  $\pi$  or  $\gamma$ , e. g. ἰαχμός from ἰακω, πλοχμός from πλέκω, πάχη from παγ-ῆναι. The preposition ἐκ, in composition, forms an exception, e. g. ἐκμανθάνω.

2. The medial  $\beta$  before  $\nu$  is changed into  $\mu$ , e. g.

σεβ-νός	from	σεβομαι	becomes	σενμός
εἰρεβ-νός	"	εἰρεβος	"	εἰρεμνός.

3. *N* before a Pi-mute,  $\pi \beta \phi \psi$ , is changed into  $\mu$ ,  
*N* before a Kappa-mute,  $\kappa \gamma \chi \xi$ , is changed into  $\gamma$ ,  
*N* before a Tau-mute,  $\tau \delta \theta$ , is not changed, e. g.

ἐν-παιρία	becomes	ἐμπαιρία	συν-καλῶ	becomes	συγκαλῶ
ἐν-βάλλω	"	ἐμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
ἐν-φρον	"	ἐμφρον	σύν-χρονος	"	σύγχρονος
ἐν-ψύχος	"	ἐμψύχος	συν-ξίω	"	συνξίω;

but συντίθω, συνδέω, συνθίω.

REM. 2. The enclitics form an exception, e. g. ὄνπερ, τόγγε.

REM. 3. Also at the end of a word,  $\nu$  before a Pi-mute, as well as before  $\mu$ , was, without doubt, pronounced like  $\mu$ , and before a Kappa-mute, like  $\gamma$ ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙ ΤΗΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν

χρηματισμόν. So also  $\lambda$  and  $\sigma$  are used instead of  $\nu$  before  $\lambda$  and  $\sigma$ , e. g. ἙΛΛΗΜΝΟΙ, ἙΞΣΑΜΟΙ i. e. ἐν Ἀθήνῃς, ἐν Σάμῳ.

§ 20. d. *The Labial Breathing, or Sibilant  $\sigma$ , with Mutes and Liquids.* (32. 35.)

1. A Pi-mute,  $\pi \beta \phi$ , before  $\sigma$  is changed into  $\psi$ ,
- A Kappa-mute,  $\kappa \gamma \chi$ , before  $\sigma$  is changed into  $\xi$ ,
- A Tau-mute,  $\tau \delta \theta$ , disappears before  $\sigma$ , e. g.

(α) Pi-mute:	λείπω	from λείπω	becomes	λείψω
	τρίβω	"	τρίβω	"
	γράφω	"	γράφω	"
(β) Kappa-mute:	πλέκω	"	πλέκω	"
	λέγω	"	λέγω	"
	βρέχω	"	βρέχω	"
(γ) Tau-mute:	ἀνύττω	"	ἀνύττω	"
	ἐρείδω	"	ἐρείδω	"
	πείδω	"	πείδω	"
	ἐλπιδω	"	ἐλπιδω	"

REMARK 1. The Prep.  $\kappa\alpha$  before  $\sigma$  is an exception, e. g. ἐκσώζω.—In πούς, Gen. ποδός, and in the Perf. active Part. in ώς, Gen. ότ-ός, after the Tau-mute disappears, the preceding vowel is lengthened.

2.  $\nu$  disappears before  $\sigma$  and  $\zeta$ ; but when  $\nu$  is joined with a Tau-mute, both mutes disappear before  $\sigma$ , but the short vowel is lengthened before  $\sigma$ , namely,  $\epsilon$  into  $\epsilon\iota$ ,  $ο$  into  $ο\upsilon$ ,  $\alpha$ ,  $\iota$ ,  $\upsilon$  into  $\alpha\iota$ ,  $\iota\iota$ ,  $\upsilon\upsilon$ , e. g.

συν-ζυγία	becomes	συζυγία	δαίμων-σι	becomes	δαίμονσι
τυφθέντ-σι	"	τυφθεισι	λέοντ-σι	"	λέονσι
σπένδ-σω	"	σπείσω	ἔλμινδ-σι	"	ἔλμισι
πάντ-σι	"	πάσι	δεικνύντ-σι	"	δεικνύσι
τύπαντ-σι	"	τύπασι	ξενοφώντ-σι	"	ξενοφῶσι.

REM. 2. Exceptions: Ἐν, e. g. ἐνσπείρω, ἐνζέγγυμι; πάλιν, e. g. παλίν-σκιος; also some forms of inflection, and derivative forms in  $\sigma\alpha\iota$  and  $\sigma\iota\varsigma$  from verbs in  $\alpha\iota\nu\omega$ , e. g. πέφανσαι from φαίνω, πέπανσις from πεπαίνω, and the substantives, ἡ ἔλμινς, earth-worm, ἡ πείρινς, wagon-basket, ἡ τίλυνς.—In composition, the  $\nu$  in σύν is changed into  $\sigma$  before  $\sigma$ , e. g. σισσωζω, from σύν and σώζω; but when a consonant follows  $\sigma$ ,  $\sigma$  disappears, e. g. σύν-στημα becomes σύστημα.—In χαράσι,  $\nu\tau$  is dropped; on the contrary, in τάλᾱς, μέλας Gen. ἄνος, εἰς Gen. ἐνός. εἰς, and in the third Pers. Pl. of the primary tenses, e. g. βουλεύουσι instead of βουλεύονσι, the omission of the simple  $\nu$  is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs,  $\sigma$  is omitted after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγεῖλα  
ἔφαν-σα “ ἔφηνα

ἔνιμ-σα becomes ἔνιμα  
ἔφθιερ-σα “ ἔφθειρα.

The same takes place in the third Dec. with the final Sigma, when a *ν* or *ρ* precedes *σ*, e. g. εἰκών instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰθήρ instead of αἰθέρ-ς. The Future in *ω* of Liquid verbs is formed by inserting *ε* between the Liquid and the ending *σω*, for the sake of softening the pronuneiation, by dropping *σ* and contracting *έω* into *ώ*, e. g. ἀγγελ-έ-σω, ἀγγεῖλω.—*T* and *σ*, are omitted in substantives and participles ending in *ων*, Gen. *οντι-ος*, but, as a compensation, *ο* is lengthened into *ω*, e. g.

λείοντι-ς becomes λείων

βούλευοντι-ς becomes βουλευών.

REM. 3. In *ἐννῦμι*—instead of *ἐσ-νυμι*, *ves-tio*—the *σ* is assimilated to the following *ν*, and in *εἰμι*—instead of *ἐσ-μι*—*σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of Consonants which are separated from one another.* (28. 29.)

1. Sometimes a consonant has an influence on other consonants, although they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλαργία instead of κεφαλαλγία from ἀλγεῖν, γλωσσαργία instead of γλωσσαλγία, ἀργαλέος instead of ἀλγαλέος from ἀλγεῖν; the suffix *ωλή* becomes *ωρή*, when a *λ* precedes, e. g. θαλπορή.

2. When, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φιλέω	is changed into	πιφίληκα
χέ-χῖκα	“ χέω	“	κέχικα
θί-θύκα	“ θύω	“	τέθυκα
θί-θημι	stem ΘΕ	“	τίθημι.

The two verbs, θύειν, *to sacrifice*, and τιθέναι, stem ΘΕ, *to place*, also follow this rule, in the passive forms which begin with *θ*:

έθ-θη, τυ-θήσομαι, έί-θη, τε-θήσομαι instead of έθύ-θη, έθι-θη.

For the same reason, the Greek avoids the reduplication of *ρ*, and instead of it writes *έφφ*-, e. g. έφφύκα.

3. In words whose stem begins with  $\tau$  and ends with an Aspirate, the aspiration is transferred to the preceding smooth  $\tau$ , when the Aspirate before the final syllable beginning with  $\sigma$ ,  $\tau$  and  $\mu$ , must, according to the laws of euphony, §§ 17, 2; 19, 1; 20, 1, be changed into a smooth consonant; by this transposition,  $\tau$  is changed into the Aspirate  $\theta$ . Such a change is called the *Metathesis of the aspiration*.

Thus,  $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ ,  $\tau\acute{\epsilon}\tau\rho\omicron\phi\alpha$  Perf., is changed into  $(\theta\rho\acute{\epsilon}\pi\text{-}\sigma\omega)$   $\theta\rho\acute{\epsilon}\psi\omega$ ,  $\theta\rho\epsilon\pi\text{-}\tau\acute{\eta}\rho$ ,  $(\theta\rho\acute{\epsilon}\pi\text{-}\mu\alpha)$   $\theta\rho\acute{\epsilon}\mu\mu\alpha$ ;  
 $\tau\alpha\phi\acute{\eta}$ ,  $T\Lambda\Phi\text{-}\omega$ ,  $\tau\alpha\phi\acute{\eta}\nu\alpha\iota$ , second Aor. Pass., into  $\theta\acute{\alpha}\psi\omega$ ,  $\theta\acute{\alpha}\pi\text{-}\tau\omega$ ,  $(\acute{\tau}\epsilon\theta\alpha\pi\text{-}\mu\alpha\iota)$   $\acute{\tau}\epsilon\theta\alpha\mu\mu\alpha\iota$ , but third Pers. Pl.  $\tau\epsilon\tau\acute{\alpha}\phi\alpha\tau\alpha\iota$ , e. g. Her. 6, 103, with one of the better Codd. is to be read instead of  $\tau\epsilon\text{-}\theta\acute{\alpha}\phi\alpha\tau\alpha\iota$ ;  
 $\tau\rho\acute{\upsilon}\phi\omicron\varsigma$ ,  $TPT\Phi\text{-}\omega$  into  $\theta\rho\acute{\upsilon}\psi\omega$ ,  $\theta\rho\acute{\upsilon}\pi\text{-}\tau\omega$ ,  $(\acute{\tau}\epsilon\theta\rho\upsilon\pi\text{-}\mu\alpha\iota)$   $\acute{\tau}\epsilon\theta\rho\upsilon\mu\mu\alpha\iota$ ;  
 $\tau\rho\acute{\epsilon}\chi\text{-}\omega$  into  $(\theta\rho\acute{\epsilon}\chi\text{-}\sigma\omicron\mu\alpha\iota)$   $\theta\rho\acute{\epsilon}\chi\omicron\mu\alpha\iota$ ;— $\tau\rho\acute{\iota}\chi\text{-}\acute{\omicron}\varsigma$  into  $\theta\rho\acute{\iota}\xi$ ,  $\theta\rho\acute{\iota}\xi\acute{\iota}\nu$ ;  
 $\tau\alpha\chi\acute{\upsilon}\varsigma$  in the Comparative becomes  $\theta\acute{\alpha}\sigma\sigma\omega\nu$ . For the same reason, the Future  $\acute{\xi}\omega$ , from  $\acute{\epsilon}\chi\omega$ , *to have*, is the proper form, because the Spiritus Asper is considered as an Aspirate.

REMARK 1.  $\tau\acute{\epsilon}\psi\omega$  from  $\tau\acute{\epsilon}\psi\omega$ , and  $\tau\rho\acute{\upsilon}\xi\omega$  from  $\tau\rho\acute{\upsilon}\chi\omega$ , remain unchanged.

REM. 2. Where the passive endings of the above verbs,  $\tau\rho\acute{\epsilon}\phi\omega$ ,  $T\Lambda\Phi\Omega$  ( $\theta\acute{\alpha}\pi\tau\omega$ ),  $TPT\Phi\Omega$  ( $\theta\rho\acute{\upsilon}\pi\tau\omega$ ), begin with  $\theta$ , the aspiration of  $\phi\theta$ , the two final consonants, changes  $\tau$ , the initial consonant of the stem, into  $\theta$ , e. g.

$\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\text{-}\theta\eta\nu$ ,  $\theta\rho\epsilon\phi\text{-}\theta\acute{\eta}\nu\alpha\iota$ ,  $\theta\rho\epsilon\phi\text{-}\theta\acute{\eta}\sigma\epsilon\sigma\theta\alpha\iota$   
 $\acute{\epsilon}\theta\acute{\alpha}\phi\text{-}\theta\eta\nu$ ,  $\theta\alpha\phi\theta\acute{\epsilon}\iota\varsigma$ ,  $\theta\alpha\phi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\tau\epsilon\theta\acute{\alpha}\phi\text{-}\theta\alpha\iota$ .

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with  $\theta$ , namely,  $\theta\eta\theta\iota$ , the first aspirate remains unchanged, but the *last* is changed into the corresponding smooth mute, thus  $\theta\eta\tau\iota$ , e. g.  $\tau\acute{\upsilon}\phi\theta\eta\tau\iota$ .

## § 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual  $\tau$ , when  $\pi$  precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel constitutes the difference between Metathesis and Syncope; the latter being the mere omission of  $\epsilon$ , e. g.  $\mu\iota\text{-}\mu\eta\acute{\nu}\eta\sigma\kappa\omega$  from the root  $\mu\epsilon\nu$ , comp. mens,  $\theta\eta\acute{\nu}\eta\sigma\kappa\omega$  from  $\theta\alpha\nu\text{-}\epsilon\acute{\iota}\nu$ ,  $\tau\acute{\epsilon}\tau\mu\eta\kappa\alpha$  from  $\tau\epsilon\mu\text{-}\epsilon\acute{\iota}\nu$ ,  $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$  from  $\beta\alpha\lambda\text{-}\epsilon\acute{\iota}\nu$ ,  $\pi\acute{\epsilon}\tau\eta\sigma\omicron\mu\alpha\iota$  from  $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$ .

## § 23. *Doubling of Consonants.* (87.)

1. Consonants are doubled, in the first place, for the sake of euphony, e. g.  $\beta\alpha\theta\acute{\upsilon}\rho\omicron\sigma\omicron\varsigma$  from  $\beta\alpha\theta\acute{\upsilon}$  and  $\acute{\rho}\acute{\omicron}\sigma\omicron$ ;  $\acute{\epsilon}\acute{\rho}\acute{\omicron}\sigma\omicron\nu$  instead of

ἔρεον; in the second place, in consequence of the concurrence of like or assimilated sounds, in the inflection and derivation, e. g. ἐν-νομος from ἐν and νόμος, ἐλ-λείπω instead of ἐνλ., σύμ-μαχος instead of σύμ., λείψω instead of ἐλ-λείπω, λήμμα instead of λήμμα, κόμω instead of κόμω, τάσσω or τάττω instead of τάσσω, ἥσσω or ἥττω instead of ἥκ-ίω, μάλλον instead of μάλ-ιον, ἄλλος instead of ἄλιος, *alius*.

2. In the Common Language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; moreover, π and κ are also doubled in single words, e. g. ἵππος, a horse, κόκκος, a berry. It has already been seen, § 17, 4, that two Aspirates, in Greek are not doubled.

3. ρ is doubled when the augment is prefixed, e. g. ἔρρεον, and in composition, when ρ is preceded by a short vowel, e. g. ἄρρηκτος, βαθύρρεος; but εὐ-ρωστος from εὐ and ῥώννυμι.

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; ὀλίσσεσ, 390; ἐσσύθη, 294; μίσση, Ant. 1223; ἔσσεται, Aesch. Pers. 122; so also in the Dat. Pl. of the third Dec. ἐσσι.

## § 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely,

- (a) The Labials, β π φ, by τ, e. g. βλάπτω instead of βλάβω, τύπτω instead of τύπω, φιλτρώ instead of φίλω; sometimes also by σ, which assimilates the preceding Labial, therefore σσ, Attic ττ, e. g. πίσσω, Att. πτίτω, Future πέψω, the poetic ὄσσωμαι, Fut. ὄψομαι; in δέψω instead of δέφω, φ and σ are changed into ψ;
- (b) the Palatals, γ κ χ, are strengthened by σ, which assimilates the preceding Palatal, therefore σσ, Att. ττ, or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσσω instead of τάγω, φρίσσω instead of φρίγω, βήσσω instead of βήχω; κράζω instead of κράγω, τρέζω instead of τρέγω; a Kappa-mute with σ is seldom changed into ξ, e. g. αὔξω, aug-eo, ἀλέξω, ὀδάξω and ὀδάξω; the strengthening τ is found only in πίπτω and τίπτω;
- (c) the Linguals, δ τ θ, are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω instead of φράδω, or, though



more seldom,  $\sigma$  assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐρίσσω*, *ἐρίττω* instead of *ἐρίτω*, *κορύσσω* instead of *κορύθω*.

2. The concurrence of  $\mu\rho$  and  $\nu\rho$  in the middle of some words, which was unpleasant to a Grecian ear, and was occasioned by the omission of a vowel, is softened by inserting a  $\beta$  or  $\delta$ , thus, in *μησημ-β-ρία* formed from *μησημρία*, *μησημρία*, *γαμ-β-ρός* from *γαμ-ε-ρός*, *γαμρός*, *ἀν-δ-ρός*, from *ἀνέρος*, *ἀνρός*.

3.  $\nu$  also is used to strengthen consonants, namely, the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τύπανον* from *τύπ-τ-ω*, *σιρόμβος* from *σιρέφω*; *θάμβος*, *τάφος*; *κορίμβη*, *κορνφή*; *θρόμβος*, *τρέφειν*; *δμφή*, *εἰπεῖν*; *νύμφη*, nubere; *ὄβριμος* and *ὄμβριμος*, *νώνυμος* and *νώνυμος*. In the present of many verbs, this strengthening is found, e. g. *πυνθάνομαι*, *θιγγάνω*, *λαμβάνω* instead of *πύθομαι*, *θίγω*, *λάβω*. On the change of  $\nu$ , see § 19, 3. On the  $\nu$  *ἐφελκ.*, see § 15, 1.

4.  $\sigma$  also is prefixed to many words, but mostly to such as begin with  $\mu$ , e. g. *μῶδις* and *σμῶδις*, *μικρός* and *σμικρός*; further, a strengthening  $\sigma$  is inserted before  $\mu$  and  $\tau$  in the Perf. Mid. or Pass., and before  $\vartheta$  in the first Aor. Pass., e. g. *τετέλε-σ-μαι*, *τετέλε-σ-ται*, *έτελέ-σ-θην*, § 131; also in the derivation and composition of words,  $\sigma$  is frequently inserted for the sake of euphony, e. g. *σει-σ-μός*, instead of  $\sigma$ ,  $\vartheta$  also is inserted before  $\mu$ , e. g. *μνη-θ-μός*, *ὄρχη-θ-μός*, *σκαρ-θ-μός* from *σκαίρω*, *πορ-θ-μός* from *πείρω*, *παν-σ-άνιμος*, *μογο-σ-τόκος*, etc.

## § 25. *Expulsion and Omission of Consonants.* (7. &.)

1. It is an important grammatical principle, that, in the inflection,  $\sigma$  is very often omitted between two vowels, e. g. *τύπη*, *έτύπτου*, *τύπτοις* instead of *τύπτε-σ-αι* or *τύπτη-σαι*, *έτύπτε-σ-ο*, *τύπτοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων*, comp. gene-r-is, gene-r-um. At the end of a word and after Pi and Kappa-mutes, it is retained, e. g. *γένος*, *τύπω* = *τύπ-σω*, *πλέξω* = *πλέκ-σω*, but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγεῖλα* instead of *ἡγγέλ-σ-α*, *ἀγγεῶ* instead of *ἀγγέλ-έ-σ-ω*, *ἀγγελ-έ-ω*, *φῆτωρ* instead of *φῆτορ-ς*. Comp. § 20, 3.

2. What has been said of the omission and retaining of  $\sigma$  in inflection, holds in general of the Digamma softened into the vowel  $\upsilon$ , § 200. This is omitted: (a) in the middle of the word between two vowels, e. g. *ὦν* (*ὦFόν*), ovum, *ὄϊς* (*ὄFίς*), ovīs, *αἰών* (*αἰFών*), ævum, *νίος* (*νέFος*), novus, *σκαῖός* (*σκαί-Fός*), scaevus, *βόός* (*βοFύς*), bovis; *θίω*, *πλίω*, *πνέω*, *έλάω* instead of *θέFω*, etc.; (b) at the beginning of the word before vowels and  $\rho$ , e. g. *οἶνος* (*Fοῖ-νος*), vinum, *ἔαρ* (*Fίεαρ*), ver, *ἴς* (*Fίς*) vis, *οἶκος* (*Fοῖκος*), vicus, *ἰδῶν* (*Fιδῶν*),

videre, *ιδέης* (*Feσθής*), vestis, *φήγνυμι* (*Frήγνυμι*), frango. On the contrary, it is expressed in connection with a preceding α, ε, ο, with which it then coalesces and forms a diphthong, (α) at the end of a word, e. g. *βοῦ* instead of *βόF*, *βασίλεῦ*, etc.; (β) before a consonant, e. g. *βοῦς* (*βόFς*, *bōns*, *bōs*), *ναῦς* (*νάFς*), *ναvis*, *βοῦν*, *βουσί*, *βασιλείς*, *βασιλεῦσι*, *θειέσσομαι*, *πλείεσσομαι*, *πνέεσσομαι*, *εἰσύνω*. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ, e. g. *κῆς* instead of *κίFς*, *σῆς* instead of *σίFς*, *ἰχθύς* instead of *ἰχθύFς*, Acc. *κῆν*, *σῆν*, *ἰχθύν*; but it disappears, even in this case, in the middle of a word between vowels, e. g. *Αἰ-ός*, *κῆ-ός*, *σῆ-ός*, *ἰχθῦ-ός* instead of *ΑἰF-ός*, *κῆF-ός*, *σῆF-ός*, *ἰχθῦF-ός*.

3. As the Greek language admits an accumulation of only three consonants in composition, and in simple words, only when the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with σθ is appended to the consonant of the root, the σ is excluded:

*λείπει-σθων* from *λείπ-ω* becomes *λείλειφθων* (§ 17, 2.)  
*λείγ-σθαι* “ *λείγ-ω* “ *λείλεγχθαι* (§ 17, 2.)  
*εἰσάλλ-σθαι* “ *εἰσάλλ-ω* “ *εἰσάλλθαι*.

REMARK. On the omission of a Tau-mute, and a ν and ντ before σ, and a σ after a Liquid, see § 20. In composition, ν is often omitted, e. g. *Πυθοπίονος*, *Ἀπολλό-δωρος* instead of *Πυθογοντι*, *Ἀπολλωνό*.

4. Several words can drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, *οἶκ* (*οῦ*), *εἶς* (*έκ*), *οὕτως* (*οὔτω*), which usually retain their final consonant before a vowel to prevent the Hiatus, but drop it before consonants, there belong here,

- (a) adverbs of place in *θεν*, e. g. *πρόσθεν*, *ὀπισθεν*, *ὑπερθεν*, etc., which never drop the ν before a consonant in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) *μέχρις* and *ἄχρις*, which, however, in the best classical writers, have dropped their σ, not only before consonants, but commonly before vowels, e. g. *μέχρι Ἀναξάγορου*, Pl. Hipp. Maj. 281, c. *μέχρι ἐνταῦθα*, Id. Symp. 210, e. *μέχρι ὅτου*, X. C. 4. 7, 2. *μέχρι ἐρυθρᾶς θαλάττης*, Id. Cy. 8. 6, 20;
- (c) the adverbs, *ἀρτίμας*, *ἔμπας*, *μεσηγύς*, *ἀντικρύς*, *ἄνεως*, *ἄφρωνς*, which in poetry can drop their σ, but never in prose; in the Ionic dialect, numeral adverbs in *άκις* also frequently drop the σ before consonants, e. g. *πολλάκι*. Her. 2, 2.

5. A pure Greek word can end only in one of the three Liquids, ν, σ (*ψ*, *ξ*, i. e. *πσ*, *κσ*) and ρ. The two words, *οἶκ*, *not*, and *έκ*, *out of*, form only an apparent exception, since, as Proclitics, § 32, they incline to the following word, and, as it were, become a part of it. This law of euphony

occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, *σῶμα*, Gen. *σώματ-ος* instead of *σώματ*, *γάλα*, Gen. *γάλακτ-ος* instead of *γάλακτ*, *λίον*, Gen. *λίοντ-ος* instead of *λίοντ*, *ἐβούλευον* instead of *ἐβούλευοντ*;—*τίρας*, Gen. *τίρατ-ος* instead of *τίρατ*, *κίρας*, Gen. *κίρατ-ος* instead of *κίρατ*, *μίλι*, Gen. *μίλιτ-ος* instead of *μίλιτ*.

## SECTION II.

### Syllables.

#### § 26. *Nature and Division of Syllables.* (41.)

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable, the two others, syllables of inflection; in *πρᾶγ-μα*, the first is the stem-syllable, the last the syllable of derivation.

#### § 27. *Quantity of Syllables.* (42—45.)

1. A syllable is short by nature, when its vowel is short, namely, *e, o, ä, i, ü*, or when a vowel or single consonant follows a short vowel, e. g. *ἔνδομαῖ*, *ἐπὶθετό*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, *η, ω, ā, ī, ū*, or a diphthong, e. g. *ἥρως, κρίνω, γέφυρα, ἰσχύρους, παιδείης*, hence contracted syllables are always long, e. g. *ἄκων* formed from *ἀέκων*, *βότρυς* formed from *βότρυνας*.

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant, *ζ ξ ψ*, follow the short vowel, e. g. *ἔκαστέλλω, τέψαρες, κόραξ (κόρακος), τράπεζα*.

REMARK 1. The pronunciation of a syllable long by nature, and one long by position, differs in this, that the former is pronounced *long (productiv)*, but the latter not. When a syllable naturally long, is long also by position,

it must be protracted in pronouncing. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πράγμα* (*ā*) and *τάττω*, *τάξις*, *τάγμα* (*ä*).

4. But when a short vowel stands before a Mute and Liquid, it commonly remains short in the Attic, inasmuch as the Liquid sounds are less distinct than the Mutes, and hence are pronounced with less hesitation, e. g. *ἄτεκνος*, *ἄπτελος*, *ἄκμή*, *βδερνς*, *δίδραχμος*. Such a position is called a *weak* position. In two instances, however, the position of the Mute and Liquid makes the short vowel long: (a) in compounds, e. g. *ἔκκεμω*; (b) when one of the Medials, *β γ δ*, stands before one of the three Liquids, *λ μ ν*, e. g. *βίβλος*, *εὐόδμος*, *πέπλεγμα*; also *θλ*, in Tragic trimeter, lengthens the preceding short vowel. Finally, it will be evident, that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήνυτρον*.

5. A syllable which contains one of the three doubtful vowels, *α, ι, υ*, cannot, in the same word, be pronounced long and short, but must be either long or short.

### § 28. *Quantity of the Penult.*

(46, 47.)

It is important, in order to pronounce correctly, to be able to determine, with certainty, the quantity of the three doubtful vowels, *α, ι, υ*, in the penult of words of three or more syllables. The following summary will present the principal instances, in which the penult is long. The quantity of the syllables of inflection will be considered in treating of the Forms.

The penult is long,

1. In substantives in *ᾶων*, Gen. *-ανος* or *-αως*, in substantives of two or more syllables in *ίων*, Gen. *-ιονος*; but *ἰων*, Gen. *-ἰωνος*, and in forms of the comparative in *ἰων*, *ιον*, Gen. *-ιονος*, e. g. *ὀπάων*, *-ονος*, *ὁ, ἡ*, *compassion*, *Ποσειδάων* *-ωνος*; *κίων*, *-ονος*, *ἡ*, *pillar*, *βραχίων*, *-ονος*, *ὁ, αὐτῷ*, *Ἀμφίων*, *-ονος*; but *Ἀνναλίων*, *-ωνος*; *καλλίων*, *κάλλιον*, *more beautiful*.

*Exceptions.* The two oxytones, *ἡ ἡϊών* (*ἡ*), *shore*, and generally *ἡ χιών*, *snow*. Homer always uses the comparatives in *ἰων*, *ιον*, as short, where the versification admits.

2. In oxytoned proper names in *ᾶνός*, and in compounds in *ᾶγός* from *ἄγω*, *to lead*, and *ἄγνυμι*, *to break*, *ἄνωγ* and *κρᾶνος*, e. g. *Ἀσιανός*, *λοχᾶγός*, *αἰπᾶιν*, *ναυᾶγός*, *naufraḡus*, *Βιάνωγ*, *δικραῖνος*, *having two horns*.

3. In adjectives in *ᾱης* Fem. *ᾱῖς*, derived from verbs in *ᾱω*, in proper names in *ᾱτης*, in substantives in *ιτης*, Fem. *ιτις*, and in those in *ύτης* of the first Dec., Fem. *ύτις*, and in proper names in *ιτη*, e. g. *ἄχρᾱής*, *untouched*, *Εὐφράτης*, *Μιθριδάτης*, *πολίτης*, -ου, *citizen*, Fem. *πολίτις*, *πρεσβύτης*, -ου, *old man*, *Ἀφροδίτη*, *Ἀμφικρίτη*.

*Exceptions*: (a) to the proper names in *ατης*: *Γαλᾱτης*, *Δαλμᾱτης*, *Σαρμᾱτης*, all in *βᾱτης* and *φᾱτης*, and compounds formed from verbal roots, e. g. *Σωκράτης*;—(b) *κρίτης*, *judge*, from the short root *κρί*, *κτίτης*, *builder*, and *θύτης*, *one who sacrifices*.

4. In Proparoxytones in *ιλος*, *ιλον*, *ινος*, *ινον*, in words in *ινη*, *ινα*, *ινη*, *ινα*, in those in *ινος*, when *σ* does not precede the ending, in Proparoxytones in *ιρα*, and in adjectives in *ιρος* with a preceding long syllable, e. g.

Ὁ ὄμιλος, <i>multitude</i>	δωτήνη, <i>gift</i>	ὁ κίνδυνος, <i>danger</i>
πέδιλον, <i>shoe</i>	Αἴγινα,	γέφυρα, <i>bridge</i>
ἡ κάμινος, <i>oven</i>	αἰσχύνη, <i>shame</i>	ἰσχυρός, <i>strong</i>
σάλιον, <i>parsley</i>	ἄμυνα, <i>defence</i>	but ὀχύρος and ἐχϋρός, <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *ινος* and *ιρα*, namely, *ὁ χαλινός*, *rein*, *ὁ ἐρίνός*, *wild fig-tree*, and *ἡ κολλύρα*, *coarse bread*.

*Exceptions*. *Ἐλλαπίνη*, *feast*, and compounds in *γυνος* from *γυνή*, *woman*, e. g. *ἄνδρογύνος*, and *πορύνη*, *club*.

5. In substantives in *ιτος*, whose antepenult is long, and in compound adjectives in *δακρυίτος* and *τερυίτος* from *δακρύω*, *τερύω*, and also in substantives in *ιμα*, *ιγη* and *ιγων*, and in adverbs in *ιδόν*, e. g.

ὁ κωκυτός, <i>wailing</i>	ἄτρυτος, <i>indestructible</i>	ὁ λολυγή, <i>ululatus</i>
ἄδακρυτος, <i>without tears</i>	ἰδρυμα, -αίτος, <i>seat</i>	ὁ λολύγων, <i>ululatus</i>
		βοτρυδόν, <i>in clusters</i> .

*Exception*. *Μαρμαγύγη*, *splendor*.

6. In dissyllabic oxytones in *ιός*, *ιμός*, *ινός*, *ιός*, *υλός*, *υμός*, *ινός*, and in Paroxytones in *ιμη*, *ινη*, e. g.

ψιός, <i>bare</i>	ἡ φινός, <i>skin</i>	ὁ ῥυμός, <i>pale</i>	ἔνός, <i>common</i>
ὁ χιός, <i>fodder</i>	ὁ ῖος, <i>dart</i>	ὁ θιμός, <i>mind</i>	λύμη, <i>injury</i>
ὁ λιμός, <i>hunger</i>	ὁ χυός, <i>juice</i>	so, ἄθυμος, etc.	μύνη, <i>excuse</i> .

*Exceptions*. *Βιός*, (ὁ), *bow*, *πλυνός* (ὁ), *washing-trough*.

7. In dissyllables in *ᾱος*, *ᾱός* (oxytoned), and in dissyllables in *ᾱα*, which begin with two consonants, e. g.

ὁ ναός, <i>temple</i>	φᾱρός, <i>brilliant</i>	στία, <i>pebble</i>	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *ια*, namely, *καλία*,

*shed*, ἀνία, *trouble*, κορία, *dust*, and to those in ὅς, the variable ἴσος, and proper names in ὅς, e. g. Ἀμφιάρεος; Οἰνόμαος is an exception.

*Exceptions.* Ταῖος or τᾶώς (ὁ), *peacock*, σκιά (ἡ), *shadow*.

8. The following single words should also be noted :

## I. ᾱ.

ἄκρατος, <i>unmixed</i>	νεῦνις, <i>young girl</i>	τιάρα, <i>turban</i>
ἀνίαρός, <i>troublesome</i>	ὀπαδός, <i>attendant</i>	φάλαρος, <i>clew</i>
αὐθάδης, <i>self-sufficient</i>	σινᾶπι, <i>mustard</i>	ὁ φλύᾶρος, <i>tattle</i> .

Also the proper names, Ἀμῶσις, Ἀνᾶπος, Ἀρῆτος Δημάρετος, Θεᾶνῷ, Ἰάσων, Ἠριᾶπος, Σάρυπις (Serapis), Στίμφυλος, Φάρσυλος.

## II. ι.

ἄκριβής, <i>exact</i>	ἐνιπή, <i>rebuke</i>	παρθενοπίπης, <i>gallant</i> .
ἰφθίμος, <i>strong</i>	ἔριθός, <i>day-laborer</i>	
τό τᾰρίχος, <i>pickled fish</i>	ὁ ἦ χελιδών, <i>swallow</i>	

Also the proper names, Ἀγχισης, Γράνικος, Εὐρίπος, Κάϊκος (ἡ), Ὀσίρις, Βοίσιρις. The following dissyllables should be noted for the sake of the compounds: τιμή, *honor*, νίκη, *victory*, φιλῆ, *tribe*, ὕλη, *forest*, λίτός, *little*, μικρός, *small*, e. g. ἄτιμος.

## III. ῡ.

ἄμύμων, <i>blameless</i>	ἐρύκω, <i>to hold back</i>	λάφυρον, <i>booty</i>
ἄσυλον, <i>asylum</i>	ὁ ἰλύός, <i>den</i>	ἡ πάπυρος, <i>papyrus</i>
αὐτή (ῡ), <i>war-cry</i>	ἰγνέη, <i>the ham</i>	πίτυρον, <i>bran</i> .

Also the proper names, Ἀβύδος, Ἀρχύτας, Βιθυρός, Διόνυσος, Καμβύσης, Κάρκυρα, Κοκυτός. And the dissyllables, ψυχή, *soul*, ὁ τυρός, *cheese*, ὁ πῦρός, *wheat*, ὁ χρῦσός, *gold*, λύπη, *grief*, ψυχρός, *cold*.

§ 29. *Accents.*

(48—51.)

1. The accentuation of a polysyllabic word consists in pronouncing one syllable with a stronger or clearer tone than the others. By this means, the unity of the connected syllables is indicated. The accentuation of the Greek is principally *rhythmical*, and in this it differs from the accentuation of the German, for example, which is almost wholly *logical*, and also from that of most compound English words, which is generally *logical*. The *logical* accent, which refers to the meaning of the syllables, gives emphasis to the stem-syllable, which expresses the essential idea of the word, in preference to the syllables of derivation and inflection, which express only the relations of

the idea, as the German, *verderblicher, unvergesslicher, entfalten*, and the English, *destrúctible, immórtal*. The *rhythmical* accent, which expresses the relation of the tone to the syllables of a word, has particular reference to the quantity of syllables, and very often emphasizes the syllables of derivation and inflection, in preference to the stem-syllable, without regard to the signification of the syllables, e. g. *πατήρ, πατρός, γραφόμενος, γραφομένη, γέγραφα, γεγραφώς, γεγραμμένος*.

2. The English and Greek accent differs also in this, that in the former the accented syllable is always considered long,\* but in the latter it can be either long or short, e. g. *γραφόμενος, γεγραφώς*; and that in the former, the accented and unaccented syllables are distinguished by the strength and feebleness of the tone, in the latter, by the rising and falling of the tone.

3. Even a *monosyllabic* word must be accented, so as to form in connected discourse, an independent sound.

4. The Greek has the following marks for the tone or accent (*προσφῳδαί*):

- (a) The acute (*προσφῳδία ὀξεῖα*, *accentus acutus*) ´ to denote the *sharp* or *clear* tone, e. g. *λόγος*;
- (b) The circumflex (*προσφῳδία περισπωμένη*, *accentus circumflexus*) ˘ to denote the *protracted* (as it were the *winding* or *long-drawn*) tone, e. g. *σῶμα*. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word *σῶμα* was probably pronounced as *σόδμα*;
- (c) The grave (*προσφῳδία βαρεῖα*, *accentus gravis*) ` to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence the Greek did not write, *ἀνθρώπος, λόγος*, but *ἄνθρωπος, λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τίς*, *aliquis*, *some one*, and *τίς*, *quis?* *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*, and at the beginning of words commencing with a vowel the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄναξ, αὔλειος, ἄνειπης, εὖρος, αἶμα*. But in uncial letters, in connection with the

\* In English, however, the words *long* and *short* refer only to the emphasis.—Tr.

diphthongs *α, η, ε*, the accent and the Breathing stand upon the first vowel, e. g. *Αἰδης*. On the diaeresis, see § 4, Rem. 4.

REM. 3. In pronouncing a Greek word, two things must be noted, the *accent* and the *quantity*. Hence an effort should be made to indicate the accented syllable by raising the voice, but especially to make the long and short, as well as the accented and unaccented syllables, perceptible. But in many instances, it is not possible for us to express the nicer distinctions, which the Greeks must have made in their pronunciation; thus, e. g. in *τιμή* and *τιμῇ*, *γνώμαι* and *γνώμας*.

5. The accent can stand only on one of the last three syllables of a word, because the raising of the voice is impossible beyond the last three syllables. The English in many words disregards this law, e. g. *amplification*.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός*, *ἄνθρωπον*, *πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position, e. g. *ἄνθρωπος*, but *ἄνθρώπον*.

7. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature, e. g. *τοῦ σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long only by position, e. g. *τεῖχος*, *χρῆμα*, *πρᾶξις*, *αὔλαξ*, Gen. *-ᾱκος*, *καλαῦρον*, *κατήλιψ*, *Δημῶναξ*. Also in substantives ending in *ιξ* and *υξ*, Gen. *-ῖκος*, *-ῦκος*, the *ι* and *υ* long by nature, are, according to the views of the ancient Grammarians, treated as short in respect to the pronunciation, e. g. *φοῖνιξ*, Gen. *-ῖκος*, *κῆρυξ*, Gen. *-ῦκος*.

8. If therefore the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature, it must have the circumflex, when the ultimate is short, e. g. *τεῖχος*, *πρᾶντε*, but the acute, when the ultimate\* is long, e. g. *τεῖχους*, *πράντω*; if it is short, it has uniformly only the acute, e. g. *τάττω*,

\* Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια*, *μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above,—from the circumflex on *σῖτος* and *πρᾶξις*, that those syllables are long by nature, 7,—from the circumflex on *μοῖρα* and *στεῖρα*, that the ultimate is short, 7,—from the acute on *χῆρα*, *ῥα* and *Ἥρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8,—from the acute on *φίλος* and *ποιμίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—TΑ.



*τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*.

REM. 4. In the inflection-endings, *αι* and *οι*, and in the adverbs, *πρόπαι* and *ἐκπαλαι*, the diphthongs, in respect to the *accent*, are considered short, e. g. *τράπεζαι, τύπτεται, γλῶσσαι, ἄνθρωποι, χῶροι*. The optative endings, *οι* and *αι*, are exceptions, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi, at home*, on the contrary, *οἶκοι, houses*, from *οἶκος*.

REM. 5. In the old Ionic and in the Attic declension, since *ω* takes the place of *ο*, it is considered as having only half its usual length, and hence, in respect to the accent, is treated as short, e. g. *Μενέλειω, ἀνώγειω*; — *πόλειω, πόλειων*; — *ἰλιω, ἄγῃω*, Gen. *ἰλιω, ἄγῃω*: but if such adjectives are declined according to the third Dec., they are accented regularly, e. g. *φιλογίλω, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγῃω, ἀγίρω, ἀγῃω, ἀγῃω*.

REM. 6. In the words, *εἶθε, O that, valxi, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words, *εἶτε, οὔτε, ὥςπερ, ἥτις, τοῖςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics, § 33.

REM. 7. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex, e. g. *πράγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πᾶγμα*.

### § 30. *Change and Removal of the Accent by Inflection, Composition and Contraction.* (52—54.)

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

- (α) a Proparoxytone, as *πόλεμος*, becomes a Paroxytone, e. g. *πολέμῳ*;
- (β) a Properispomenon, as *τεῖχος*, a Paroxytone, e. g. *τείχους*;
- (γ) an Oxytone, as *θεός*, a Perispomenon, e. g. *θεοῦ*. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon, e. g. *φεῦγε*, but *τᾶττω*, *τᾶττε*;

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. *βουλεύω*, *βούλενε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word, e. g. *φεύγω*, *ἔφευγον*; the same occurs commonly in compounds, e. g. *ὁδός* *σύνοδος*, *θεός* *φιλόθεος*, *τιμή* *ἄτιμος*, *φεῦγε* *ἀπόφευγε*. By an accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word, e. g. *τύπτω*, *τυπτόμεθα*, *τυφθισόμεθα*.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, then the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction, e. g. *φιλεε* = *φιλει*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, but *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, then the contracted syllable also is accented,

(a) the contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require, e. g.

*ἀγαπάομαι* = *ἀγαπῶμαι*

*ἱσταότος* = *ἱστῶτος*

*ἰλήσσω* = *ἰλήσω*

*φιλεόμενος* = *φιλοῖμενος*

*ὀρθόουσι* = *ὀρθοῦσι*

*τιμαόντων* = *τιμώντων*;

(b) the contracted syllable, when it is the ultimate, takes:

(α) the acute, when the last of the syllables to be contracted has the acute, e. g. *ἱσταός* = *ἱστῶς*;

(β) the circumflex, when the first of the syllables to be contracted, is accented, e. g. *ἡχόϊ* = *ἡχοῖ*.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

# CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute*.—II. *Crasis*.—  
III. *Elision*.—IV. *Anastrophe*. (55—57.)

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μητρὶν περικαλλῆς Ἡερῖβουα ἦν*. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον*.

*Exceptions.* *Τις, τί, quis?* *who?* *quid?* *what?* always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *εἰ τὸ μὴ λέγεις* — *τὸ ἀνρίθ ὄνομα*.

II. By *Crasis* two words are united in one, § 10. Hence, words united in this way can have but one accent, namely, that of the second word, which is the more important; this accent does not change its place, e. g. *τὰγαθόν* from *τὸ ἀγαθόν*. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος* = *τοῦπος*, *τὰ ἄλλα* = *τάλλα*, *τὸ ἔργον* = *τοῦργον*; *τὰ ὄπλα* = *θῶπλα*, *ἐγὼ οἶμαι* = *ἐγῶμαι*.

III. When by *Elision*, § 13, an unaccented vowel is elided, the accent of the word is not changed, e. g. *τοῦτ' ἔστιν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, and the poetic *ἦδέ, ἰδέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

<i>πολλὰ ἔπαθον</i>	=	<i>πόλλ' ἔπαθον</i>	<i>παρὰ ἐμοῦ</i>	=	<i>παρ' ἐμοῦ</i>
<i>δεινὰ ἐρωτᾷς</i>	=	<i>δεῖν' ἐρωτᾷς</i>	<i>ἀπὸ ἑαυτοῦ</i>	=	<i>ἀφ' ἑαυτοῦ</i>
<i>φημὶ ἐγώ</i>	=	<i>φήμ' ἐγώ</i>	<i>ἀλλὰ ἐγώ</i>	=	<i>ἀλλ' ἐγώ</i>
<i>αἰσχροῦ ἔλεξας</i>	=	<i>αἰσχε' ἔλεξας</i>	<i>οὐδὲ ἐγώ</i>	=	<i>οὐδ' ἐγώ</i>
<i>ἔπειτ' ἦσαν</i>	=	<i>ἔπειτ' ἦσαν</i>	<i>ἦ δὲ ὅς</i>	=	<i>ἦ δ' ὅς</i>

IV. Anastrophe. When a preposition is placed after the word which it should precede, the tone of such preposition naturally inclines back to its word, and hence, the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe, *ἀναστροφή*, e. g.

μάχης ἐπὶ but ἐπὶ μάχης νεῶν ἄπο but ἀπὸ νεῶν  
 Ἰθάκην κατὰ “ κατὰ Ἰθάκην καλῶν περὶ “ περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ἐπαί, ἐπίρ, διαί, παραί, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus*, the Anastrophe is found only when the substantive stands first, e. g. *Ξάνθῳ ἐπὶ διήνεντι*, but *διήνεντι ἐπὶ Ξάνθῳ*. Other Grammarians reject the Anastrophe in both cases.

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. *ἄνα* instead of *ἀνάστηθι*; *μέτα*, *παρα*, *ἐπὶ*, *ὑπο*, *πέρ*, *ἐν* instead of the indicative present of *εἶναι*, compounded with these prepositions, e. g. *ἐγὼ παρα* instead of *πάρειμι*, *πέρ* instead of *περίεστι*; further, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. *ὀλέσας ἄπο πάντας ἱταίρους*. But the accent of *ἀπό* is drawn back without any reason, in such phrases as *ἀπὸ θαλάσσης οἰκεῖν*, *ἀπὸ σκοπού*, *ἀπ' ἐλπίδος* and the like; in such cases it is properly on the ultimate.

### § 32. V. *Atonics or Proclitics.*

(58.)

Some small words are termed Atonics or Proclitics, being, in connected discourse, so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, *ὁ, ἡ, οἱ, αἱ*;
- (b) the prepositions, *ἐν, in, εἰς (ἐς), into, ἐκ (ἐξ), ex, ὡς, ad*; but if *ἐξ* is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. *κακῶν ἐξ* II. ξ, 472.
- (c) the conjunctions, *ὡς, as, that, so that, when, εἰ, if*; but if *ὡς, as*, follows the word which it should precede, it has the accent, e. g. *κακοὶ ὡς*, for *ὡς κακοί*;
- (d) *οὐ (οὐκ, οὐχ), not*; but at the end of a sentence and with the meaning *No*, it has the accent, *οὐ̃ (οὐ̃κ)*. Comp. § 15, 4.

§ 33. VI. *Enclitics*.

(59.)

Enclitics are certain words of one or two syllables, which, in a connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word, e. g. φίλος *τις*, πόλεμός *τις*. They are:

(a) the verbs εἶμι, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἶ, *thou art*, and φῆς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:

I. P. S.	μοῦ	II. P. S.	σοῦ	III. P. S.	οὗ	Dual.	σφωῶν	Pl.	σφίσι (ν)
	μοί		σοί		οἱ				
	μέ		σέ		ἐ, νίν;				

(c) the indefinite pronouns, τίς, τί, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποθί, ποθίεν, ποί, ποτέ; the corresponding interrogative pronouns are, on the contrary, always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, πέρ, θήν, and in the Epic, κέ, κέν, νύ, ῥά, and the inseparable particle, δέ, § 34, Rem. 2.

REMARK. Several small words, which are so combined with enclitics, as to have a peculiar meaning, are written together, e. g. εἵτε, οὔτε, μήτε, ὥστε, ὥσπερ, ὅστις, etc.

§ 34. *Inclination of the Accent*.

(60, 61.)

1. An Oxytone is so combined with the following enclitic, that the accent, which is commonly grave in the middle of a sentence, § 31, I, again becomes acute, e. g.

θήρ τις	for	θήρ τις	καλός ἐστιν	for	καλός ἐστίν
καί τινες	"	καί τινές	ποταμός γε	"	ποταμός γέ
καλός τε	"	καλός τέ	ποταμοὶ τινες	"	ποταμοὶ τινές.

2. A Perispomenon coalesces with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τι	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστιν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon, in connection with a dissyllabic enclitic, is regarded as an Oxytone. Long syllables in enclitics are treated in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone coalesces with the following monosyllabic enclitic without further change of the accent, though there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,  
ἄλλος πως “ ἄλλος πως, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon coalesce with the following enclitic, since they retain an acute accent on the last syllable, so that this syllable forms the tone-syllable for the following enclitic, e. g.

ἄνθρωπός τις for ἄνθρωπος τις σῶμά τι for σῶμα τι  
ἄνθρωποι τινες “ ἄνθρωποι τινές σῶμά ἐστιν “ σῶμα ἐστίν.

*Exception.* A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. ἀνταξ τινός, ἀνταξ ἐστίν, φοῖνιξ ἐστίν, κήρυξ ἐστίν, λαΐλαψ ἐστίν.

REM. 2. The local suffix δε (ζε), which expresses the relation of *to a place*, *whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυνπόνδε Σφητινῶδε οὐρανόνδε Πυθῶδε from Πυθῶ  
ἔρεβόςδε Ἐλευσινῶδε Μίγαράδε δόμονδε.

So Ἀθήναζε i. e. Ἀθήναςδε, Πλαταιᾶζε (Πλαταιαί), χαμῶζε (χαμάς Acc). The suffix δε when appended to the Demon. Pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accentuated according to the rules for Oxytones, § 45, 7, (a), e. g.

τοσός — τοσόςδε, τοσοῦδε, τοσήνδε, τοσῶνδε,  
τοῖος — τοιόςδε, τηλέκος — τηλικόςδε, τοῖσι — τοισίδε,  
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τις σέ μοι φησί ποτε.

### § 35. Enclitics accentuated (ὀρθοτονούμεναι). (α.)

1. The enclitics at the beginning of a sentence, retain their accent, e. g. Φημί ἐγὼ τοῦτο. — Τινὲς λέγουσιν. — Εἰσὶ θεοί. — But instead of ἐστί (ν) at the beginning of a sentence, the form ἔστι (ν) is used, also, if it stands in connection with an Inf. for ἔξεστι (ν), and after the particles ἀλλ, εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, πού, also after the pronoun τοῦτ, e. g. Ἔστι θεός. — Ἔστι σοφός ἀνὴρ. — Ἔστιν οὐτως. — Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre. — Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ ἔστιν.

2. Φημί and the other persons of the Indic. retain the accent, if they are separated from the preceding word by a punctuation-mark, e. g. Ἔστιν ἀνὴρ ἀγαθός, φημί.

3. Of the enclitic Pers. pronouns, the following retain their accent, namely, σοῦ, σοί, σέ, οἷ, σφίσι (ν):

- (a) when an accented Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer forms, regularly accented, are chosen, e. g.

παρ' ἐμοῦ not παρὰ μου, πρὸς ἐμοί not πρὸς μοι,  
κατ' ἐμέ " κατὰ με, περὶ ἐμοῦ " περὶ μου.

REMARK. The unaccented prepositions are united to the enclitic forms, e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι.

- (b) after copulative or disjunctive conjunctions, e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, especially when the pronouns are emphatic, e. g. in antitheses.

- (c) The forms οὐ, οἷ, ἔ, are accented only when they are used as reciprocal pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς δ' ἐστίν, but καλὸς δὲ ἐστίν — πολλοὶ δ' εἰσίν, but πολλοὶ δὲ εἰσιν.

### § 36. Division of Syllables.

(64.)

1. Syllables end with a vowel, and begin with one or more consonants. Hence if a consonant is between two vowels,\* e. g. πο-τα-μός, ὄ-ψο-μαι, ἐ-στρα-τευ-σά-μην, ἔ-σχον, ἔ-βλα-ψα, κέ-κμη-κα.

Exception. A compound word, or one formed by a syllable arising from inflection and derivation, is best divided, according to its constituent parts,† e. g. συν-εκ-φώνησις, τύπ-τω, προ-στάτης, προς-σταίχω.

2. If two similar consonants, e. g. ππ, λλ, etc., or a smooth Mute with a corresponding Aspirate, πφ κχ τθ, occur together, or if a consonant follows a liquid, λ μ ν ρ, (with the exception of μν,) then one consonant belongs to each syllable, e. g. τάτ-τω, Βάχ-χος, ἄλ-γος, ἔρ-γον, yet ἀ-μνή [but with us ἀμ-νή].

### § 37. Punctuation-marks—Diastöle.

(65.)

1. The colon and semicolon are indicated by a point above the line, e. g. Εὐ ἔλεξας· πάντες γὰρ ὠμολόγησαν. The interroga-

\* The more usual division in our schools is ποτ-α-μός, not πο-τα-μός, ὄψο-ο-μαι, etc. See also Appendix on Accents and Pronunciation.—TR.

† When, however, the first part of a compound word ends with a vowel, and the first vowel of the simple word is short, the first consonant of that word is united to the preceding vowel, e. g. πρόθ-εσις, and not πρό-θεσις, ἀνάβ-ασις, not ἀνά-βασις, ἄβ-ατος, not ἄ-βατος.—TR.

tion-mark is our semicolon, e. g. *Τίς ταῦτα ἐροίῃς; who did this?* The period, comma and exclamation-point have the same characters as in English.

2. The Diastöle, or Hypodiasstöle, which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. *ὁ, τε, whatever*, and *ὅτι, that, since*; *ὁ, τε, whatever*, and *ὅτε, when*. Such words are now merely separated in writing, e. g. *ὁ τε, τό τε*.

## CHAPTER II.

### GRAMMATICAL FORMS.

#### §38. *Division of the Parts of Speech.—Inflection.* (68.)

1. Grammatical forms relate to the nature and inflection of the Parts of Speech.

2. The Parts of Speech are:

(1) Substantives, which express an object,—person or thing,—as *man, rose, house, virtue*;

(2) Adjectives, which express a property, as *great, small, red, beautiful, hateful*;

(3) Pronouns, which refer to an object, as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which express the number or quantity of an object, as *one, two, three, many, few*;

(5) Verbs, which express action, as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which express the relations of place, time, manner, quality and number, as *here, yesterday, beautifully* = in a beautiful manner, *perhaps, often, rarely*;

(7) Prepositions, which express the relation of space, time, etc. of an object to an action or thing, as *before* the house, *after* sunset, *before* mourning;



(8) Conjunctions, which express the mutual relations of sentences, as *and, but, because*.

3. In addition to these parts of speech, there are in the language, peculiar organic sounds, called interjections, as *alas! oh! ah!*

4. Words are either *essential* words, i. e. such as express a notion or idea, which are the substantive, the adjective, the verb, and the adverbs derived from those parts of speech; or *formal* words, i. e. such as express the different relations of the idea; these are the pronoun, the numeral, the preposition, the conjunction, the adverbs which are derived from those parts of speech, and the verb *είναι, to be*, when, in connection with an adverb or a substantive, it has the inflection of a verb. Interjections express neither an idea, or its relation, and hence are not properly regarded as words.

REMARK. Prepositions, conjunctions, and adverbs derived from pronouns, are included under the common name of particles.

5. By inflection is understood the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun and numeral, is termed declension; the inflection of the verb, conjugation. The remaining parts of speech do not admit inflection.

## SECTION I.

### The Substantive.

#### § 39. *Nature and Division of the Substantive.* (294.)

1. The Substantive is used to denote a person or a thing, e. g. *man, woman, lion; earth, flower, virtue, wisdom, host*.

2. If a substantive indicates an object, which has an independent existence, it is termed a *Concrete*, e. g. *man, woman, lion, earth, flower, host*; but if the substantive indicates a simple quality or action, independent of a subject, it is called an *Abstract*, e. g. *virtue, wisdom*.

3. The Concretes are,

(a) Proper nouns, when they refer only to individual persons or objects, and not to a species, as *Cyrus, Plato, Hellas, Athens*;

(b) Appellative nouns, when they indicate an entire species, or an individual of a class, as *mortal, tree, man, woman, flower*;

(c) Material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*;

(d) Collective nouns, when they designate a number of single persons or things as one whole, e. g. *mankind, cavalry, people, herd, fleet*.

#### § 40. *Gender of Substantives.* (225—227.)

The Gender of substantives, which is three-fold, as in Latin, is determined partly by their meaning, partly by their endings.

##### I. Determination of Gender by the Meaning.

1. The names and designations of males, names of nations, the months, rivers and winds, are masculine, e. g. *ὁ βασιλεύς, the king, ὁ κάπρος, the boar, οἱ Ἕλληνες, ὁ Γαμηλιών* (January nearly), like *ὁ μήν, the month, ὁ Ἀλφειός, the Alpheus*, like *ὁ ποταμός, the river, ὁ εὐρος, the south-east wind*, like *ὁ ἄνεμος*.

*Exception.* Diminutives in *ον*, which are not proper names, as *τὸ μαιράνον, the lad*, also *τὸ ἀνδράποδον, a slave*, and some rivers, as *ἡ Αἴθρη*.

2. The names and designations of females, names of countries, islands, cities, trees and plants for the most part, are feminine, e. g. *ἡ βασίλεια, the queen, ἡ λέαινα, the lioness, ἡ Αἴγνπιος*, like *ἡ χώρα, the land, ἡ Ῥόδος*, like *ἡ νῆσος, the island, ἡ Τροίζην*, like *ἡ πόλις, the city, ἡ πύξος, the box-tree, ἡ ἄμπελος, the vine, ἡ βύβλος, the papyrus, ἡ ῥάφανος, the horse-radish, ἡ νάρδος, the balsam-tree*.

*Exceptions.* A. Countries and cities according to their endings; Of the Masculine are, (a) nouns in *-ης*, Gen. *-ητος*, e. g. *ὁ Μάσης*;—(b) in *-εύς*, e. g. *ὁ Φασιεύς*;—(c) in *-οι*, Pl. e. g. *οἱ Ψάλλιπποι*;—(d) those which vary between *-ος*, (Gen. *-ου*), *-ων*, *-ους* and *-ας*.—Of the Neuter gender are, (a) those in *-α*, Pl. e. g. *τὰ Αἰύκτρα*;—(b) in *-ον*, e. g. *τὸ Ἴλιον*; in *-ος*, Gen. *-εος*, e. g. *τὸ Ἀργος*.—B. Trees and plants; *ὁ ἐρινεός, the wild fig-tree, ὁ φελλός, the cork-tree, ὁ λωτός, the lotus, ὁ κύτις, the willow, ὁ φοῖνιξ, the palm, ὁ κιστός, the ivy*; of the

Masc. and Fem. gender are, ὁ ἡ πάπυρος, *the papyrus*, ὁ ἡ κότινος, *the wild-olive*, ὁ ἡ κόμαρος, *the strawberry-tree*, ὁ ἡ κέρασος, *the cherry-tree*.

3. Of the Neuter gender are the names of fruits, diminutives, with the exception of proper names of females, e. g. ἡ Λεόντιον, the names of the letters, infinitives, all indeclinable words in the Sing. and Pl., and all words used as the mere symbol of a sound, e. g. τὸ μόρον, *the fruit of the mulberry* (τῆς μορέας), τὸ μήλον, *the apple*, τὸ μειράκιον, Dim. of μεῖραξ, *boy*, τὸ λάμβδα, τὸ τύπτειν, *the striking*, τὸ μήτηρ, *the word mother*.

4. The names of persons which have only one form for the Masc. and Fem. are of Common gender, e. g. ὁ ἡ θεός, *god* and *goddess*, ὁ ἡ παῖς, *boy* and *girl*.

REMARK 1. *Moveable* substantives are such as change their ending so as to indicate the natural gender, e. g. ὁ βασιλεύς, *king*, ἡ βασίλισσα, *queen*.—The change of the ending itself is called *motion*.

REM. 2. From nouns of Common gender, those termed *Epicles* (ἐπικλεινὰ) must be distinguished, i. e. such substantives as indicate both the natural genders by only one form of gender, either Masc. or Fem. To these epicles belong, first, most of the names of beasts, e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox, ἡ ἄρκτος, *the bear*, ἡ κάμηλος, *the camel*, ὁ μῦς, *the mouse*, ἡ χελιδών, *the swallow*, ἡ οἷς, *the sheep*, ὁ βοῦς, *the ox*; in the Pl., however, commonly αἱ βόες, αἱ ἑπτοί; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς ὁ θῆλυς, *the female hare*, ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by the prefixed article, or by another adjective, e. g. ἡ βοῦς, *the cow*, ὁ ἄρκτος, *the male bear*.—Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents*, οἱ παῖδες, *the children*, liberi (sons and daughters).

## II. Determination of Gender by the Endings.

1. The difference between the Masc. and Fem. gender is definitely developed in the adjectives and substantives of the first Dec. only, the characteristic of the Masc. being σ, of the Fem. α or η, e. g. δικαί-α, αἰσχρο-ά, καλ-ή, ὁ νεανία-ς, ἡ φων-ή. But in substantives of the second and third Declensions, the two genders are determined only by the signification, the final σ being common to both genders, e. g. ὁ κόραξ and ἡ φλόξ, ὁ λόγος and ἡ νόσος, etc. Still, this σ, which is the sign of the Masc. and Fem. genders, is often omitted, as will be seen in the third Dec., e. g. ὁ λιμήν instead of λιμένος, Gen. λιμέν-ος, ὁ ἡ αἰθήρ instead of αἰθέρος, Gen. αἰθέρ-ος. Comp. §§ 16, 3, and 20, 3.

2. The Neuter gender is characterized by exhibiting the naked stem, e. g. Masc. *μελᾱς* instead of *μελᾱςς*, Gen. *μελᾱν-ος*, Neut. *μελᾱν*. Often, however, for the sake of euphony, the pure stem undergoes a change, as will be pointed out in the third Dec. This subject will be further treated under the particular declensions.

§ 41. *Number, Case and Declension.* (228—230.)

1. The Greek has, in addition to the Sing. number, which expresses unity, and the Pl., which expresses plurality, a particular number for duality, namely, the Dual.

2. The Greek has five Cases, namely,  
 (1) Nominative, the case of the subject;  
 (2) Genitive, the whence-case;\*  
 (3) Dative, the where-case;  
 (4) Accusative, the whither-case;  
 (5) Vocative, the case of direct address.

REMARK. The Nom. and Voc. are called *casus recti*, *direct cases*, the others, *casus obliqui*, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives, distinguished as the First, Second and Third Declensions.

§ 42. *First Declension.*† (231.)

The first declension has four endings, *ᾱ* and *η* feminine; *ᾱς* and *ης* masculine.

\* See a fuller statement under the Cases in the Syntax, § 268 seq.—Tr.

† The following "Remarks on the Formation of the Cases," are translated from the Larger Greek Grammar of Kühner.—Tr.

1. The Nominative Singular. The Third Declension is, undoubtedly, the oldest and the original form. Subsequently, the two other declensions were developed from it with few alterations; and the three declensions are so distinguished from each other, that words whose stems end in a consonant, or in the vowels, *i*, *υ*, are inflected according to the Third Declension; but those, whose stems end in *ᾱ*, according to the First Declension;

## Endings.

	Singular.				Plural.	Dual.
Nom.	ᾶ	ᾷ	or	ῆ	αι	ᾶ
Gen.	ῆς	ᾶς		ῆς	ων	αιν
Dat.	ῇ	ᾷ		ῇ	αις	αιν
Acc.	αν	ᾶν		ῆν	ᾶς	ᾶ
Voc.	ᾶ	ᾷ		ῆ.	αι.	ᾶ.

REMARK. The original ending of the Dat. Pl. was οἰσιν(ν), as in the second Dec. οἰσιν(ν), e. g. δίκαισι, ταῖσι, καμπαῖσι, θεοῖσι, σμικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato.

and, finally, those whose stems end in ο, according to the Second Dec. Stems in ε are not found. It is very probable, that in the original development of the language, all substantives had but one form of declension for both genders, and that the forms of the first and second declensions, which denote the gender, α (ῆ) and ας (ῆς), and ος, are wholly foreign to substantives, and belong exclusively to adjectives. Now the form of the first and second declensions is precisely that which occurs in adjectives of the three genders, and, besides, in very many substantives of these declensions, the adjective meaning is not easily to be mistaken, e. g. κόρος and κόρη, *lad* and *lass*, θεός and θεά, *god* and *goddess*, δοῦλος and δοῦλη, etc.

2. The Genitive Singular. The characteristic of the Gen. Sing. is ε preceded by ο, thus ος, e. g. κόραξ, κόρακ-ος (in Sanscrit, *s*, *sya*, *as* and *ās*). In the feminines in α and η of the first Dec., the vowels α and η coalesce with the ending ος, and form ας or ῆς, e. g. ἀγορά-ος = ἀγορᾶς, τέχνη-ος = τέχνης. In the second Dec. and in masculines of the first Dec. ending in ας and ῆς, the σ disappears from the ending ος, and ο is appended to the stem-vowel α, and is contracted with it, e. g. λόγο-ος, λόγο-ο = λόγου, νεανίς, Gen. νεανία-ος, νεανία-ο = νεανίου. The Thessalian Gen. of the second Dec. has ι before the ending, e. g. λόγοιο, like *quojus* (*cūjus*), *illius*, *soliūs*, *istius*. The ε is still found in the Dor. dialect in the Gen. of the pronouns, ἐμοῦς, ἐμεῖς, τέος, τεῦς, etc., instead of ἐμέο, ἐμοῦ, σέο, σοῦ.

REMARK 1. The ending οιο corresponds to the Sanscrit Gen. ending in *ija* (the Indian ᾐ is equivalent to the Greek ο), which have the masculines and neuters in *ās* and in *ām*, whose stem ends in *ā*, thus λογό-σιο, τεκνό-σιο = λόγοιο, τέκνοιο = λόγου, τένου, τοῖο, Indian *ta-sia*, *Boṛiā-sio*, *Boṛiā-ιο*, *Boṛiā-ο*, πολιτά-σιο = πολιταίο, πολιτῶ, Att. πολίτου, Dor. πολιτῶ. The accentuation of λόγοιο instead of λογοῖο, πολιταίο, πολιτῶ, instead of πολι-τῶο, πολιτῶο, is analogous to the accentuation of εὔνοια instead of εἰνοῖα, ἀληθεία instead of ἀληθειᾶ.

3. Dative Singular. The characteristic of the Dat. Sing. is ι, e. g. κόρακ-ι, ἀγορά-ι = ἀγορᾷ, λόγο-ι = λόγῳ; so still in adverbs of place in οι, e. g. πυθοῖ, οἶκοι, and in the pronouns, ἐμοί, σοί, οἱ, τοῖς (*cui*). In the common Language, the ο of the second Dec. is lengthened into ω, e. g. λόγῳ.

REM. 2. The Greek differs altogether in the inflection of the Sing. and

§ 43. I. *Nouns of the Feminine Gender.* (222.)

1. (a) The Nom. ends in  $\tilde{a}$  or  $\tilde{ä}$ , and the  $\alpha$  remains in all the cases, if it is preceded by  $\varrho$ , the vowel  $\epsilon$ , or  $\iota$ , e. g. *χώρα*, *land*, *ιδία*, *form*, *σοφία*, *wisdom*, *χρεία*, *utility*, *εὐνοία*, *benevolence*; here also belong the contracts in  $\tilde{a}$ , see No. 2, e. g. *μῦᾶ*. Some

Pl. Dative from the other languages of the Indo-Germanic family, in which the Dat. Sing. ends in a long vowel, in the Indian in  $\epsilon$  (*ae*) and  $\alpha$ , in Lat.  $i$ . The Greek Dat. corresponds rather to the Indian *Locative*, both in the Sing.  $i$ , and in the Pl.  $\sigma\iota$  or  $\tilde{a}\sigma\iota$  (Greek  $\sigma\iota$ ,  $\epsilon\sigma\iota$ ,  $\iota\sigma\iota$ ), e. g. *πατ*, *pes*, *ποῦς*, *ποδ-ός*, *Locative Sing. πατὶ*, in *pede*, *ποδ-ὲ*, *Loc. Pl. πασὶ*, *ποδ-σὶ*, *ποσὶ* or *ποδίσσι*, *datri*, *δοτήρ*, *datriu*, *δοτήρσι*. The Loc. form of the original language has been accordingly altered in the Greek to the Dat. form, since the Dat., at the same time, performs the office of the Locative.

4. Accusative Singular. The characteristic of the Acc. Sing. is  $\nu$ , e. g. *βοῦν*, *ργαῖν*, *κῖν*, *λίβ*, *πόλιν*, *ἰχθύν*, *ἄγοράν*, *τέχνην*, *λόγον*. The  $\nu$  corresponds to the Lat., Sanscrit and Zend  $m$  in the Accusative (*gṛī*, *the mountain*, Acc. *gṛīm*), but which in Greek must be changed to  $\nu$ , since the language does not admit  $\mu$  at the end of a word. But when the stem ends in a consonant, the Acc. in Sanscrit ends in  $\tilde{am}$ , e. g. *mūd*, *peace*, Acc. *mūddām*. In Greek, the Acc. of such substantives must, consequently, end in  $\alpha\nu$ , e. g. *πατέρα*, *patrem*, Sans. *pitrām*; but the  $\nu$  is omitted, and the  $\alpha$  only, suffices to denote the Acc., e. g. *πατέρα*.

5. The Vocative Singular. The form of the Voc. Sing. is commonly like that of the stem, e. g. *βοῦ*, *δαῖμον*, *πάτερ*, if the laws of euphony permit. The first Dec. forms the Voc. Fem. like the Nom. In the second Dec. the Voc. is either like the Nom., or has the form of the stem, still, so that the fuller  $\alpha$  is changed into the weaker  $\epsilon$ .

6. Nominative Plural. The characteristic of the Nom. Pl. is  $\epsilon\varsigma$ , yet it retains this letter only in the third Dec., e. g. *κόρακ-ες*. In the first and second declensions, the  $\varsigma$  is omitted, the  $\epsilon$  is changed into  $\iota$ , and coalesces with the stem-vowels  $\alpha$  and  $\alpha$ , and forms  $\alpha\iota$  and  $\alpha\iota$ . The Æol. dialect still shows these contractions in the second Dec. by the accent, e. g. *φιλοσόφοι*, *Μενελάοι*, *πλουτέμνοι*, *καλοῖμνοι*, *δαρουνέμνοι*.

7. Genitive Plural. The characteristic of the Gen. Pl. is  $\omega\nu$  (originally, perhaps, *εων*, like the old Lat. *erum*, e. g. *lapiderum*, *regerum*), e. g. *κοράκ-ων*. In the first and second declensions, this ending coalesces with the stem-vowels  $\alpha$  and  $\alpha$ , and forms  $\omega\nu$ , e. g. *τιμά-ων* Æol., *τιμέ-ων* Ion., *τιμῶν* Att.; *λόγ-ων* = *λόγων*. The first Dec. still shows the contraction by the accent, and in the second Dec., the Doric writers, except Pindar, often have the circumflexed ending, e. g. *δακῶν*, *σικῶν*, *τουτῶν*, from *δακας*, *σίκας*, *οὔτος*.

8. Dative Plural. The characteristic of the Dat. Pl. is  $\epsilon\varsigma$  (characteristic of the Pl.) and  $\iota$  or  $\iota\nu$  (the characteristic of the Dat. Sing.), thus *εσι* ( $\nu$ ), e. g. *βιλέ-εσιν*, *κύν-εσι*; so Æol. *ἀμμέσιν* instead of *ἡμέσιν*, *ἡμῖν*. The At-

substantives in  $\bar{a}$ , e. g.  $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$ , *war-cry*, and some proper names, e. g.  $\text{'}\acute{\alpha}\nu\delta\rho\omicron\mu\epsilon\delta\acute{\alpha}$ ,  $\text{'}\Lambda\eta\delta\acute{\alpha}$ ,  $\text{'}\Gamma\acute{\epsilon}\lambda\acute{\alpha}$ ,  $\text{'}\Phi\iota\lambda\omicron\mu\acute{\eta}\lambda\acute{\alpha}$ , Gen.  $-\alpha\varsigma$ , Dat.  $-\alpha$ , Acc.  $-\alpha\nu$ .

REMARK 1. The following words, whose stem ends in  $\rho$ , take the ending  $\eta$  instead of  $\alpha$ ,  $\kappa\acute{\omicron}\rho\eta$ , *maiden*,  $\kappa\acute{\omicron}\rho\acute{\eta}$ , *cheek*,  $\delta\acute{\epsilon}\rho\eta$ , *neck*,  $\acute{\alpha}\delta\acute{\alpha}\rho\eta$ , *water-gruel*; the  $\eta$  then remains through all the cases of the Sing. If another vowel, as  $\epsilon$  or  $\iota$ , precedes, the Nom. and all the cases of the Sing. have  $\eta$ , e. g.  $\acute{\alpha}\kappa\omicron\eta$ , *φινή*,  $\sigma\kappa\epsilon\upsilon\eta$ , *ζωή*; exceptions are  $\pi\acute{\omicron}\alpha$ , *grass*,  $\kappa\rho\acute{\omicron}\alpha$ , *color*,  $\sigma\acute{\tau}\omicron\alpha$ , *porch*,  $\gamma\acute{\upsilon}\alpha$ , *field*,  $\sigma\iota\kappa\upsilon\alpha$ , *gourd*,  $\kappa\alpha\rho\upsilon\alpha$ , *walnut-tree*,  $\acute{\epsilon}\lambda\acute{\alpha}\alpha$ , *olive-tree*,  $\acute{\alpha}\lambda\omega\acute{\alpha}$ , *threshing-floor*,  $\text{'}\text{Ναυσικ\acute{\alpha}\alpha}$ .

(b) The Nom. ends in  $\acute{\alpha}$ , but the  $\alpha$  remains only in the Acc. and Voc.; and in the Gen. and Dat., it is changed into  $\eta$ , if the  $\alpha$  is preceded by  $\lambda$ ,  $\lambda\lambda$ ,  $\sigma$ ,  $\sigma\sigma$ , ( $\tau\tau$ ),  $\zeta$ ,  $\xi$ ,  $\psi$ .

REM. 2.  $\mathcal{A}$  commonly occurs when  $\nu$  precedes; though  $\eta$  is often found, as is always the case in the suffix  $\sigma\acute{\upsilon}\nu\eta$ , e. g.  $\epsilon\upsilon\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ , also  $\theta\omicron\iota\omicron\eta$ ,  $\pi\rho\acute{\iota}\mu\eta\eta$  and  $\pi\rho\acute{\iota}\mu\eta\alpha$ ,  $\pi\acute{\epsilon}\iota\eta$  and  $\pi\acute{\epsilon}\iota\alpha$ .

(c) In the remaining cases, the Nom. ends in  $\eta$ , which remains throughout the singular.

2. If  $\alpha$  is preceded by  $\epsilon$  or  $\alpha$ ,  $\acute{\epsilon}\alpha$  is contracted in some words into  $\bar{\eta}$ , and  $\acute{\alpha}\alpha$  into  $\bar{\alpha}$  in all the cases. The final syllable remains circumflexed in all the cases.

tic writers reject  $\epsilon$  before  $\sigma\iota\nu$ , e. g.  $\beta\acute{\alpha}\lambda\epsilon\sigma\iota$ ,  $\kappa\nu\sigma\acute{\iota}$ ,  $\kappa\acute{\omicron}\rho\alpha\epsilon\iota$ ,  $\eta\mu\bar{\iota}\nu$ ,  $\upsilon\mu\bar{\iota}\nu$ . In the first and second declensions, the  $\epsilon$  is changed into  $\iota$ , thus  $\iota\sigma\acute{\iota}$  (Sans. *ischū*),  $\theta\acute{\upsilon}\rho\eta\sigma\iota$  ( $\nu$ ),  $\lambda\acute{\omicron}\gamma\omicron\iota\sigma\iota$  ( $\nu$ ).

9. Accusative Plural. The characteristic of the Acc. Pl. is  $\nu$  or  $\alpha$  (characteristic of the Acc. Sing.) and  $\varsigma$  (characteristic of the Pl.), thus  $\nu\varsigma$  or  $\alpha\varsigma$ , but the  $\nu$  before  $\varsigma$  is changed into  $\alpha$ , thus  $\alpha\varsigma$ , e. g.  $\kappa\iota-\varsigma$ , Acc. Pl.  $\kappa\iota-\nu\varsigma = \kappa\iota-\alpha\varsigma$ ,  $\iota\chi\theta\acute{\upsilon}\varsigma$ , Acc. Pl.  $\iota\chi\theta\acute{\upsilon}-\nu\varsigma = \iota\chi\theta\acute{\upsilon}-\alpha\varsigma$ ,  $\pi\alpha\tau\acute{\epsilon}\rho-\varsigma$ . In the first and second declensions, the  $\nu$  disappears, but the preceding short vowel is lengthened, e. g.  $\tau\acute{\epsilon}\chi\eta\nu\alpha\varsigma = \tau\acute{\epsilon}\chi\eta\bar{\alpha}\varsigma$ , as  $\mu\acute{\epsilon}\lambda\alpha\nu\varsigma = \mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ ,  $\lambda\acute{\omicron}\gamma\omicron\nu\varsigma = \lambda\acute{\omicron}\gamma\omicron\bar{\upsilon}\varsigma$  (comp.  $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$  from  $\tau\acute{\upsilon}\pi\tau\omicron\nu\sigma\iota$ ). In the  $\mathcal{A}$ ol-Doric dialect, an  $\epsilon$  is inserted as a compensation for  $\nu$  omitted, e. g.  $\tau\acute{\epsilon}\chi\eta\nu\alpha\epsilon\varsigma$ ,  $\lambda\acute{\omicron}\gamma\omicron\upsilon\varsigma$ .

10. Dual. The characteristic of the Nom., Acc. and Voc. Dual is  $\epsilon$ , which in the first and second declensions coalesces with  $\alpha$  and  $\omicron$ , and forms  $\bar{\alpha}$  and  $\omega$ ; the characteristic of the Gen. and Dat. is  $\iota\nu$ . In the Indian, the characteristic is  $\acute{\alpha}\upsilon$ , which in the Veda dialect is often abridged into  $\bar{\alpha}$ , and commonly in the Zend dialect into  $\bar{\alpha}$  or  $\acute{\alpha}$ ; this  $\bar{\alpha}$  corresponds to the Greek  $\epsilon$ ; thus  $\acute{\alpha}\nu\delta\rho\epsilon$  is in Veda  $\text{'}\text{nar-}\bar{\alpha}$ , and in the Zend  $\text{'}\text{nar-}\alpha$ . The  $\omicron$  in the Gen. and Dat. of the third Dec.,  $\omicron\iota\nu$ , seems to be a mere union-vowel, comp.  $\kappa\omicron\tau\upsilon\lambda\eta\delta\omicron\nu-\acute{\omicron}-\phi\iota\nu$ .

## Paradigms.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice. δίκ-η	Honor. τιμή	Opinion. γνώμη	Fig-tree. συκ-(ἑα)ῆ
Gen.	τῆς	δίκ-ης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δίκ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δίκ-ην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δίκ-η	τιμή	γνώμη	συκ-η
Plur. Nom.	αἱ	δίκ-αι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δίκ-ων	τιμῶν	γνώμων	συκ-ῶν
Dat.	ταῖς	δίκ-αις	τιμαῖς	γνώμαῖς	συκ-αῖς
Acc.	τάς	δίκ-ας	τιμάς	γνώμας	συκ-ας
Voc.	ὦ	δίκ-αι	τιμαί	γνώμαι	συκ-αἱ
Dual. N. A. V.	τὰ	δίκ-ᾱ	τιμᾶ	γνώμᾱ	συκ-ᾱ
G. and D.	ταῖν	δίκ-αιν	τιμαῖν	γνώμαιν	συκ-αῖν.

b. *α* through all the cases.

## c. ᾱ G. ης.

S. N.	(a) long α.				(b) short α.		
	Shadow.	Country.	Talent.		Hammer.	Muse.	Lioness.
G.	ῆ	σκι-ᾱ	χώρᾱ	μν-(ἁα)ᾱ	σφῦρᾱ	Μοῦσᾱ	λείωνᾱ
D.	τῆς	σκι-ᾶς	χώρᾶς	μν-ᾶς	σφύρᾶς	Μούσης	λειάνης
A.	τῇ	σκι-ᾷ	χώρᾳ	μν-ᾷ	σφύρᾳ	Μούσῃ	λείνῃ
V.	τὴν	σκι-ᾶν	χώρᾶν	μν-ᾶν	σφύρᾶν	Μούσᾶν	λείωνᾶν
	ὦ	σκι-ᾱ	χώρᾱ	μν-ᾱ	σφύρᾱ	Μοῦσᾱ	λείωνᾱ
P. N.	αἱ	σκι-αῖ	χώραι	μν-αῖ	σφύραι	Μοῦσαι	λείωναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λειωνῶν
D.	ταῖς	σκι-αῖς	χωραῖς	μν-αῖς	σφύραις	Μούσαις	λειάναις
A.	ταῖς	σκιᾶς	χώρᾶς	μν-ᾶς	σφύρᾶς	Μούσᾶς	λειάνᾶς
V.	ὦ	σκι-αῖ	χωραι	μν-αῖ	σφύραι	Μοῦσαι	λείωναι
Dual.	τὰ	σκι-ᾱ	χώρᾱ	μν-ᾱ	σφύρᾱ	Μοῦσᾱ	λείωνᾱ
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λειάναιν

§ 44. II. *Nouns of the Masculine Gender.* (333.)

The Gen. of masculine nouns ends in *ου*; those which end in *ας* retain the *α* in the Dat., Acc. and Voc., and those which end in *ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾱ*, (1) all in *-της*, e. g. *τοξότης*, Voc. *τοξότηᾱ*, *προφήτης*, Voc. *προφήτᾱ*; (2) all substantives in *-ης*



composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾱ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπώλᾱ*; (3) national names in *-ης*, e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾱ*.—All other nouns in *-ης* have the Voc. in *η*, e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The Pl. of Masc. nouns does not differ from that of Fem.—The remarks on contracted Fem. nouns, § 43, 2, apply to Masc. nouns contracted from *-ίας*, e. g. *Ἑρμῆς*, *βορέᾱς*. In *βορέας*, the *εα* is contracted into *α*, and not into *η*, since *ρ* precedes, § 43, 1, (a). The doubling of the *ρ* in *βορέᾱς* is merely accidental.

REMARK 1. Contrary to the rule given, § 43, 1, compounds in *μίτρης* end in *ης* instead of *ας*; so likewise several proper names, e. g. the ending of *Πελοπίδας* and *γεννάδας*, a *noble*, is in *-ας* instead of *-ης*.

REM. 2. Several masculine nouns in *-ας* have the Doric Gen. in *ᾱ*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *ὄρνιθοθήρας*, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. *Ῥας*, Gen. *Ῥᾱ*, *Σκόπας*, *-ᾱ*, *Ἀντίβας*, *-α*, *Σύλλας*, *-ᾱ*; (the pure Greek, and also several of the celebrated Doric names, e. g. *Ἀρχίτας*, *Λεωνίδας*, *Ἐπαμεινώνδας*, *Παυσανίας* commonly have *ου*); finally, contracts in *ᾱς*, e. g. *βορέᾱς*, derived from *βορέας*.

#### Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.	Boreās.
Sing. N.	πολίτης	Ἑρμείας <sup>ης</sup>	νεανὶ ᾱς	ὄρνιθοθήρᾱς	βορέᾱς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὄρνιθοθήρᾱ	βορέᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾱ	ὄρνιθοθήρᾱ	βορέᾱ
A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὄρνιθοθήρᾱν	βορέᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	ὄρνιθοθήρᾱ	βορέᾱ.
Plur. N.	πολίται	Ἑρμαῖ	νεανίαί	ὄρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὄρνιθοθήρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαῖς	ὄρνιθοθήραις	
A.	πολίτας	Ἑρμαῖς	νεανίας	ὄρνιθοθήρᾱς	
V.	πολίται	Ἑρμαῖ	νεανίαί	ὄρνιθοθήραι	
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	ὄρνιθοθήρᾱ	
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὄρνιθοθήραιν	

REM. 3. The Ionic ending of the Gen. *-εω* of Masc. nouns in *-ης*, § 211, is retained also in the Attic dialect in some proper names, e. g. *Θάλειω* from *Θάλῃς*, *Τήρεω* from *Τήρης*.—The contract *βορέᾱς*, is also found in the Attic writers in the uncontracted form, thus, *βορέας* X. An. 5. 7, 7. Pl. Phædr. 229, b. *βορέου* Th. 3, 23. *βορέαν* 3, 4.

REM. 4. The ending *ης* occurs, also, in the third Dec. To the first Dec. belong (a) proper names in *-ίδης* and *-άδης*, e. g. *Θουκιδίδης*, *Ἀγριεύδης*, from *Ἄγρις* and *ίδης*, *Μιλτιάδης*, also the gentile nouns, e. g. *Σπαρτιάτης*; (b) derivatives from verbs in *-της*, e. g. *ποιήτης* from *ποιέω*; (c) compounds form-

ed by the union of a substantive with a verb, or with a substantive of the third Dec. e. g. παιδοποιῆβης, βιβλιοπώλης, ἀρχιδίτης.

§ 45. *Quantity and Accentuation of the first Declension.* (224.)

a. Quantity.

1. The Nom. ending *a* is short in all words, which have the Gen. in *-ης*; but long in those which have the Gen. in *-ας*, e. g. *παιδιά, σκιά, σοφία, παιδεία, χρυσία, χρυσία, πόα, ἡμέρα, Ἀθῆναι, ἀλαλία*, etc.; the same is true of the Fem. ending of adjectives, e. g. *λευκέραι, δικαίαι*.

*Exceptions.*

- (a) Dissyllabic, and some Polysyllabic, names of places, have *-αι*, e. g. *Ἰστιά, Πλάτεια*;
- (b) Trissyllables and Polysyllables have *-ε*, e. g. *ἀλήθεια, Μῆδεια, βασίλεια, queen, γλυκεία*, except abstracts from verbs in *-εύω*, e. g. *βασιλεία, kingdom, δουλεία, servitude*, from *βασιλεύω, δουλεύω*;
- (c) the names and designation of females, etc. in *-τρια*, have *-ι*, e. g. *ψάλτρια, a female musician*, words in *-νία*, e. g. *μύια, τετυφνία*, the numeral *μιά*, and, finally, some poetic words;
- (d) Trissyllables and Polysyllables have *-ο*, e. g. *ἔθνοια, ἄνοια*;
- (e) words whose penult is lengthened by a diphthong, (except *αν*), by *υ*, or by *ή*, have *-ρα*, e. g. *πῦρ, μάχαιρα; γέφυρα, σφύρα; Πύρρα*; exceptions are, *εταίρα, παλαιστρά, Αἶθρα, Φαίδρα, κολλήρα*.

2. The Voc. ending *a* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολίτῃ* from *πολίτης*, *νεανίᾳ* from *νεανίας*. In Fem. nouns in *-αῖ* and *-ᾱ*, the Voc. is like the Nom.

3. The Dual ending *a* is always long, e. g. *Μούσᾱ* from *Μούσα*.

4. The Acc. ending *αν* is like the Nom., e. g. *Μούσαν, χώραν* from *Μοῦσα, χώρα*.

5. The ending *ας* is always long, e. g. *ταῖς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *ταῖς οἰκίαις*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, § 30.

*Exceptions.*

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. always has *ων* circumflexed\* on the last syllable of the

\* This is caused by the contraction of the old form *ᾶων* or *ῶων*.—Tz.

first Dec., e. g. *λειωνῶν* from *λείωνα*, *νεανιῶν* from *νεανίας*.—But the substantives, *χρήστης*, *creditor*, *ἀφύη*, *anchovy*, *έτησίαι*, *monsoons*, and *χλοῖνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφύων*.

REMARK. On the Adjectives, see § 75.

7. The accent of the Nom. is changed, according to the quantity of the final syllable, thus:

- (a) The Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. *τιμῆς*, *-ῆι*, *-ῶν*, *-αῖν*, *-αῖς*; this holds, also, in the second Dec.; e. g. *θιός*, *-οῦ*, *-ῶ*, *-ῶν*, *-οῖν*;
- (b) The Paroxytones with a short penult remain so through all the cases, except the Gen. Pl., which is always circumflexed on the last syllable; on the contrary, Paroxytones with a long penult become Properispomena, if the last syllable is short, which takes place in the Nom. Pl. and Voc. Sing. in *α* of Masc. nouns in *-ης*, e. g. *γνώμη*, *γνώμαι*, but *γνομῶν*; *πολίτης*, *πολιτῶ*, *πολιταί*, but *πολιτῶν*; on the contrary, *δικη*, *δικαι*, but *δικῶν*;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. *Μούσᾱ*, *Μούσης*;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. *λαίνα*, *λαίωνης*.

### § 46. Second Declension.

(237.)

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine, § 50, nouns in *-ον* are neuter. Fem. diminutive proper names in *-ον* are an exception, e. g. *ἡ Γλυκερίον*, § 40, 3.

#### Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>ᾱ</i>	<i>ω</i>
Gen.	<i>ου</i>		<i>ων</i>		<i>οιν</i>
Dat.	<i>φ</i>		<i>οις</i>		<i>οιν</i>
Acc.	<i>ον</i>		<i>ους</i>	<i>ᾱ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον.</i>	<i>οι</i>	<i>ᾱ.</i>	<i>ω.</i>

REMARK 1. On the form of the Dat. Pl. *οισι* (*ν*), see § 42, Rem.

Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγελος	τὸ σῦκον
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγελον	τὸ σῦκον
V.	ὦ λόγ-ε	ὦ νῆ-σε	ὦ θεός	ἄγγελε	ὦ σῦκον
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγελοι	τὰ σῦκα
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέλων	τῶν σύκων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύκοις
A.	τούς λόγ-ους	τάς νῆ-σους	τούς θεούς	ἄγγελους	τὰ σῦκα
V.	ὦ λόγ-οι	ὦ νῆ-σοι	ὦ θεοί	ἄγγελοι	ὦ σῦκα
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύκῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύκοιν.

REM. 2. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός.

§ 47. *Contraction of the Second Declension.* (238.)

1. A small number of substantives, where an *o* or an *s* precedes the case-ending, suffer contraction in the Attic dialect, § 9.

Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος	ὁ περίπλοος	τὸ ὀστέον
G.	πλόου	περιπλόου	ὀστέον
D.	πλόῳ	περιπλόῳ	ὀστέῳ
A.	πλόον	περίπλοον	ὀστέον
V.	πλόε	περίπλοε	ὀστέον
P. N.	πλόοι	περίπλοοι	ὀστέα
G.	πλόων	περιπλόων	ὀστέων
D.	πλόοις	περιπλόοις	ὀστέοις
A.	πλόους	περιπλόους	ὀστέα
V.	πλόοι	περίπλοοι	ὀστέα
D.	πλόῳ	περιπλόῳ	ὀστέῳ
	πλόοιν	περιπλόοιν	ὀστέοιν.

Only the following nouns are contracted in this manner: ὁ νόος, νοῦς, the mind, ὁ ῥόος, ῥοῦς, a stream, ὁ χνόος, χνοῦς, down, ὁ ἀδελφιδεύς, -δοῦς, a nephew, ὁ θυγατριδεύς, -δοῦς, grandson, ὁ ἀνεψιαδεύς, -δοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur in the Attic dialect, though seldom in substantives, e. g. νόψ, Plato, Prot. 344, a; much oftener in adjectives.

#### § 48. *The Attic Second Declension.* (240.)

Several words, substantives and adjectives, have the endings ως, Masc. and Fem., and ων, Neut., instead of ος and ον, and retain the ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the ω an Iota subscript, where the regular form has φ or οι; thus, ου and α become ω; ος, ον and ους become ως, ων and ως; οι, οισ and οιν become φ, φς and φν;—ω, φ and ων remain unchanged. The Voc. is the same as the Nom.

#### Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ώς	ἡ κάλ-ως	ὁ λαγ-ώς	τὸ ἀνώγε-ων
G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
D.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-φ
A.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
V.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur. N.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
G.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
D.	λε-ῶς	κάλ-φς	λαγ-ῶς	ἀνώγε-φς
A.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ω
V.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
D.N.A.V.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
G. and D.	λε-ῶν	κάλ-φν	λαγ-φν	ἀνώγε-φν

REMARK 1. Some words of the Masc. and Fem. gender reject the ν in the Acc. Sing., namely, ὁ λαγώς, *the hare*, τὸν λαγών and λαγώ, and commonly ἡ εἰς, *the dawn*, ἡ ἀλώς, *a threshing-floor*, ἡ Κίως, ἡ Κῶς, ὁ Ἄθως, ἡ Τίως, and the adjectives ἀγῆρας, *not old*, ἐπλήρης, *full*, ὑπερχρεός, *guilty*.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. λεώς and λαός, νεώς and ναός, Μενέλαος and Μενέλαος, the Attic writers are accustomed to select the form in -ως. On the expulsion of the long vowel in this declension, see § 16, 5.

#### § 49. *Accentuation of the Second Declension.* (239—241.)

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἄδελεφς from ἀδελεφός, *brother*, is an exception.

2. The change of the accent is the same as in the first Dec., § 45, 7. The Gen. Pl. is not uniformly a Perispomenon, as in the first Dec., since the accent retains the place which it has in the Nom. See the Paradigmata.

3. Exceptions in the contract declensions, to the rules stated § 30, 2, are, (a) *πλόω* = *π λ ω*, *δοτείω* = *δ ό τ ι ω*, instead of *π λ ω*, *δοτ ι ω*;—(b) compounds and polysyllabic proper names, which retain the accent even on the penult, when as a circumflex it should be on the contracted syllable, e. g. *περιπλό-ου* = *π ε ρ ι π λ ο υ*, instead of *περιπλοῦ*, from *περίπλοος* = *πε ρ ι π λ ο ο ς*, *Πιριθό-ου* = *Π ε ρ ι θ ο υ*, instead of *Πιριθοῦ*, from *Πιρίθους* = *Πι ρ ι θ ο υ ς*; also adjectives, e. g. *εὐνό-ου* = *ε υ ν ο υ*, not *εὐνοῦ*, from *εὐνοος* = *ε υ ν ο ο ς*; yet the accent is never removed to the antepenult, thus, *περιπλοῖ*, not *περιπλοῖ*, *κακόνοι*, not *κάκονοι*;—(c) *τὸ κάνον* = *κ α ν ο υ ν*, instead of *κάνουν*, basket;—(d) similar words in *-θεός* = *δοῦς*, e. g. *ἀδελφιθεός* = *ἀδελ φ ι θ ε ο ῦ ς*, *nephew*, instead of *ἀδελφιθεός*. All simple substantives and adjectives in *-εος* and *-οος* take the circumflex on the contracted syllable, hence *πανούρ*, *ἀδελφιθεός*, *χρυσός* from *χρύστε-ος*.

4. In the Attic Dec. the Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 5. The Oxytones in *-ώς* retain the acute accent in the Gen. Sing., contrary to § 45, 7, (a), e. g. *λεώ*. The absorption by *ω* of *ο*, the inflection-vowel of the Gen., accounts for this unusual accentuation, thus *λεώ* instead of *λεώ-ο*.

### § 50. Remarks on the Gender of the Ending *ος*.

(342.)

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of lands, cities, islands, trees and plants, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἄκυλος*, *acorn*, *ἡ βάλανος*, *acorn*, *ἡ βύσσος*, *fine linen*, *ἡ δοκός*, *a beam*, *ἡ ῥάβδος*, *a staff*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*, *ἡ λίθος*, particularly *a precious stone*, *ἡ ψήφος*, *a small stone*, *ἡ βάσανος*, *a touch-stone*, *ἡ ἤλεκτρος*, *electrum*, *ἡ σμάραγδος*, *a smaragdus*, *ἡ βῶλος*, *ice*, *ἡ γύψος*, *gypsum*, *ἡ ὑἷλος*, *glass*, *ἡ τιτάνος*, *chalk*, *ἡ ἄργιλος*, *clay*, *ἡ πλίνθος*, *brick*, *ἡ ἄσβολος*, *mud*, *ἡ κόπρος*, *mud*;

(c) Words which denote a *hollow* or *cavity*, e. g. *ἡ κάρδοπος*, *kneading-trough*, *ἡ κιβωτός* and *ἡ χηλός*, *a box*, *ἡ σορός*, *a coffin*, *ἡ ληνός*, *a wine-press*, *ἡ λίχνθος*, *an oil-flask*, *ἡ κάμνος*, *an oven*, *ἡ φωρισμός*, *a chest*;

(d) Words which express the idea of a *way*, e. g. *ἡ ὁδός*, *a road*, *ἡ ἄμαξι-*

τός, sc. ὁδός, *a carriage-road*, ἡ τρίβος and ἡ ἀτραῖος, sc. ὁδός, *a foot-path*, ἡ τάφος, *a ditch*;

(e) Many of the above substantives, were originally adjectives, and appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. ἡ αὔλειος, sc. θύρα, *house-door*, ἡ ἄνυδρος, sc. γῆ, *thirsty land, desert*, ἡ νέος, sc. χώρα, *a fallow field*, ἡ νῆσος, from νεῖν, sc. γῆ, *an island*, ἡ διάλεκτος, sc. φωνή, *a dialect*, ἡ διάμετρος, sc. γραμμή, *diameter*, etc.;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, *sickness*, ἡ γνάθος, *jaw-bone*, ἡ δρόσος, *dew*, ἡ μήριδος, *twine*;

(g) Some words which have a different meaning in different genders, e. g. ὁ ζυγός, *yoke*, ἡ ζυγός, *balance*, ὁ ἵππος, *horse*, ἡ ἵππος, *mare*, also *cavalry*, ὁ λίξιθος, *pea*, ἡ λίξιθος, *the yolk of an egg*.

REMARK. On the diminutives in -ον, see § 40, I, 3.

### § 51. Third Declension.

(244.)

The third Declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες;      Neut. ᾶ		ς
Gen.	ος		ων		οις
Dat.	ϊ		σιν (ν)		οις
Acc.	ν and ᾶ	Neut. —	ᾶς;      — ᾶ		ς
Voc.	mostly as the Nom.; Neut. —		ες;      — ᾶ.		ς.

#### REMARKS ON THE CASE-ENDINGS.

(245.)

### § 52. A. Nominative.

1. Masculine and Feminine nouns in the Nom. end in ς, § 40, II, e. g. ὁ κόραξ instead of κόρακ-ς, ἡ λαῖλαψ instead of λαῖ-λαπ-ς. Still, the laws of euphony in Greek do not always allow the ς to be annexed to the stem, but either reject it, or, as a compensation, lengthen the short final vowel of the stem, § 16, 3. But, when the ς is annexed to the stem, the usual changes, which the laws of euphony permit, § 20, occur in the stem ending in a consonant.

2. In this manner all Masc. and Fem. nouns may be divided into three classes:

(a) The first class includes such words as in the Nom. take  $\varsigma$  as characteristic of gender, e. g.

Stem.	{	φλεβ	Nominative.	{	φλεβ-ς	φλίψ (§ 20, 1.)	Genitive.	{	φλεβ-ός
		πορακ			πόρακ-ς	πόραξ (§ 20, 1.)			πόρακ-ος
		λαμπαδ			λαμπάδ-ς	λαμπάς (§ 20, 1.)			λαμπάδ-ος
		γίγαντ			γίγαντ-ς	γίγας (§ 20, 2.)			γίγαντ-ος
		δελφίν			δελφίν-ς	δελφίς (§ 20, 2.)			δελφίν-ος
		βόF (βόν, βοῦ)			ὁ ἦ βόF-ς (βόν-ς)	βοῦς, βός (§ 25, 2.)			βο-ός
		ΔF			ὁ ΔF-ς	Δίς (§ 25, 2.)			Δι-ός;

(b) The second class includes such words as in the Nominative reject  $\varsigma$  the characteristic of the gender, but as a compensation, lengthen the short final vowel of the root, viz.  $\epsilon$  or  $\omicron$  into  $\eta$  or  $\omega$ , §§ 16, 3, and 20, 3, e. g.

Stem.	{	ποιμεν	Nom.	{	ὁ ποιμήν	Gen.	{	ποιμέν-ος
		λέοντ			ὁ (λέοντ) λίων			λέοντ-ος
		φήτωρ			ὁ φήτωρ			φήτωρ-ος
		αἰδός			ἡ αἰδώς			(αἰδόσ-ος) αἰδό-ος;

(c) The third class includes such words as in the Nominative have the stem pure, since it neither assumes  $\varsigma$ , the characteristic of the gender, nor lengthens its final vowel, e. g.

Stem.	{	θῆρ	Nom.	{	ὁ θῆρ instead of θήρ-ς	Gen.	{	θῆρ-ός
		αἰών			ὁ αἰών " αἰών-ς			αἰών-ος
		ῥῶς			ὁ ῥῶς " ῥῶς-ς			(ῥῶς-ος) ῥῶ-ος
		δάμαρ			ἡ δάμαρ " δάμαρτ-ς, δάμαρτ			δάμαρτ-ος.

3. *Neuters* have their stem pure in the Nominative, § 40, II, 2. Yet the euphony of the Greek language does not permit a word to end in  $\tau$ . Hence, where this is the case, the  $\tau$  is either wholly rejected, as in the masculine *λέον*, Gen. *λέοντ-ος*, or is changed into the corresponding consonant  $\varsigma$ , § 25, 5, e. g.

Stem.	{	πεπερῖ	Nom.	{	τὸ πέπερῖ	Gen.	{	πεπέρι-ος or ε-ος
		σέλας			τὸ σέλας			(σέλας-ος) σέλα-ος
		σῶματ			τὸ (σῶματ) σῶμα			σῶματ-ος
		τέρατ			τὸ (τέρατ) τέρας			τέρατ-ος

REMARK. The stem *πῦρ* is lengthened in the Nominative, contrary to the rule: τὸ πῦρ, Gen. πῦρ-ός.



§ 53. B. *The remaining Cases.* (246, 247.)

1. The remaining cases, with few exceptions, which will be particularly treated in the sequel, are formed by appending the case-endings to the stem, e. g.

Stem *κορακ* Nom. *κόραξ* Gen. *κόρακ-ος* Pl. Nom. *κόρακ-ες*.

2. In forming the Dative plural by appending the syllable *σι* to such stems as end with a consonant, the same changes take place, as have been noticed in the Nominative of these words, § 52, 2, (a), e. g.

*φλεβ-σι* = *φλεψί*      *κόρακ-σι* = *κόραξι*      *λαμπάδ-σι* = *λαμπάσι*  
*γίγαντ-σι* = *γίγᾱσι*      *ὀδόντ-σι* = *ὀδοῦσι*      *βοF-σι* = *βοῦσι*.

The following principles should also be noted :

3. (a) The Accusative singular has the form in *ν* with masculines and feminines in *-ις*, *-υς*, *-ανς* and *-ονς*, whose stem ends in *-ι*, *-υ*, *-αν* and *-ον*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν*      Stem *βοτρυ* Nom. *βότρυς* Acc. *βότριν*  
*ναF ναυ*    *νάF; ναῦς*    *νάFν ναῦν*    *βοF βου*    *βόF; βοῦς*    *βόFν βοῦν*.

But the Accusative has the form in *α*, when the stem ends in a consonant, e. g. *φλεβ*, *φλέψς*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *ν*, e. g.

Stem <i>ἔριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔριν</i>	poetic <i>ἔριδ-α</i>
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	" <i>ὄρνιθ-α</i>
<i>κορυθ</i>	<i>κόρυς</i>	<i>κόριν</i>	" <i>κορυθ-α</i>
<i>χαριτ</i>	<i>χάρις</i>	<i>χάριν</i>	" <i>χάριτ-α</i> .

There are but few exceptions in prose, e. g. *Γέργιθα*, X. H. 3. 1, 15, and elsewhere, instead of *Γέργιν* from *ἡ Γέργις*; *χάριτα* instead of *χάριν*, Ib. 3. 5, 16. *τάπιδα*, X. An. 7. 3, 27. The goddess *Χάρις* is always written *Χάριτα* in the Acc.

REMARK 1. Oxytones of one or more syllables have only the regular form in *α*, e. g. (*ποδ*) *πούς*, Acc. *πίδα*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπιδ-α*; (*χλαμυδ*) *χλαμύς*, Acc. *χλαμυδ-α*. The monosyllable *κλεις*, Gen. *κλειδ-ός*, contrary to the rule, usually has *κλειν* in the Accusative, instead of *κλειδα*.

4. The Vocative is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαίμον*. Still, euphony does not always allow the stem-form to appear. Hence the following principles should be noted:

(1) The Vocative is like the stem in the following cases:

(a) When the final vowels of the stem are lengthened in the Nominative, viz. *ε* and *ο* into *η* and *ω*, the short stem-vowel reappears in the Vocative, e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαίμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> instead of <i>γέροντ</i>
<i>μήτηρ</i>	<i>μητίρ-ος</i>	<i>μήτερ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> instead of <i>εσ -ος</i>	<i>Σώκρατις</i> .

*Exceptions.* Oxytoned substantives—not adjectives—retain the lengthened vowel, e. g.

*ποιμήν* Gen. *ποιμήν-ος* Voc. *ποιμήν*—not *ποιμέν*,

except the three oxytones, *πατήρ*, *ἀνήρ* and *δάηρ*, which, in the Vocative, take again the short stem-vowel *ε*, but with the accent drawn back, e. g. *ὦ πάτερ*, *ἄνερ*, *δάερ*.—The three substantives, *Ἀπόλλων*, Gen. *-ωνος*, *Ποσειδών*, *-ωνος*, and *σωτήρ*, *-ήρος*, according to the analogy of the substantives mentioned under (a), shorten, in the Vocative, contrary to the rule, the original long vowel of the root, *ω* and *η*, but also with the accent drawn back, thus,

*ὦ Ἀπόλλον*, *Πόσειδον*, *σῶτερ*.

According to this analogy, even *Ἡρακλ(ε)ής*, stem *Ἡρακλεις*, is shortened, in the Vocative, by the later writers, into *Ἡρακλεις*.

(b) Adjectives in *-ᾱς*, *-ᾶνος*, and also adjectives—not participles—see Rem. 5, whose stem ends in *ντ*, have, in the Vocative, a form like the Neuter or the stem, e. g.

<i>μέλᾱς</i>	Gen. <i>ᾶν-ος</i>	Neut. and Voc. <i>μέλᾶν</i>
<i>χαρίεις</i>	<i>εντ-ος</i>	<i>χαρίεν</i> instead of <i>χαρίεντ</i> , § 52, 3.

So substantives in *-ᾱς*, Gen. *-αντος*, have the Vocative in *-ᾶν*, instead of *-αντ*, § 52, 3, e. g.

<i>γίγας</i>	Gen. <i>αντ-ος</i>	Voc. <i>γίγᾶν</i> instead of <i>γίγαντ</i>
<i>Κάλχᾱς</i>	<i>αντ-ος</i>	<i>Κάλχᾶν</i>
<i>Διᾱς</i>	<i>αντ-ος</i>	<i>Διᾶν</i> .

REM. 2. Some substantives in this class, with the *τ* reject at the same time the *ν* also, but as a compensation, lengthen the short *α*, e. g. *Ἀτλάς*, Gen. *αντ-ος*, Voc. *Ἀτλᾱ*, *Πολυνδάμας*, Voc. *Πολυνδάμᾱ*.

(c) Substantives in *-ις*, *-υς*, *-ανς*, *-ενς* and *-ονς*, whose stems

end in *-ι, -υ, -αν, -εν* and *-ου*, have the Vocative like the root, since they reject the *ς* of the Nominative, e. g.

*μάντις*, Voc. *μάντι*; *πρέσβυς*, Voc. *πρέσβυ*; *μῦς*, Voc. *μῦ*; *σῦς*, Voc. *σῦ*; *λῆς*, Voc. *λῆ*; *γραῦς*, Voc. *γραῦ*; *βασιλεύς*, Voc. *βασιλεῦ*; *βοῦς*, Voc. *βοῦ*.

The word *παῖς*, Gen. *παιδ-ός*, has *παῖ* in the Vocative, since, by rejecting the *ς*, [comp. the Acc. of substantives in *ς*, under No. 3. (b)], the stem seems to end in a vowel.

REM. 3. Substantives in *-ις, -υς, -ους*, whose stems end in a consonant, have the Vocative like the Nominative, e. g. *ὁ ὄρνις, κόρυς, ποῦς*. Yet some in *-ις*, Gen. *-ινος*, have the Vocative like the stem, e. g. *ὁ δειφιῖν*, also *δειφίς*, from *δειφίς*, Gen. *-ίνος*.

(d) The Vocative is like the stem in all words, which, in the Nominative, have their stem pure, e. g. *θήρ, αἰών*, etc.

(2) The Vocative, according to the laws of euphony, is not like the stem, but like the Nominative, in most words, whose stems end in one of the consonants, which, according to the laws of euphony in the Greek language, cannot stand as the final letter, § 25, 5, since after the stem-consonant is dropped, the stem frequently cannot be distinguished, e. g. from *ὁ φῶς*, Gen. *φωτός*, the Vocative would be *φῶ* instead of *φῶτ*, from *νίψ*, Gen. *νιφ-ός*, Voc. *νί* instead of *νίφ*, from *σάρξ*, Gen. *σαρκ-ός*, Voc. *σάρ* instead of *σάρκ*, from *ὦψ*, Gen. *ὠπ-ός*, Voc. *ὦ* instead of *ὦπ*, from *πούς*, Gen. *ποδ-ός*, Voc. *πό*.

REM. 4. The Vocative of *ἄναξ*, *king*, in common discourse, is like the Nominative, *ὦ ἄναξ*, or by Crasis, *ὦναξ*, but in the solemn language of prayer, *ὦ ἄνα*, in Homer and the Attic poets, e. g. Soph. OC. 1485. *Ζεῦ ἄνα, σοὶ φωνῶ* or *ὦνα*, instead of *ἄνακτ*, according to § 25, 5.

(3) Substantives in *-ώ* and *-ώς*, whose stem ends in *-ος*, have the Vocative neither like the stem nor the Nominative, but, contrary to all analogy, in *-οῖ*, e. g.

Stem *ἡχος* Nom. *ἡχώ* Gen. *ἡχό-ος* for *ἡχόσ-ος* Voc. *ἡχοῖ* for *ἡχόσ-ι, ἡχό-ι*  
*αἶδος αἰδώς αἰδό-ος* “ *αἰδόσ-ος αἰδοῖ* “ *αἰδόσ-ι, αἰδό-ι*

REM. 5. The Vocative form of all participles is like the Nominative, e. g. *ὦ τύπτων, τετυφώς, τύψας, τύπων, δεικνύς*. *ἄρχων*, Voc. *ἄρχων*, when it becomes a substantive, is an exception.

**A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.**

**§ 54. I. The Nominative adds σ to the root. (349—252.)**

(a) The stem ends in λ; thus, ὁ ἡ ἄλ-ς, Gen. ἀλ-ός, Dat. Pl. ἀλ-σί(ν).

(b) The root ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2, (a).

	ἡ, Storm.	ὁ, Raven.	ὁ, Throat.	ἡ, Hair.
Sing. N.	λαῖλᾰψ	κόρᾰξ	λάρυνξ	θρίξ
G.	λαῖλᾰπ-ος	κόρᾰκ-ος	λάρυνγ-ος	τριχ-ός
D.	λαῖλᾰπ-ι	κόρᾰκ-ι	λάρυνγ-ι	τριχ-ί
A.	λαῖλᾰπ-α	κόρᾰκ-α	λάρυνγ-α	τριχ-α
V.	λαῖλᾰψ	κόρᾰξ	λάρυνξ	θρίξ
Plur. N.	λαῖλᾰπ-ες	κόρᾰκ-ες	λάρυνγ-ες	τριχ-ες
G.	λαῖλᾰπ-ων	κορᾰκ-ων	λάρυνγ-ων	τριχ-ων
D.	λαῖλᾰψι(ν)	κόρᾰξι(ν)	λάρυνξι(ν)	θρίξι(ν)
A.	λαῖλᾰπ-ας	κόρᾰκ-ας	λάρυνγ-ας	τριχ-ας
V.	λαῖλᾰπ-ες	κόρᾰκ-ες	λάρυνγ-ες	τριχ-ες
Dual. N. A. V.	λαῖλᾰπ-ε	κόρᾰκ-ε	λάρυνγ-ε	τριχ-ε
G. and D.	λαῖλᾰπ-οιν	κορᾰκ-οιν	λάρυνγ-οιν	τριχ-οῖν.

**REMARK 1.** The stem of those in ψ and ξ commonly ends in the smooth π and κ; the stem of those in γξ ends in γγ, except ὁ ἡ λύξ, Gen. λυκ-ός, *lynx*, but ἡ λύξ, Gen. λυγγ-ός, *hiccough*.—Instead of φάρυγγος from ἡ φάρυγξ, *throat*, the poets are permitted, on account of the necessity of the verse, to use φάρυγος also. On θρίξ see § 21, 3.

**REM. 2.** The word ἡ ἕλς, Gen. ἄλ-ός, signifying *sea*, and in the feminine gender, is only poetical, and the singular ὁ ἄλς, signifying *salt*, is only Ionic and poetic, elsewhere, merely οἱ ἄλεις, *salt*, occurs. Pl. Symp. 177, b, Lys. 209, e.

(c) The stem ends in a Tau-mute—δ, τ, κτ, θ, ϑθ. See § 52, 2, (a).

	ῥ, Torch.	ῥ. Helmet.	ὄ, ῥ, Bird.	ὄ, King.	ῥ Earth-worm.
Sing. N.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνιν	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
Plur. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἄνακτ-ων	ἐλμινθ-ων
D.	λαμπά-σιν	κόρυ-σιν	ὄρνι-σιν	ἄναξ-ιν	ἐλμι-σιν
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἄνακτ-οιν	ἐλμινθ-οιν.

REM. 3. Here belong also the contracts in -ηίς, Gen. -ηίδος = -ῥς, -ῥδος, e. g. ῥ παρῥς, *cheek*, παρῥδος.

The stems of neuters belonging to this class, end in τ and κτ. On the rejection of τ and κτ, and the change of τ into σ, see § 52, 3. On the omission of τ before σι in the Dat. Pl., see § 20, 1. In the words, τὸ γόνυ, *knee* and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, α, the final vowel of the root, is changed, in the nominative, into υ, § 16, 1.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
Sing. N.	σῶμα	γόνυ	γάλα	τέρας	(ὡς) οὖς
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
Plur. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σιν	γόνα-σιν	γάλαξ-ιν	τέρα-σιν	ὠτ-σιν
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν.

REM. 4. The word τὸ τέρας usually admits contraction in the plural, after τ is dropped, e. g. τέρα, τεράων, but τέρατα X. C. 1. 4, 15; τὸ γέρας, *reward of honor*, τὸ γήρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρας, *horn*, reject the τ in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, how-

ever, *κέρας* has also the regular forms with τ. When in the poets, α contracted from αα is used as short, it must be considered a case of elision, and not of contraction; the same is true also of neuters in -ας, -σος, -ος, -ως, e. g. *σκήπᾱ* instead of *σκέπᾱ*, *κλίᾱ* instead of *κλίᾱ*.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρῃ	(κρέα-ι) κρέῃ
A.	κέρας		κρέα	κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κρέα-ων) κρεῶν
D.	κέρα-σι(ν)			κρέα-σίν(ν)
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κρέα-ε) κρέᾱ
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κρέα-οιν) κρεῶν.

(d) The root ends in ν or ντ. See § 52, 2, (a).

	ῆ, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
Sing. N.	ῆς	δελφίς	γίγᾱς	ὀδούς
G.	ῆιν-ός	δελφῖν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῆιν-ί	δελφῖν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῆιν-α	δελφῖν-α	γίγαντ-α	ὀδόντ-α
V.	ῆιν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῆιν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῆιν-ῶν	δελφῖν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῆι-σί(ν)	δελφῖ-σίν(ν)	γίγᾱ-σίν(ν)	ὀδοῦ-σίν(ν)
A.	ῆιν-ας	δελφῖν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῆιν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῆιν-ε	δελφῖν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῆιν-οῖν	δελφῖν-οῖν	γίγαντ-οῖν	ὀδόντ-οῖν.

REM. 5. Here belong also compounds in -όσις, Gen. -όεντος = -οῦς, -οῦντος, e. g. ὁ πλακοῦς, *cake*, Gen. πλακοῦντος; in -ήσις, Gen. -ήεντος = -ῆς, -ῆντος, e. g. τιμῆς, *honorable*, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in *πτεῖς*, *ἔξ*, *μέλᾱς* and *τέλᾱς*, see § 20, Rem. 2.

§ 55. II. *The Nominative rejects σ, but lengthens the short final vowel of the stem, ε or ο into η or ω, § 16, 3.* (253, 254.)

1. The stem ends in ν, ντ and ρ. For the omission of ν and

s in the Nomi-  
25, 5.

	ἡ, Torch.	ῥ. Helmet.	ὁ, ῥ,		
Sing. N.	λαμπάς	κόρυς	ῥ		
G.	λαμπάδ-ος	κόρυθ-ος			
D.	λαμπάδ-ι	κόρυθ-ι		ὁ, Air.	ὁ, Orator.
A.	λαμπάδ-α	κόρυν		αἰθήρ	ῥήτωρ
V.	λαμπάς	κόρυς		αἰθέρ-ος	ῥήτορ-ος
				αἰθέρ-ι	ῥήτορ-ι
				αἰθέρ-α	ῥήτορ-α
				αἰθήρ	ῥήτορ
Plur. N.	λαμπάδ-ες	κόρυ		αἰθέρ-ες	ῥήτορ-ες
G.	λαμπάδ-ων	κόρυ		αἰθέρ-ων	ῥήτορ-ων
D.	λαμπάδ-σιν	κόρυ		αἰθέρ-σιν	ῥήτορ-σιν
A.	λαμπάδ-α	κόρυ		αἰθέρ-ας	ῥήτορ-ας
V.	λαμπάδ	κόρυς		αἰθέρ-ες	ῥήτορ-ες
Dual.	λαμπ				
	λαί				
		δαίμων-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
		δαίμων-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
		δαίμων-σιν	λέοντ-σιν	αἰθέρ-σιν	ῥήτορ-σιν
		δαίμων-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
		δαίμων-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
		δαίμων-ε	λέοντ-ε	αἰθέρ-ε	ῥήτορ-ε
		δαίμων-οιν	λέοντ-οιν	αἰθέρ-οιν	ῥήτορ-οιν

REM. 3.  
-ῥδος, e.

Tb  
On  
§  
§

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to this class of substantives, and differs from them in not lengthening *s* of the stem, *χερ*, into *χειρ*, and in not inserting *ε*, e. g. *χείρ* instead of *χέρ*, and is irregular in retaining *ε* in the inflection, thus, *χείρ*, *χειρός*, etc., except the Dat. Pl. and the Gen. and the Dual, *χειρῶν*, *χειρῶν*. Yet in poetry, both the short and the long form, through all the cases, is used, as the verse requires, e. g. *χειρός* and *χερός*, *χειρῶν* and *χερῶν*, *χειρὶ* and *χείρεσι*.

REM. 2. The following in -ων, Gen. -ονος, reject the *ν* in particular cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνας and εἰκοῖς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκόη, Acc. Pl. εἰκόνας and εἰκοῖς,—the irregular accentuation of εἰκόη and εἰκοῖς should be noted; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδόη.

2. The following substantives in -ηρ are added to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνήρ, *man*, which differ from those of the above paradigms only in rejecting *s* in the Gen. and Dat. Sing., and in the Dat. Pl., § 16, 8, and in inserting an *α* in the Dat. Pl. before the ending *σ*, so as to soften the pronunciation. The word ἀνήρ, stem ἀνερ, rejects *s* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, § 24, 2.

	ἄther.	ί, Mother.	ί, Daughter.	ό, Man.
	ἄ	μήτηρ	θυγάτηρ	ἀνὴρ
	ρ-ός	μητρός	θυγατρός	ἀν-δ-ρός
	ιατρ-ί	μητρί	θυγατρί	ἀν-δ-ρί
	πατέρ-α	μητέρα	θυγατέρα	ἀν-δ-ρα
V.	πατερ	μητερ	θυγατερ	ἀνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ᾶ-σι(ν)	μητρᾶσι(ν)	θυγατρᾶσι(ν)	ἀν-δ-ρ-ᾶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
D.N.A.V.	πατέρ-ε	μητέρε	θυγατέρε	ἀν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν.

REM. 3. To this class belongs also the word ὁ ἡ *'APH'N*, *lamb*, the Nom. of which being obsolete is supplied by ὁ ἡ ἀμνός, Gen. ἀρνός, Dat. ἀρνί, Acc. ἄρνα, Nom. Pl. ἄρνες, Gen. ἀρνῶν, Dat. ἀρνῶσι(ν), Acc. ἄρνας; further, the word ὁ ἀσθήρ, -ίρος, *star*, which belongs to this class on account of the Dat. Pl., ἀστρῶσι(ν), is not syncopated. By Syncope, the accent of the Gen. and Dat. Sing., and, in the word ἀνὴρ, also that of the Gen. Pl. and of the Gen. and Dat. Dual, is removed to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατρῶσι(ν). The word ἡ Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητις, but Acc. Δημητέρα. So also θυγάτηρ from θυγάτηρ. For the Voc. of πατήρ and ἀνὴρ, see § 53, 4, (1), (a). In poetry, according to the necessities of the verse, θυγατρες, θυγατρῶν, Δημητρα, as well as, on the contrary, παίρος, θυγατέρος and μητέρι, are found.

### § 56. III. *The Stem of the Nominative is pure.* (355.)

The *ς* is omitted without changing the final vowel of the stem. The stem ends in *ν*, *ντ*, *ρ*, and in *ρτ*, but only in *δάμαρ*, *wife*. The case-endings are appended to the Nominative without change. On the omission of *τ* in stems ending in *ντ* and *ρτ*, see § 25, 5, and on the omission of *ν*, *ντ* before *σι*, see § 20, 2.



S. N.	ó, Paean.	ó, Age.	ó, Xenophon.	ó, Wild Beast.	τò, Nectar.
G.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
D.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	θηρ-ός	νέκταρ-ος
A.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	θηρ-ί	νέκταρ-ι
V.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	θηρ-α	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	θηρ-ῶν	νέκταρ-ων
D.	παιᾶ-σ(ι)	αἰῶ-σ(ι)	Ξενοφῶ-σ(ι)	θηρ-σ(ι)	νέκταρ-σ(ι)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	θηρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θηρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θηρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θηρ-οῖν	νέκταρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδών, ἡ ἄλων, *threshing-floor*, drop *ν* in the Acc. Sing., and suffer contraction, thus, Ἀπόλλω, Ποσειδῶ, ἄλω; on ἄλω, comp. § 48, Rem. 1, on κυκεῶ, § 213, 11. Also the Acc. γλήχῳ from ἡ γλήχων or βλήχων, *penngroyal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. The neutrals belonging to this class all end in -ε, (-αρ, -ορ, -ωρ, -υρ), e. g. τὸ νέκταρ, ἡ τορ, πᾶλωρ, πῦρ, Gen. πῦρ-ός. The word τὸ ξαρ, *spring*, can also be contracted, e. g. ἡ ξορ.

#### B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος OF THE GENITIVE.

##### § 57. I. Words in -εύς, -αῦς, -οῦς. (256.)

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in *ν*, which is formed from the Digamma *F*; *ς* is the characteristic of the gender. On the omission of *ν* between vowels, see § 25, 2.

2. Those in -εύς have -εῖα in the Acc. Sing., and -εῖας in the Acc. Pl., formed from *εFα*, *εFας*; the omission of the *F* lengthens the *α* and *ας*. These same have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., they admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -εῖα, -εῖας, are also contracted into -ῶς, -ῶν, -ᾶ, ᾶς. Those in -αῦς and -οῦς are contracted only in the Acc. Pl.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old Woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bds for bōns	γραῦς
G.	βασιλέως	χο(έω)ως	βο-ός, bōn-is	γρα-ός
D.	βασιλεῖ	χοεῖ	βοτ-, bōn-i	γρα-ί
A.	βασιλέ-α	χο(έᾱ)ᾱ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέων	χο(έω)ων	βο-ων, bō-am	γραῖ-ων
D.	βασιλεῦσιν(ν)	χοεῦσιν(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εἰς)	χο(έᾱ)ᾱς	(βόας) βοῦς	(γραῖ-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε βασιλέ-οιν	χοῖε χοέοιν	βό-ε βο-οῖν	γραῖ-ε γραῖ-οῖν.

REMARK 1. The Gen. Sing. of nouns in -εύς, among the Attic poets, sometimes ends in -έος instead of -έως, thus, *Θησέος*, *ἄριστός*; and the Acc. Sing., not only among the Attic poets, but among all the poets, sometimes ends in -ῇ instead of -έᾱ, e. g. *ἰεφῇ*, *εὐγγραφῇ*. The Nom. and Voc. Pl. in the older Attic writers, in Thucydides, for example, end also in -ῆς, e. g. *βασιλῆς*, *ἱππῆς*, *Πλαταιῆς* instead of *Πλαταιεῖς*. The Accusative ending -εῖς instead of -έᾱς, is found not unfrequently in Xenophon, e. g. *τοὺς ἱππῆς*, C. 3. 5, 19. *τοὺς γονεῖς*, 2. 2, 14. *γραφεῖς*, *σκυτεῖς*, *χαλκεῖς*, 3. 7, 6. *τοὺς βασιλεῖς*, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Accusative form *νιεῖς* is regular among all the Attic writers.

REM. 2. The following are declined like *χοεῖς*, viz. *Πειραιεύς*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*, ὁ ἀγυιεύς, *altar before the door*, Gen. *ἀγυιῶς*, Acc. *ἀγυιᾶ*, Pl. Acc. *ἀγυιᾶς*, and several proper names, e. g. *Ἐρετριῶς*, *Σιτιριῶς*, *Μηλιᾶ*, *Εὐβοῶς*, *Εὐβοᾶ*, *Εὐβοᾶς*, *Πλαταιᾶς*, *Δωριᾶς*; yet the uncontracted forms also are frequently found in proper names, e. g. *Θεσπιέων*, *Θεσπιῆας*, *Σιτιριῆας*, *Πλαταιέων*, *Πλαταιῆας*, *Ἐρετριέων*, *Δωριέων*, *Πειραιέων*, in Th., X., Pl., Dem. The uncontracted forms are regular in *ἄλιεύς*, *fisherman*, *ἄλιῶς*, *ἄλιᾶ*, *ἄλιᾶς*.

REM. 3. Among good Attic writers, the Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted, *βόες*, *γραῖες*; in the Acc., on the contrary, only *βοῦς*, *γραῦς*, *ναῦς*, are generally used, *βόας* very seldom.

REM. 4. Only ὁ *χοῦς*, *congius* and a *mound*, and ἡ *φοῦς*, *vinegar-tree*, are declined like *βοῦς*, but both without contraction in the Pl.; only ἡ *ναῦς* (*νάξ*, *navis*), which, however, is in many instances irregular, is declined like *γραῦς*. See § 68.

§ 58. II. *Words in -ης, -ες, Gen. -εος; -ως, Gen. -ωος, -ως and -ω, Gen. -οος; -ας, Gen. -αος, -ος, Gen. -εος.* (257.)

The stem of words, belonging to this class, ends in  $\varsigma$ . On the omission of the  $\sigma$ , see § 25, 1. In the Dat. Pl. a  $\sigma$  is omitted.

§ 59. (1) *Words in -ης and -ες.* (257.)

1. The endings -ης, -ες, belong only to adjectives, the ending -ης being masculine and feminine, and -ες neuter, and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μῆδης, -πείθης, -σθένης and (-κλήης) -κλῆς, having the termination of adjectives. The stem of the neuter is pure, § 52, 3; but in the masculine and feminine, the short final vowel of the stem is lengthened,  $\epsilon$  into  $\eta$ , § 52, 2, (b).

2. The words of this class suffer contraction, after the omission of  $\sigma$ , in all cases, except the Nom. and Voc. Sing. and the Dat. Pl., and those in -κλήης, which are already contracted in the Nom. Sing. into -κλῆς, suffer a double contraction in the Dat. Sing.

	Singular.	Plural.
N.	σαφής, clear.	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
G.	(σαφέ-ος) σαφοῦς	(σαφέ-ων) σαφῶν
D.	(σαφέ-ι) σαφεῖ	σαφέ-σιν
A.	(σαφέ-α) σαφή	σαφές (σαφέ-ας) σαφεῖς (σαφέ-α) σαφή
V.	σαφές	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφή
	Dual N. A. V.	σαφέ-ε σαφή
	G. and D.	σαφέ-οιν σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις (τριήρε-ε) τριήρη
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρων	(τριήρε-οιν) τριήροιν
D.	(τριήρε-ι) τριήρει	τριήρε-σιν	
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις
V.	τριήρες	(τριήρε-ες)	τριήρεις

	Singular.
N.	Σωκράτης (Περικλής) Περικλῆς
G.	Σωκράτους (Περικλέ-ος) Περικλέους
D.	Σωκράτει (Περικλέ-ι) (Περικλέ-ι) Περικλεῖ
A.	Σωκράτη (Περικλέ-α) Περικλέα
V.	Σώκρατες (Περικλε-ες) Περικλε-ες.

REMARK 1. On the contraction in the Dual of *es* into *η*—not *ε*—and in the Acc. Pl. of *-ας* into *-ας*, see § 9, II. When a vowel precedes the endings *-ης*, *-ε*, in proper names in *-κλής*, *-σα* is always contracted into *-ᾶ*, and commonly also in adjectives, § 9, II, e. g. *Περικλῆς-α* = *Περικλιᾶ*; *ἀκλής*, without *same*, *ἀκλιᾶ-α* = *ἀκλιᾶ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγιᾶ*, *ἐνδεής*, *poor*, *ἐνδεῖα* = *ἐνδεῖα*, *ὑπερφυής*, *supernatural*, *ὑπερφυῖα* = *ὑπερφυᾶ*, Acc. Sing. masculine, and Nom., Acc. and Voc. Pl. neuter; but sometimes also the contraction into *-ῆ* is found, e. g. *ὑγιῆ*, *διφνῆ*, *ἀφνῆ*, *αἰτοφνῆ*, X. R. Equ. 7, II. in all Codd.

REM. 2. Proper names with the above endings, and also *Ἄρης*, form the Acc. Sing., both according to the first and third declensions, and are therefore called *Heteroclites*, e. g. *Σωκράτης* and *Σωκράτην*, according to the first Dec., *Ἀλακμίνη* and *-μίνην*, *Ἀντισθένης* and *-σθένην*, *Ἄρη* and *-ην*, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both forms without distinction. The Genitive of *Ἄρης*, in good prose, is *Ἄρεως*, often in Plato; among the poets, however, *Ἄρεος* is also used, according to the necessities of the verse. Among later writers, the Acc. of words in *-κλής* usually ends in *-κλήν*. The formation of the Acc. Pl. is doubtful, although the inflection, according to the first Dec., seems to be predominant, e. g. *τοὺς Ἀριστοφάνας*, in the Nom. also *Ἀριστοφάναι*, *τοὺς Δημοσθένας*.

REM. 3. The Gen. Pl. of *τριήρης* occurs also in the uncontracted form, e. g. *τριηρέων*; but all the others are uniformly contracted; the Dual also is found uncontracted in words of this class in the Attic dialect, e. g. *ξυγίνε*, and the Tragedians use the uncontracted forms of proper names in *-κλής* = *-κλής*, according to the necessities of the verse, e. g. *Ἡρακλῆς*, Dat. *-κλέει*, Voc. *-κλεις*. The contract Acc. in *-κλή* is seldom found. The Voc. *ἦ Ἡρακλεις*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accentuation of the Gen. Pl. *τριήρων* instead of *τριηρῶν* from *τριηρέων*, is worthy of notice. In addition to this word, adjectives in *-ήθης* and the word *αὐτάρχης*, e. g. *συνήθων* = *συνήθων*, *αὐταρχῶν* = *αὐταρχῶν*, have this accentuation.

§ 60. (2) *Words in -ως, Gen. -ωος, and in -ως and -ω, Gen. -οος.* (258.)

(a) *-ως, Gen. -ωος.*

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θῶ-ός	θῶ-ων	ἥρω-ος	ἥρω-ων
D.	θῶ-ί	θῶ-σά(ν)	ἥρω-ι	ἥρω-σά(ν)
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρωας
V.	θῶς	θῶ-ες	ἥρωες	ἥρω-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-οιν.		D. ἥρω-ε, ἥρω-οιν.	

(b) *-ως and -ω, Gen. -οος.*

Substantives of these endings are always feminine. The stem ends in *-ος*; the short final vowel *ο* is lengthened into *ω*,

according to § 52, 2, (b). The ending -ως, however, is retained in the Attic and Common Language only with the substantive *αἰδώς*, stem *αἰδος*, and in poetry with *ἡώς*, *morning*, (in Eurip.), in all other words it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. *ἡχώ*, stem *ἡχος*. On the Voc. in -οῖ, see § 53, 4, (3). The Dual and Plural are formed like substantives in -ος of the second Dec., thus *αἰδοί*, *ἡχοί*, etc.

Sing. N.	ἡ αἰδώς (Stem αἰδος), shame.	ἡ ἡχώ (Stem ἡχος), echo.
G.	(αἰδό-ος) αἰδούς	(ἡχό-ος) ἡχούς
D.	(αἰδό-ι) αἰδοῖ	(ἡχό-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχό-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχό-ι) ἡχοῖ.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.* (359.)

(a) -ας, Gen. -αος.

Only the neuters τὸ *σεῖλας*, *light*, and τὸ *δέπας*, *goblet*, belong to this class.

Sing. N.	τὸ <i>σεῖλας</i> , light.	Pl. <i>σεῖλα-α</i> and <i>σεῖλᾱ</i>	Dual. <i>σεῖλα-ε</i>
G.	<i>σεῖλα-ος</i>	<i>σεῖλά-ων</i>	<i>σεῖλά-οιν.</i>
D.	<i>σεῖλα-ι</i> and <i>σεῖλα</i>	<i>σεῖλα-σι(ν)</i>	
A.	<i>σεῖλας</i>	<i>σεῖλα-α</i> and <i>σεῖλᾱ</i>	

REMARK 1. On the poetic shortening of the contracted *α*, see § 54, Rem. 4. In the four following neuters in -ας, the *α* in the Gen., Dat. and in the Pl. is changed into the weaker *ε*, according to the Ionic usage, e. g.

*βρέτας* (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέττα* and *βρέτη*, *βρετίων*  
*κῶας* (poet.), *leece*, Pl. in Homer, *κῶα*, *κῶεσσι(ν)*  
*οὔδας* (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδεϊ* and *οὔδει* (Hom.)  
*κνίφας* (poet. and prose), *darkness*, Gen. *κνίφαος* Epic, *κνίφους* Attic,  
*κνίφαϊ* Epic, *κνίφας* Attic.

(b) -ος, Gen. -εος.

Substantives of this class are all likewise neuter. In the Nom., *ε*, the stem vowel of the last syllable, is changed into *ο*, § 16, 1.

Sing. N.	τὸ γένος for γένες, genus.	τὸ κλέος for κλέες, glory.
G.	(γένε-ος) γένους	(κλέε-ος) κλέους
D.	(γένε-ι) γένει	(κλέε-ι) κλέει
A.	γένος	κλέος
Plur. N.	(γένε-α) γένη	(κλέε-α) κλέᾱ
G.	γενέ-ων and γενοῶν	(κλέε-ων) κλεῶν
D.	γένε-σι(ν)	κλέε-σι(ν)
A.	(γένε-α) γένη	(κλέε-α) κλέᾱ
Dual.	(γένε-ε) γένη	(κλέε-ε) κλέῃ
	(γενέ-οιν) γενοῖν	(κλεε-οιν) κλεοῖν.

REM. 2. On the contraction of *εε* into *η* instead of *ει*, and of *εα* into *α* instead of *η*, when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *α* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *ῥείων*, *βελίων*, *κρηδίων*, and almost without exception *ἀνθρώπων*; in Pl. Polit. 260, a, the uncontracted Dual form in *εε* is found, *τούτω τῷ γένει*.

### III. WORDS IN -ις, -υς, -ι, -υ.

#### § 62. (1) Words in -ις, -υς.

(360.)

Substantives in *ις* and *υς*, originally ending in *ιFς*, *υFς*. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm. ἡ σῦς, sow.	ὁ ἰχθύς, fish.	
G.	κί-ός	σῦ-ός	ἰχθύ-ός
D.	κί-ι	σῦ-ι	ἰχθύ-ι
A.	κῆ	σῦ	ἰχθύ
V.	κῆ	σῦ	ἰχθύ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθύ-ες
G.	κί-ων	σῦ-ων	ἰχθύ-ων
D.	κί-σι(ν)	σῦ-σι(ν)	ἰχθύ-σι(ν)
A.	κί-ας	σῦ-ας and σῦς	ἰχθύ-ας, rarer ἰχθύς
V.	κῆ-ες	σῦ-ες	ἰχθύ-ες
Dual.	κῆ-ε	σῦ-ε	ἰχθύ-ε
	κί-οιν	σῦ-οιν	ἰχθύ-οιν.

REMARK. The contracted Nom. Pl. *αἱ ἄγκυς* is found in X. Ven. 2, 9; 6, 2; 10, 2 19.

§ 63. (2) *Words in -ῖς, -ι, -ῦς, -ῦ.*

(361.)

The stem of these substantives ends in ῖ or ῦ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing., in the other cases they are changed into ε, § 16, 2. In the Gen. Sing. and Pl., substantives denoting persons take the Attic form in -ως and -ων, in which the ω has no influence on the accent, comp. § 29, Rem. 5. In the Dat. Sing. and in the Nom. and Acc. Pl., contraction takes place.

Sing. N.	ῖ, City.	ὀ, Cubit.	τὸ, Mustard.	τὸ, City.
G.	πόλις	πήχυς,	σινάπι,	ἄστυ,
D.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
A.	πόλει	πήχει	σινάπει	ἄστει
V.	πόλιν	πήχυν	σινάπι	ἄστυ
	πόλι	πήχυν	σινάπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστέ-ων
D.	πόλε-σιν(ν)	πήχε-σιν(ν)	σινάπε-σιν(ν)	ἄστε-σιν(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστη
V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.	πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
	πολέ-οιν	πήχέ-οιν	σινάπέ-οιν	ἄστέ-οιν.

REMARK 1. Here belong all substantives in -ξις, -ψις, most in -σις and many others, e. g. ἡ κόνις, *dust*, ὁ μάντις, *prophet*, ἡ ὄφις, *serpent*, ἡ πίστις, *faith*, ἡ ὕβρις, *abuse*; ὁ πάλευς, *axe*, ὁ πρέσβυς, *old man*; τὸ πέντερι, *pepper*, τὸ τιγγάβαρι, *cinnabar*, τὸ πῶν (poet.), *herd*, without contraction. Adjectives in -ῖς, -ῖα, -ῖ are declined in the masculine and neuter like πῆχυς and ἄστυ, except that the Gen. masculine takes the regular forms -έος, -έων, not -εως, -εων, e. g. ἡ δῖος, ἡ δέος.

REM. 2. Among the Attic poets, yet probably only in Lyric passages, the Gen. in -εος from substantives in -ις; occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε also one in η is used, e. g. πόλη, φύση; also a form in -εε instead of -εε is cited, by the ancient Grammarians, from Aeschinea.—The Acc. Pl. of nouns in -υς are sometimes found uncontracted among the Attic poets, e. g. πηχέας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστειος Eur. Bacch. 838. (831). Or. 761. (751).

REM. 5. Adjectives in -ῖς, -ῖ, e. g. ἰδρις, ἰδρι, *skilful*, and some substantives in -ις, which are partly poetic, have the regular inflection, e. g. ι-ος, ι-ι, ι-ες, etc., or both forms together, e. g. ἡ μῆνις, *anger*, also μῆνιδος, etc., ὁ ἡ οἷς, *sheep*, τὸ πέπτερι, Gen. -έριος and -εος, *pepper*, ὁ ἡ πόρις, *calf*,

ὁ ἡ πόσις, *spouse*, Gen. πόσιος, but Dat. always πόσι, ἡ τρώπις, *keel*, also τρώπιδος, etc., ἡ τύρσις, *tower*, Gen. τύρσιος X. An. 7. 8, 12. τίρσιν ib. 13., but Pl. τύρσις, τύρσει, ἡ μάγαδις, Gen. -ιος, Dat. μαγάδι X. An. 7. 3, 32.; some proper names, e. g. Σύννεσις, Ἴρις, Gen. -ιος, etc. X. An. 1. 2, 12; 6. 2, 1. (5. 10, 1.), finally one noun in -υς, ἡ ἔγχελυς, but only in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγχελυς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἷός
D.	πόρτι-ι and πόρτι	ἐγγέλυ-ϊ	οἷί
A.	πόρτιν	ἐγγέλυν	οἷν
V.	πόρτι	ἐγγέλυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἷων
D.	πορτί-σι(ν)	ἐγγέλε-σι(ν)	οἷσί(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας, rarer οἷς
V.	πορτί-ες and πόρτις	ἐγγέλεις	οἷες
Dual.	πόρτι-ε	ἐγγέλε-ε	οἷε
	πορτί-οιν	ἐγγελέ-οιν	οἷοῖν.

REM. 6. Xenophon uses the Ionic forms of οἷς, viz. οῖν, οῖς, οῖων, οῖας and οῖε.

#### § 64. Quantity of the Third Declension. (363.)

1. The inflection-endings -α, -ι, -υ and -ας are short.

*Exception.* The α in the Acc. ending in the Sing. and Pl. of substantives in -εύς, is long, e. g. τὸν ἱερέα, τοὺς ἱερεῖας from ὁ ἱερεύς, *priest*.

2. Words whose Nom. ends in -ας, -ις, -υς, -αψ, -ιψ, -υν, -ις and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature, e. g. ὁ θώραξ, *coat of mail*, -ᾱκος, ὁ ῥίψ, *reed*, ῥίπός, ἡ ἀπίς, *ray*, -ῖνος, but ἡ βώλαξ, *clod*, -ᾱκος, ἡ ἐλπῖς, *hope*, -ῖδος. See more full explanations in the Larger Grammar, Part I. § 291.

#### § 65. Accentuation of the Third Declension. (364.)

1. The accent remains, through the several Cases, on the accented syllable of the Nom. as long as the laws of accentuation permit, § 30, e. g. τὸ πρᾶγμα, *deed*, πρᾶγματός, but πραγμάτων, τὸ ὄνομα, *name*, ὀνόματος, but ὀνομάτων, ὁ ἡ χελιδών, *swallow*, χελιδόνος, ξεινοφών, -ώντος, -ώντις, -ώντων. The particular exceptions have been noticed in the paradigms.

2. Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, and the long syllables ων and οιν are circumflexed, e. g. ὁ μῆν, μηνός, μηνί, μηνῶν, μηνῶν, μηνέ(ν).



*Exceptions.*

(a) The following nine substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δῆς, *torch*, ὁ δμῶς *slave*, ὁ ἡ θῶς, *jackal*, τὸ ΚΡΑΣ, poetic, Gen. κρατός, *head*, τὸ οὖς, Gen. ὠτός, *ear*, ὁ ἡ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἡ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δάδων, δάδوين, θῶων, κραίων, ὠτων, ὠτοιιν, παίδων, παιδοιν, σείων, Τρώων, φωδίων, φῶτων; on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρώων from αἱ Τρῶαι, τῶν φωτῶν from ὁ φῶς, *man*, τῶν θῶων from ἡ θῶή, *injury*.

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, viz. τὸ ἡρ, Epic, from ἔαρ, *spring*, κῆρ, Epic, from κέαρ, *heart*, ὁ λᾶς from λᾶας, *stone*, ὁ πρῶν from πρηῶν, *hill*, e. g. ἡρε, κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK 1. The following contracts, on the other hand, follow the principal rule (No. 2), viz. στέαρ = στήρ, *tallow*, στέατος = στήτος, *well*, φρέατος = φρητός, Pl. φρητῶν, Θρηῆς, Θρηῆς, Θρηῆκος = Θρηκός, and Θρηκός, οἷς, οἷός, οἷ, οἷων, οἷσι(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; *quis?* retain the accent, through all the Cases, on the stem-syllable, but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing., in the other cases, either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄτων, οἷσι(ν), ὄνοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented in the Gen. and Dat. of all Numbers, like monosyllabic substantives:

(a) ἡ γυνή, *woman* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναικα, γυναικες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);

(b) syncopated substantives in -ηρ, on which see § 55, 2;

(c) compounds of εἰς, *unus*, in the Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδέων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;

(d) the Attic poetic forms, δορός, δορί from δορύ.

4. For the accentuation of substantives in -ις, -υς, Gen. -εως, see § 63; of those in -ώ, § 60, the irregular accentuation of the Acc. Sing. of ἡχῶ = ἡχώ instead of ἡχῶ, should be noted.

5. (a) In the Vocative of syncopated substantives, § 55, 2, in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, θύγατερ, Δῆμητερ, ἄνερ; so also in the following substantives, Ἀπόλλων, -ωνος, Πόσειδων, -ωνος, σωτήρ, -ῆρος, Ἀμφίων, -λωνος, δαίρ, -έρος, thus ὦ Ἀπόλλον, Πόσειδον, σῶτερ, Ἀμφιον, δᾶρ; and in compound substantives and adjectives; in adjectives also in the neuter, e. g. Ἀγάμεμνον from Ἀγαμέμνων, Ἀριστογείτων from Ἀριστογέων, Σώκρατες, Δημόσθενες from Σωκράτης, Δημοσθένης; αὐθάδης, ὦ and τὸ αὐθάδες, φιλαλήθης φιλαλήθης (but ἀληθής, -ές, uncompounded), αὐτάρκης αὐταρκής, κακοήθης κακοήθης, and so all adjectives in -αίμων and -ήμων, e. g. ἐλεήμων ἐλεήμων, εὐδαίμων εὐδαίμων;

the same holds true of comparatives in *-ίων, -ιον*, e. g. *ὦ* and *τὸ κάλλιον*. The following are exceptions: *ὦ Λακεδαιμόν* from *Λακεδαιμών*, compounds in *-φρων*, e. g. *ὦ Λυκόφρων* from *Λυκόφρων*, *Εὐθύφρων* from *Εὐθύφρων*, *δαίφρων* *δαίφρων*, and adjectives and substantives in *-ωδης, -ωης, -ωλης, -ωρης, -ηρης*, e. g. *εὐώδης* *εὐώδης*, *ἀμφώης* *ἀμφώης*, *πανώλης* *πανώλης*, *νεώρης* *νεώρης*, *Ξιφῆρης* *Ξιφῆρης*, *Διωρης*, *ὦ Διωρης*.

REM. 2. On the contrary, *Παλαίμων* *Παλαίμων*, *Φιλήμων* *Φιλήμων*, *Νοήμων* *Νοήμων*, *Ἰκετάων* *Ἰκετάων*, *Μαχάων* *Μαχάων*, *Ἀρείων* *Ἀρείων*, *Ἰάσων* *Ἰάσων*, *Ἀρτιάων* *Ἀρτιάων*, not compounded, and also all in *-ως*, both compound and simple, e. g. *οἰκίτωρ* *-ήτορ*, *Πολυμήτωρ* *-ήτορ*, *αὐτοκράτωρ* *-άτορ*, *Ἐλπίνωρ* *-ήνωρ*, *Ἀντήνωρ* *-ήνωρ*, *Προπάτωρ* *-άτορ*.

(b) The Votive of nouns in *-αυς, -εως, -ους, -ω* and *-ως* is Perispomenon, e. g. *γραῦ, βασιλεῦ, βοῦ, Σαυφοῖ, αἰδοῖ*.

### § 66. Gender of the Third Declension. (362.)

The natural gender—the masculine and feminine—is distinguished in the third Declension, as has been seen above, § 40, not by a special form, but partly by the signification, partly by the forms, and also in part by usage alone. The following rules will aid in determining the gender:

I. (a) Substantives in *-αν, -ον, -ας, Gen. -ανος, -αντος, -εως, -ης*, are masculine, without exception; — (b) also those in *-ην, -ων, Gen. -ωνος, -ηρ, -εως, -ωρ, -ης, Gen. -ητος, -ονος, -ως, Gen. -ωτος*, and *-ψ*, with the following exceptions:

(α) in *-ην*: *ὁ ἡ ἀδὴν, -ενος, gland*, and *ἡ φρήν, diaphragm*;

(β) in *-ων*: *ἡ ἀλων, threshing-floor*, *ἡ βλήχων* or *γλήχων, pennynoyal, ἡ μύκων, poppy*, *ἡ τρήφων, pigeon*, *ὁ ἡ ἀλῶν, ditch*, *ὁ ἡ κώδων, bell*;

(γ) in *-ηρ*: *ἡ γαστήρ, belly*, *ἡ κήρ, κηρός, fate*, *ἡ θασιστήρ, hammer*, and neuters contracted from *-εαρ* into *-ηρ*, e. g. *τὸ στήρ, tallow*;

(δ) in *-εως*: *ἡ χεῖρ, hand*;

(ε) in *-ωρ*: *τὸ πῦρ, fire*;

(ζ) in *-ωρ*, the neuters *ἔλδωρ, wish*, *ἔλωρ, booty*, *πέλωρ, monster*, *σκάωρ, excrement*, *τέκνωρ, object*, *ὑδωρ, water*;

(η) in *-ης*, all abstracts in *-ότης, -ύτης*, e. g. *ἡ βεβαιότης, -ότητος, firmness*, and *ἡ ἐσθής, -ήτος, vestis*;

(θ) in *-ονος*: *τὸ οἶς, ear*;

(ι) in *-ως*: *τὸ φῶς, light*, *ἡ δῶς, gift*;

(κ) in *-ψ*: *ἡ καλαῦρος, crook*, *ἡ κατήλιψ, roof*, *ἡ λαῖλαψ, hurricane*, *ἡ ὄψ, voice*, *ἡ φλέψ, vein*, *ἡ χέρνιψ, washing-water*, *ἡ, seldom ὁ, ὥψ, eye*.

II. (a) Substantives in *-ας, Gen. -άδος, -ανος, -ωνος, -ως, -ός*, abstracts in *-ότης, -ύτης*, are, without exception, feminine; — (b) those in *-εις, -ως, -ης, -ωνος, -ωνος*, with the following exceptions, are feminine:

(α) in *-εις*: *ὁ κτεῖς, comb*;

(β) in *-ως* and *-ης*: *ὁ κίς, corn-worm*, *ὁ γλάνις, a kind of fish*, *ὁ λῖς, Epic lion*, *Gen. -ιος*; *ὁ δελφίς* or *δελφίν, dolphin*, *ὁ ἰκτίν, kite*, *ὁ ἡ θίς, heap*, *ὁ τελέμις, mud*, *Gen. -ίνος*; *ὁ κόπις, dagger*, *ὁ ὄρχις, testicle*, *ὁ ὄφις, serpent*, *Gen. -εως, οἱ* and *αἱ κύρβεις, -ων, law-tables*; and many names of animals of the

common gender, e. g. ὁ ἡ ὄρνις, -ιδος, *bird*, ὁ ἡ τίγρις, -ιος, -ιδος, *tiger*, ὁ ἡ ἔχρις, -εως, *sniper*, ὁ ἡ κόρις, -εως, *bug*;

(γ) in -υς: ὁ βότρυς, *cluster*, ὁ θροήνυς, *footstool*, ὁ ἰχθύς, *fish*, ὁ μῦς, *mouse*, ὁ νέκυς, *corpse*, ὁ στάχυς, *ear of corn*, ὁ ἡ ὕς or σύς, *swine*, Gen. -υος; ὁ πάλευς, *axe*, ὁ πῆχυς, *cubit*, Gen. -εως;

(δ) in -ων, Gen. -ονος: ὁ ἄκμων, *anvil*, ὁ κανών, *rule*, ὁ ἀλεκτρονίον, *cock*, ὁ ἡ κίλιον, *pillar*, Gen. -ονος.

REMARK 1. Those in -ξ vary between the masculine and feminine gender, except those in -ηξ, Gen. -ηκος, which are masculine, and Properispomena in -αξ, e. g. ἡ βῶλαξ, -αγξ, -αγγος, -ιξ, -ιγξ, -υξ, -υγξ, which are feminine.

III. Nouns of the Neut. gender are, (a) all substantives in -α, -η, -ορ, -ωρ, -ος, -ι and -υ; and (b) those in -αρ and -ας, Gen. -ατος, -ας, and contracts in -ηρ, except ὁ ψαρ, *starling*, and ὁ λάς, *stone*.

### § 67. *Anomalous Nouns of the Third Declension.*

(369.)

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes:

(a) The first class includes those substantives, whose Nom. has a form which cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *woman*, Gen. γυναικ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in particular Cases, or in all the Cases, two modes of formation, both of which, however, may come, in accordance with the general rules, from one form of the Nom., e. g. ὁ ἡ ὄρνις, Gen. -ιδος, *a fowl*, Pl. ὄρνιθες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives may be termed *Heteroclites*.

(c) The third class includes those substantives, which, with one Nom. form, admit, in particular Cases, or in all the Cases, two modes of formation, one of which may be derived from the Nom. form, but the other supposes a different Nom. form, e. g. θεράπων, -οντος, *a servant*, Acc. θεράποντα, and poetic. θεράπων, as if from θεράπων. This formation may be called *Metaplasm*, and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is termed the *Theme*.

### § 68. *Summary of the Anomalous Forms of the Third Declension.*

(370.)

1. Γόνυ, τό, *knee*, and δόρυ, τό, *spear*, see § 54, (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also, in the Attic poets, the Gen. διορός, Dat. διορή, and even δόρε, and

Pl.  $\delta \acute{o} \rho \eta$  instead of  $\delta \acute{o} \rho \alpha \tau \alpha$ , are formed from  $\delta \acute{o} \rho \nu$ ; and in the phrase,  $\delta \omicron \rho \iota \mu \acute{\iota} \nu$ , to take a prisoner of war, this Dat. form is retained even by the Attic prose writers.

2.  $\Gamma \upsilon \nu \eta$ ,  $\eta$ , woman, Gen.  $\gamma \upsilon \nu \alpha \iota \kappa - \acute{o} \varsigma$ , Dat.  $\gamma \upsilon \nu \alpha \iota \kappa - \acute{\iota}$ , Acc.  $\gamma \upsilon \nu \alpha \iota \kappa - \alpha$ , Voc.  $\gamma \acute{\upsilon} \nu \alpha \iota$ ; Pl.  $\gamma \upsilon \nu \alpha \iota \kappa \epsilon \varsigma$ ,  $\gamma \upsilon \nu \alpha \iota \kappa \acute{\omega} \nu$ ,  $\gamma \upsilon \nu \alpha \iota \xi \acute{\iota} \nu$ ,  $\gamma \upsilon \nu \alpha \iota \kappa \alpha \varsigma$ .

3.  $\Delta \acute{o} \rho \nu$ , see  $\gamma \acute{o} \nu \nu$ , No. 1.

4.  $\text{Ζεύς}$ , Gen.  $\Delta \acute{\iota} \omega \varsigma$ , Dat.  $\Delta \acute{\iota}$ , Acc.  $\Delta \acute{\iota} \alpha$ , Voc.  $\text{Ζεῦ}$ .

Poet. corresponding forms are  $\text{Ζηρός}$ ,  $\text{Ζηνί}$ ,  $\text{Ζήνα}$ .

5.  $\Theta \epsilon \rho \acute{\alpha} \pi \omega \nu$ ,  $\acute{o}$ , servant, -οντος. In Eurip. Acc.  $\theta \acute{\epsilon} \rho \alpha \pi \alpha$ , Pl.  $\theta \acute{\epsilon} \rho \alpha \pi \epsilon \varsigma$ , § 67, (c).

6.  $\text{Κάρα}$ , τό, head, an Epic and poetic word, Gen.  $\kappa \rho \alpha \tau - \acute{o} \varsigma$ , Dat.  $\kappa \rho \alpha \tau \acute{\iota}$  and  $\kappa \acute{\alpha} \rho \alpha$ , Acc. τό  $\kappa \acute{\alpha} \rho \alpha$ , τό  $\kappa \rho \acute{\alpha} \tau \alpha$  (τόν  $\kappa \rho \acute{\alpha} \tau \alpha$ , § 214); Acc. Pl. τούς  $\kappa \rho \acute{\alpha} \tau \alpha \varsigma$ , § 67, (c).

7.  $\text{Κλειςί}$ ,  $\eta$ , key, Gen.  $\kappa \lambda \epsilon \iota \delta - \acute{o} \varsigma$ , Dat.  $\kappa \lambda \epsilon \iota \delta - \acute{\iota}$ , Acc.  $\kappa \lambda \epsilon \iota \delta - \alpha$ , and commonly  $\kappa \lambda \epsilon \iota \nu$ , § 53, Rem. 1; Nom. and Acc. Pl.  $\kappa \lambda \epsilon \iota \varsigma$ , and  $\kappa \lambda \epsilon \iota \delta \epsilon \varsigma$ ,  $\kappa \lambda \epsilon \iota \delta \alpha \varsigma$ , § 67, (b).

Old Attic,  $\kappa \lambda \acute{\eta} \varsigma$ ,  $\kappa \lambda \acute{\eta} \delta \omicron \varsigma$ ,  $\kappa \lambda \acute{\eta} \delta \iota$ ,  $\kappa \lambda \acute{\eta} \delta \alpha$ .

8.  $\text{Κύων}$ ,  $\acute{o}$ ,  $\eta$ , dog, Gen.  $\kappa \upsilon \nu - \acute{o} \varsigma$ , Dat.  $\kappa \upsilon \nu \acute{\iota}$ , Acc.  $\kappa \acute{\upsilon} \nu \alpha$ , Voc.  $\kappa \acute{\upsilon} \sigma \nu$ ; Pl.  $\kappa \acute{\upsilon} \nu \epsilon \varsigma$ ,  $\kappa \upsilon \nu \acute{\omega} \nu$ ,  $\kappa \upsilon \sigma \acute{\iota}$ ,  $\kappa \acute{\upsilon} \nu \alpha \varsigma$ .

9.  $\text{Λίπα}$ , τό, oil, fatness, in the Epic dialect always in the phrases,  $\acute{\alpha} \lambda \epsilon \acute{\iota} \psi \alpha \sigma \theta \alpha \iota$  λίπ'  $\acute{\epsilon} \lambda \alpha \acute{\iota} \psi$ ,  $\chi \rho \acute{\iota} \sigma \alpha \iota$  and  $\chi \rho \acute{\iota} \sigma \alpha \sigma \theta \alpha \iota$  λίπ'  $\acute{\epsilon} \lambda \alpha \acute{\iota} \psi$ , and so also in the Attic prose,  $\acute{\alpha} \lambda \epsilon \acute{\iota} \phi \epsilon \sigma \theta \alpha \iota$ ,  $\chi \rho \acute{\iota} \epsilon \sigma \theta \alpha \iota$  λίπα; λίπα is thus an abridged Dat. instead of  $\lambda \acute{\iota} \pi \alpha \acute{\iota}$ ,  $\lambda \acute{\iota} \pi \alpha$ , from τό λίπα, Gen. -ας, but  $\acute{\epsilon} \lambda \alpha \iota \omega \nu$  must be considered as an adjective from  $\acute{\epsilon} \lambda \acute{\alpha} \alpha$ , olive, so that λίπα  $\acute{\epsilon} \lambda \alpha \iota \omega \nu$  means olive-oil.

10.  $\text{Μάρτυς}$ ,  $\acute{o}$ , witness, Gen.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \omicron \varsigma$ , Dat.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \iota$ , Acc.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \alpha$ , rarer  $\mu \acute{\alpha} \rho \tau \upsilon \nu$ ; Dat. Pl.  $\mu \acute{\alpha} \rho \tau \upsilon \sigma \acute{\iota} \nu$ .

11.  $\text{Ναῦς}$ ,  $\eta$ , ship, Gen.  $\nu \epsilon \acute{\omega} \varsigma$ , Dat.  $\nu \eta \acute{\iota}$ , Acc.  $\nu \alpha \acute{\upsilon} \nu$ , Voc. wanting; Dual, Gen. and Dat.  $\nu \epsilon \acute{\omega} \acute{\iota} \nu$ , Nom. and Acc. wanting; Pl.  $\nu \eta \epsilon \varsigma$ ,  $\nu \epsilon \acute{\omega} \nu$ ,  $\nu \alpha \nu \sigma \acute{\alpha} \nu$ ,  $\nu \alpha \acute{\upsilon} \varsigma$ . Comp.  $\gamma \rho \alpha \acute{\upsilon} \varsigma$ , § 57.

12.  $\text{Ὀρνίς}$ ,  $\acute{o}$ ,  $\eta$ , bird, Gen.  $\acute{\omicron} \rho \nu \acute{\iota} \theta - \omicron \varsigma$ , etc. The Pl. has a form declined like πόλις, except the Dat.,  $\acute{\omicron} \rho \nu \acute{\iota} \theta \epsilon \varsigma$  and  $\acute{\omicron} \rho \nu \epsilon \iota \varsigma$ ,  $\acute{\omicron} \rho \nu \acute{\iota} \theta \omega \nu$  and  $\acute{\omicron} \rho \nu \epsilon \omega \nu$ ,  $\acute{\omicron} \rho \nu \acute{\iota} \sigma \iota$ ,  $\acute{\omicron} \rho \nu \acute{\iota} \theta \alpha \varsigma$ , and  $\acute{\omicron} \rho \nu \epsilon \iota \varsigma$  and  $\acute{\omicron} \rho \nu \acute{\iota} \varsigma$ , § 67, (b).

In the Attic writers the  $\iota$  is sometimes short,  $\acute{\omicron} \rho \nu \acute{\iota} \varsigma$ ,  $\acute{\omicron} \rho \nu \acute{\iota} \nu$ , Aristoph. Av. 16. 270. 335. but  $\acute{\omicron} \rho \nu \acute{\iota} \varsigma$ ,  $\acute{\omicron} \rho \nu \acute{\iota} \nu$ , 70. 103. 73.

13.  $\text{Πύξ}$ ,  $\eta$ , place of meeting, Gen.  $\pi \upsilon \kappa \nu - \acute{o} \varsigma$ , Dat.  $\pi \upsilon \kappa \nu \acute{\iota}$ , Acc.  $\pi \acute{\upsilon} \kappa \nu \alpha$ .

14. Σήs, ó, *moth*, Gen. σε-ός; Pl. σέες, Gen. σέων, etc.  
 15. Σώρ, τὸ, *dirt*, Gen. σκατός, etc.  
 16. Ὑδωρ, τὸ, *water*, Gen. ὕδατος, etc.  
 17. Φθόϊs, φθοῖs, ó, *art of cooking*, Gen. φθοι-ός and (from φθοῖs) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.  
 18. Χοῦs, ó, *a mass*, χοός, χοῖ, χοῦν, χόες, χοῶν, χουσί, χόας like βούs, § 57, also Gen. χοῶs, Acc. χοᾶ, Acc. Pl. χοᾶs, as if from χοεύs. The later forms are preferred by the Attic writers; χοῦs with the meaning of *mound*, is inflected only like βούs. The form χοεύs is Ionic, Dat. χοεῖ.  
 19. Χρῶs, ó, *skin*, χρωτ-ός, χρωτί, χρῶτα. Corresponding forms in Ionic and the Attic poets, are, Gen. χρῶ-ός, χρῶί, χρῶα like αἰδῶs. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *to be in extreme peril*, Soph. Aj. 786.

### § 69. Defective Nouns of the Third Declension.

(271.)

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g. Χρέωs, τὸ, *debt*, Ionic-Attic form for the Nom., Gen. and Acc.; the defective forms are supplied by τὸ χρέος, Gen. χρέουs and χρέωs, Pl. τὰ χρέα.

## CHANGE OF FORM IN THE DECLENSIONS.

### § 70. I. Redundant Nouns.

(272.)

The term *Redundant* is applied to substantives, which have double forms in the Nom. (but often only in the Nom. Pl.) and throughout all or in most of the Cases.

A. In the same declension,

(a) with the same gender, e. g.

ὁ λαός and λαός, *people*, ὁ ναός and ναός, *temple*, ὁ λαγός and λαγός, *hare*, ὁ κάλωs, *rope*, Pl. also κάλοι, ἡ ἄλωs, *threshing-floor*, Pl. also αἱ ἄλοι.

(b) with different genders (heterogeneous), e. g.

ὁ νῶτοs and τὸ νῶτον, *back*, (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3.); ὁ ζυγός and τὸ ζυγόν, *yoke*.—In the Pl. of these heterogeneous nouns, the neuter form is predominant, and οἱ ζυγοί is probably not found.

B. In different declensions, and commonly with different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*, ὁ χώρος and ἡ χώρα, *space*, ἡ δίψα and τὸ δίψος, *thirst*, ἡ ράπη (the older form) and τὸ ράπος, *valley*, etc. Still, it should be mentioned, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ, the other three forms are almost entirely poetic, of which πρεσβύτερος and πρεσβύτερος, are in most frequent use; in the Common Language, ὁ πρεσβύτερος, -ον, *elder*, (in the meaning of *messenger*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; in the Pl., however, οἱ and τοὶ πρέσβεις, πρέσβειων, πρέσβεισι); also, τὸ δάκρυον and τὸ δάκρυ, *tear*. The later and the older forms are retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found in the Attic prose-writers, Thu. 7, 75; Dem. c. Onet. I. § 32.

## § 71. II. *Heteroclites*.

(273.)

Heteroclites, § 67, (b), have a double form, either of the same Dec., namely of the third, or of different declensions. Heteroclites of the third Dec. are placed together, § 68. Heteroclites of different declensions are, e. g. the following:

### A. Of the First and Third Declensions.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:

(a) Some in -ης, Gen. -ον and -ητος, through all the Cases and according to both declensions, ὁ μύκης, *mushroom*, Gen. μύκον and μύκητος, and some proper names, e. g. Χάρης. The name Θαλῆς, in the ancient Attic writers, has, together with Θάλητος, the Ionic Gen. form Θάλειω, Dat. Θάλητι and Θαλῆι, Acc. Θάλητα and Θαλῆν;

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

### B. Of the Second and Third Declensions.

(a) The Common second and third declensions. Several substantives in -ος as masculine are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Compounds of the second and third declensions:

πρόχοος, ἡ, *watering-pot*, Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. πρόχουσι like βούς, βουσι.

Οἰδῖνος, Gen. Οἰδίνοδος and poet. Οἰδίπου, Dat. Οἰδίποδι, Acc. Οἰδίποδα and Οἰδίπουν, Voc. Οἰδίπουν.

## (c) The Attic second and third declensions:

In the Acc. Sing. ὁ γέλως, *laughter*, γέλωτος, γέλωτι, Acc. γέλωτα and γέλων, and the three following, πατήρ, πατρὸς, πατρί, πατρός, *father*, and Μῖνως, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the second Attic; in the other Cases, according to the third Dec.

πατήρ, Gen. πατέρω and πατρώος, Dat. πατρί, Acc. πατέρα and πατρώα; Μῖνως, Gen. Μίνω and Μίνωος, Dat. Μίνωι, Acc. Μίνω, § 48, Rem. 1, Μίνων and Μίνωα.

§ 72. III. *Metaplasts*.

(274.)

Metaplasts, § 67, (c), like Heteroclitics, have a double formation, either of the same declension, or of different declensions. Metaplasts of the same declension have been treated, § 68, under the third Dec. Metaplasts of different declensions are, e. g. the following:

## (a) The Common second and third declensions,

Δένδρον, τὸ, *tree*, Gen. δένδρου, etc.; but in the Dat. Pl. among the Attic writers, δένδρεσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms τῷ δένδρῳ and τὰ δένδρη, which occur in the Attic poets, and in later prose-writers.

Κοινωνός, ὁ, *partaker*, Gen. κοινωνοῦ, etc.; Xenophon uses the forms οἱ κοινωνῶνες and τοὺς κοινωνῶνας, from ΚΟΙΝΩΝ.

Κρήνον, τὸ, *lily*, Gen. κρήνου, etc., with the corresponding form in the Dat. Pl. κρήνεσι, in Aristoph. from the Pl. κρήνεα, (in Herod.). Comp. δένδρον.

Λᾶς, ὁ, *stone*, Gen. λάος and in Soph. O. C. 196. λάου.

Ὁ ὄνειρος and τὸ ὄνειρον, *dream*, Gen. ὄνειρου and ὄνειρατος.

Πῦρ, τὸ, *fire*, πυρός. Pl., however, τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖς, ὁ, *son*, Gen. τῖος, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τῖος, Dat. τῖι, (Acc. τῖα is rejected); Pl. τῖις, Gen. τῖων, Dat. τῖισι, Acc. τῖας, commonly τῖεις; Dual τῖα, Gen. τῖοιν.

## (b) The Attic second and third declensions,

The three substantives, ἡ ἄλως, *threshing-floor*, ὁ ταῖς, *peacock*, and ὁ τυφῶς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another, according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταῖς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταῶν; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* (275.)

1. Those substantives are termed indeclinable that have but one form to denote the Case. Besides the foreign proper names, like ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and most cardinal numbers, all indeclinable nouns of the neuter gender are included. Thus, e. g. indeclinable nouns are,

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ ἄλφα;
- (b) Most of the cardinal numbers, e. g. ὁ ἑξὰς ἀνδρῶν;
- (c) Τὸ, τοῦ, τῷ χρεῶν, *necessity, destiny*, and θίμις with εἶναι and several foreign words, e. g. τὸ, τοῦ, τῷ πάσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed *Defectiva numero*. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*, οἱ ἑτησιαί, *the Etesian winds*, αἱ Ἀθῆναι, *Athens*, τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

## SECTION II.

## The Adjective and Participle.

§ 74. *Nature, Gender and Declension of the Adjective and Participle.* (276.)

1. The Adjective and the Participle express a property, which is considered as already belonging to a subject, e. g. the *red* rose, or as now first affirmed of a subject, e. g. the rose is *red*. In both instances, in Greek and in Latin, the Adjective and Participle agree with their substantive in Gender, Number and Case, e. g. ὁ ἀγαθὸς πατήρ and ὁ πατήρ ἀγαθός ἐστιν, ἡ ἀγαθὴ μήτηρ and ἡ μήτηρ ἀγαθὴ ἐστιν, τὸ ἀγαθὸν τέκνον and τὸ τέκνον ἀγαθόν ἐστιν.

2. Hence the Adjective and the Participle, like the Substantive, have a three-fold inflection for the gender, which is termed *motion*, § 40, Rem. 1. Still, many Adjectives have only two endings, namely, one for the Masc. and Fem. gender, the other for the Neuter gender, e. g. ὁ σῶφρων ἀνὴρ, ἡ σῶφρων γυνή, τὸ σῶφρον τέκνον. Many Adjectives, still, have but one ending, by which they commonly indicate only the Masc. and Fem.



genders, rarely the Neuter gender, and never the Nom., Acc. and Voc. Neuter, e. g. ὁ φύγας ἀνὴρ, ἡ φύγας γυνή. In Adjectives and Participles of three endings, the Masc. and Neuter always belong to the same declension, and the Neuter varies from the Masc. only in the Nom., Acc. and Voc.; the Fem. is always declined like the first Dec.

3. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted in the following pages. It may be remarked as an essential deviation in the Participles, that the Voc. of the third Dec. is always like the Nom., § 53, Rem. 5.

### § 75. *Accentuation of Adjectives and Participles.*

(377.)

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κόυφος, κόυφη, κόυφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρην, τέρεινα, τέρεν; βαρίς, βαρεία, βαρύ; βουλεύσας, βουλεύσασα, βουλεύσαν; τιθείς, τιθείσα, τιθίν.

REMARK 1. In Adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπινος, ἀνθρώπινη, ἀνθρώπινον; ἐλεύθερος, ἐλευθέρᾳ, ἐλεύθερον; κόυφος, κόυφη, κόυφον; σπουδαῖος, σπουδαῖα, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπιναι, ἐλεύθεραι, κόυφαι, σπουδαῖαι, like ἀνθρώπινοι, ἐλεύθεροι, κόυφοι, σπουδαῖοι.

2. In Participles, when the nature of the syllables permits, the same syllable is accented in the Neuter Nom. as in the Masc., e. g.

παιδῶν,	παιδῶν	τιμήων,	τιμήων
φιλῶν	φιλοῦν	λιπῶν,	λιπῶν.

REM. 2. Yet Adjectives, sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -όος, -όη, or -όα, -όον, (except the Nom. and Acc. Dual of the Masc. and Neuter genders, which are oxytoned, § 49, 3), are Perispomena through all the Cases and Numbers, though such as are derived from -εος in uncompound forms, are Proparoxytoned, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εὔρους, εὔρουν, see § 49, 3.

4. In the Gen. Pl. the Barytoned Fem. is a Perispomenon, § 45, 6, (b), on-

ly in those Adjectives and Participles, whose Masc. is like the third Dec., while all the remaining Cases, retain the accent of the Masc., e. g.

βαρύς, -ῦα, -ύ	Gen. Pl. βαρέων, βαρεῖων
χαρίεις, -ισσα, -ιν	" χαρίωντων, χαρῖσσων
μέλας, μέλαινα, μέλαν	" μελάνων, μέλαινων
πᾶς, πᾶσα, πᾶν	" πάντων, πασών
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεῖσων
τύψας, τύψασα, τύψαν	" τυψάντων, τυψασών; but,
ἀνθρωπίνος, -ίνη, -ινον	" ἀνθρωπίνων, as Masc., F. and N.
ἐλεῖθερος, -εῖρα, -ερον	" ἐλεῖθερων, as Masc., F. and N.
τυπτόμενος, -έτη, -ενον	" τυπτόμενων, as Masc., F. and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2, (c).

REM. 4. On the accentuation of the Nominative form of compound adjectives, the following things are to be noted:

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule, § 30, 1, (c), and are Proparoxytones, e. g. φιλότεχνος, from τέχνη, πάγκαλος, from κάλος. But if the last part is formed of a verb, then those adjectives, whose penult is long, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὀδηγός; but those, whose penult is short, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones, λιθόβολος, cast down by stones,  
μητροκτόνος, matricide, μητρόκτονος, slain by a mother,  
θηροτρόφος, nourishing wild beasts, θηρότροφος, nourished by wild beasts.

Those compounds that are formed of prepositions, a privative and intensive, ἐν and δυσ, and αἰ, ἄγαν, ἄρα, ἄρτι, ἐρι, ἡμέ, ζα, παν and πολυ, are exceptions to the rule which applies to those words that have a short penult; words compounded with these particles are always Proparoxytones.

- (b) Verbal adjectives in -τός remain Oxytones, in compound words, if they have three endings, but are Proparoxytones, if they have only two endings. See § 78, I, (c).  
(c) All compounds in -πλήξ, -ρώξ, -τροφάξ, are Oxytones.

## SUMMARY OF THE ADJECTIVE AND PARTICIPIAL ENDINGS.

### §76. I. Adjectives and Participles of three Endings.

(978—981.)

I -ος, -η, -ον: Nom.	ἀγαθός, ἀγαθή, ἀγαθόν, good,
Gen.	ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ
Nom.	ὀγδοός, ὀγδόη, ὀγδοόν, eighth,
Gen. Pl.	ὀγδών, ὀγδών, ὀγδών (§ 75, 4.)
Nom.	γραφόμενος, γραφομένη, γραφόμενον
Gen. Pl.	γραφόμενων, γραφομένων, γραφόμενων

-ος, -ᾱ, -ον:	Nom.	δίκαιος, δικαίῃ, δίκαιον, <i>just</i> ,
	Gen.	δικαίου, δικαίῃς, δικαίου
	Gen. Pl.	δικαίων, δικαίων, δικαίων
	Nom.	ἐχθρός, ἐχθρά, ἐχθρόν, <i>hostile</i> ,
	Gen.	ἐχθροῦ, ἐχθρῶς, ἐχθροῦ
	Nom.	ἄθρόος, ἄθρόᾱ, ἄθρόον, <i>full</i> ,
	Gen.	ἄθρόου, ἄθρόῶς, ἄθρόου
	Gen. Pl.	ἄθρόων, ἄθρόων, ἄθρόων.

Most of the adjectives belong to this class. The Fem. ends in *a*, when preceded by *i* or *ρ*, § 43, 1. Still, adjectives in -οος have -όα in the Fem., when a *ρ* precedes the *ο*, elsewhere -όη, e. g. ἄθρόα, yet ὀγδόη. On the accentuation of adjectives in -ος, -ῃ (ᾱ), -ον, see § 75.

Adjectives in -εος, -ῆᾱ, -εον, which indicate the *material*, e. g. χρύσεος, *golden*, ἀργύρεος, *silver*, κεράμεος, *earthen*, and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλόος, *single*, διπλόος, *double*, suffer contraction. On the accentuation of adjectives in -εος, -ῆα, -εον, see § 75, 3, and on the contraction of adjectives in -ῆα into -ᾱ, -όη into -ῆ, and -όα into ᾱ, see § 9, II.

χρῦς-εος,	χρῦς-ῆᾱ,	χρῦς-εον
χρῦς-οῦς,	χρῦς-ῆ,	χρῦς-οῦν
ἔρε-εος,	ἔρε-ῆᾱ,	ἔρε-εον
ἔρε-οῦς,	ἔρε-ᾱ,	ἔρε-οῦν
ἀργῦρ-εος,	ἀργῦρ-ῆᾱ,	ἀργῦρ-εον
ἀργῦρ-οῦς,	ἀργῦρ-ᾱ,	ἀργῦρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Attic writers rarely omit the contraction, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄθρόος, -όᾱ, -όον, *crowded*, is rarely found contracted; δεικρός, -όᾱ, -όον, *two-pronged*, is commonly contracted in the Masc. and Neut., δεικροῦς, δεικροῦν, but in the Fem. the uncontracted form is usual, ἡ δεικρόα; ὀγδοος is always uncontracted.

II. -ῆς, -ῆᾱ, -ῆ:	Nom.	γλυκῆς, γλυκεῖα, γλυκῆ, <i>sweet</i> ,
	Gen.	γλυκῆος, γλυκειας, γλυκῆος
	Gen. Pl.	γλυκῆων, γλυκειῶν, γλυκῆων (§ 75, 4).

The declension of the Masc. is like πῆχυς, but with the common genitives in -έος, -έων, the declension of the Neut. is like ἄστυ, yet always uncontracted in the Pl. (-ῆα). The only deviations from the regular accentuation are, ἡμίσις, ἡμίσεια, ἡμισυ, *half*, θῆλυς, *female*, πρῆσβυς, *old* (used only in the Masc.), and some poetic forms.

REM. 2. The adjective ἡμισυς, in the Attic writers, has both the contracted and uncontracted forms, ἡμίσεις and ἡμίσεια in the Acc. Pl.; also the Neut. ἡμίσις is found in several passages in Demosthenes in the contracted form ἡμίση. Sometimes the Ionic Fem. form -ῆα occurs, e. g. πλατῆα, X. R. Equ. 1, 14. (in all Codd.) ἡμισίας, Pl. Menon. 83, c. in the best Codd.

- III. -ύς, -ύσα, -ύν: Nom. δεικνύς, δεικνύσα, δεικνύν, *showing*,  
Gen. δεικνύντος, δεικνύσης, δεικνύντος  
Gen. Pl. δεικνύντων, δεικνυσῶν, δεικνύντων (§ 75, 4.)  
Nom. φύς, φύσα, φύν, *producing*,  
Gen. φύντος, φύσης, φύντος [§ 65, 2, (c).]  
Gen. Pl. φύντων, φύσων, φύντων.

So the participles of the Pres. and second Aor. Act. of verbs in -μι. For the declension of the Masc. and Neut., see § 54, (d).

- IV. -εις, -εσσα, -εν: Nom. χαρίεις, χαρίεσσα, χαρίεν, *lovely*,  
Gen. χαρίεντος, χαρίεσσης, χαρίεντος  
Gen. Pl. χαριέντων, χαρισσῶν, χαριέντων.

For the declension of the Masc. and Neut., see § 54, (d), only that the Dat. Pl. ends in -σαι, not -ισι, e. g. χαρίεσαι. The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone.

REM. 3. Some adjectives in -ήεις, -ήεσσα, -ήεν, and -όεις, -όεσσα, -όεν, admit contraction, e. g.

- Nom. τιμή-εις, τιμή-εσσα, τιμή-εν, *honored*,  
τιμῆς, τιμήσσα, τιμῆν  
Gen. τιμῆντος, τιμήσσης, τιμῆντος  
Nom. μελιτό-εις, μελιτό-εσσα, μελιτό-εν, *honeyed*,  
μελιτοῦς, μελιτοῖσσα, μελιτοῦν  
Gen. μελιτοῦντος, μελιτοῦσσης, μελιτοῦντος.

- V. -εῖς, -εῖσα, -εῖν: Nom. λειφθεῖς, λειφθεῖσα, λειφθέν, *relictus*,  
Gen. λειφθέντος, λειφθείσης, λειφθέντος  
Gen. Pl. λειφθέντων, λειφθεισῶν, λειφθέντων  
Nom. τιθεῖς, τιθεῖσα, τιθέν, *placing*,  
Gen. τιθέντος, τιθείσης, τιθέντος.

For the declension of the Masc. and Neut., see § 54, (d), and also in the Dat. Pl., e. g. τυφθεῖσι. So likewise the Part. Pass. of the first and second Aor., and the Pres. and second Aor. Active Part. of τίθημι and ἵημι, e. g. ἰός, ἰῖσα, ἰόν, εἶς, εῖσα, εἶν, θεῖς, θεῖσα, θείν.

- VI. -ᾶς, -αινᾶ, -ᾶν: Nom. μέλας, μέλαινα, μέλαν, *black*,  
Gen. μέλανος, μελαινῆς, μέλᾶνος  
Gen. Pl. μελᾶνων, μελαινῶν, μελᾶνων.

In the same manner only τάλας, τάλαινα, τάλᾶν, *unhappy*. For the declension of the Masc. and Neut., see § 54, (d), with Rem. 6.

- VII. -ᾶς, -ᾶσα, -ᾶν: Nom. πᾶς, πᾶσα, πᾶν, *all, every*,  
Gen. παντός, πάσης, παντός  
Gen. Pl. πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ἅπᾶς, ἅπᾶσα, ἅπᾶν, σύμπας, πρόπας, and the remaining compounds which have a short α in the Neut. See § 54, (d), for the declension of the Masc. and Neut., and § 65, 2, (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

- VIII. - ᾶ ς, - ᾶ σ ᾶ, - ᾶ ν: Nom. λειψᾶς, λειψᾶσα, λειψαν, *having left*,  
 Gen. λειπαντος, λειψάσης, λειπαντος  
 Gen. Pl. λειπάντων, λειψασών, λειπάντων.

So the first Aor. Act. Part., and also the Part. Pres. and second Aor. Act. of ἵστημι, ἰστιάς, -ᾶσα, -άν, στιάς, -ᾶσα, -άν. For the declension, see § 54, (d).

- IX. - η ν, - ε ι ν α, - ε ν: Nom. τέρην, τέρεινα, τέρεν, *fine*.  
 Gen. τέρενος, τερείνης, τέρενος  
 Gen. Pl. τερένων, τερεινών, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

- X. - ο ῦ ς, - ο ῦ σ α, - ο ῦ ν: Nom. διδοῦς, διδοῦσα, διδόν, *giving*,  
 Gen. διδόντος, διδοῦσης, διδόντος  
 Gen. Pl. διδόντων, διδουσών, διδόντων.

Thus only the Part. Pres. and second Aor. Act. (-δοῦς, -δοῦσα, -δόν, Gen. -δόντος, -δοῦσης, Gen. Pl. in Fem. -δουσών) of verbs in -ωμι.

- XI. - ᾶ ν, - ο ῦ σ α, - ο ῦ ν: Nom. ἐκὼν, ἐκούσα, ἐκόν, *willing*,  
 Gen. ἐκόντος, ἐκουσης, ἐκόντος  
 Gen. Pl. ἐκόντων, ἐκουσών, ἐκόντων.

Thus only the compound αἰκων, commonly ἄκων, ἄκουσα, ἄκων. For the declension, see § 54, (d).

- XII. - ω ν, - ο υ σ ᾶ, - ο ν: Nom. λείπων, λείπουσα, λείπον, *leaving*,  
 Gen. λείποντος, λειπούσης, λείποντος  
 Gen. Pl. λειπόντων, λειπουσών, λειπόντων.

So, also, the Pres. Part., Fut. and second Aor. Act. For the declension, see § 54, (d). In the same manner, the Present participles of contract verbs in -άω, -έω and -όω, e. g.

- |          |                          |          |                              |
|----------|--------------------------|----------|------------------------------|
| Nom.     | τιμῶν, -ῶσα, -ῶν         | Nom.     | φιλῶν, -οῦσα, -οῦν           |
| Gen.     | τιμῶντος, -ώσης, -ῶντος  | Gen. Pl. | φιλοῦντων, -ουσών, -οῦντων.  |
| Gen. Pl. | τιμώντων, -ωσών, -ώντων. | Nom.     | μισθῶν, -οῦσα, -οῦν          |
|          |                          | Gen. Pl. | μισθούντων, -ουσών, -οῦντων. |

The Fut. Part. Act. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπαρῶν, -οῦσα, -οῦν, formed from σπειρέων, etc., from σπείρω, *to sow*.

- XIII. - ᾶ ς, - υ ῖ α, - ᾶ ς: Nom. τετυφῶς, τετυφυῖα, τετυφός, *having struck*,  
 Gen. τετυφότης, τετυφυῖας, τετυφότης  
 Gen. Pl. τετυφότηων, τετυφυῖων, τετυφότηων.

On the form ἱστιάς, -ᾶσα, ἱστιάς and -ός, etc., see below, § 193, 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, *great*, πολὺς, πολλή, πολὺ, *much*, and πρᾶος, πρᾶϊα, πρᾶον, *soft*, deviate in their declension from the usual formation; even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aeschines, p. 824, uses the Voc. μέγαλε. Πρᾶος has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πρᾶϋς, -εῖα, -ῦ (comp. γλυκύς, -εῖα, -ύ,) which occurs in the Dialects. See the Paradigm.

§ 77. *Paradigms.*

(282.)

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-ᾶ	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ᾶς	φίλι-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-φ	φίλι-ᾱ	φίλι-φ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-ᾶν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-ᾶ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οῖς
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ᾶς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ώ	ἀγαθ-ᾶ	ἀγαθ-ώ	φίλι-ω	φίλι-ᾶ	φίλι-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οιν.	φίλι-αῖν	φίλι-οιν.
S. N.	γλυκός	γλυκεῖα	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	πράου	πραεῖας	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράφ	πραεῖα	πράφ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκεῖων	γλυκέων	πραέων	πραεῖων	πραέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πράοις, πραέσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖας	γλυκέα	πράους, πραεῖς	πραεῖας	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πράοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖᾶ	γλυκέε	πράω	πραεῖᾶ	πράω
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν.	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειφθείς	λειφθεῖσα	λειφθέν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	λειφθέντος	λειφθείσης	λειφθέντος
D.	χαρίεντι	χαρίεσση	χαρίεντι	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειφθέντα	λειφθεῖσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθείς	λειφθεῖσα	λειφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	χαρίέντων	χαρίεσσών	χαρίέντων	λειφθέντων	λειφθεισῶν	λειφθέντων
D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	λειφθείσι(ν)	λειφθεισαις	λειφθείσι(ν)
A.	χαρίεντας	χαρίεσᾶς	χαρίεντα	λειφθέντας	λειφθείσας	λειφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual.	χαρίεντε	χαρίεσσᾶ	χαρίεντε	λειφθέντε	λειφθεισᾶ	λειφθέντε
	χαρίέντοιν	χαρίεσαιν	χαρίέντοιν.	λειφθέντοιν	λειφθεισαιν	λειφθέντοιν.

χρύσε-ος χρυσούς χρυσού χρυσῷ χρυσούν doubtful	χρυσέ-α χρυσῇ χρυσῆς χρυσῇ χρυσῇ χρυσῇ	χρύσε-ον, golden χρυσούν χρυσού χρυσῷ χρυσούν χρυσούν	ἀπλό-ος ἀπλοῦς ἀπλοῦ ἀπλῷ ἀπλοῦν doubtful	ἀπλό-η ἀπλῇ ἀπλῆς ἀπλῇ ἀπλῇ ἀπλῇ	ἀπλό-ον, simple ἀπλούν ἀπλοῦ ἀπλῷ ἀπλούν ἀπλούν
χρυσοῖ χρυσῶν χρυσοῖς χρυσούς χρυσοῖ	χρυσαῖ χρυσῶν χρυσαῖς χρυσᾶς χρυσαῖ	χρυσᾶ χρυσῶν χρυσοῖς χρυσᾶ χρυσᾶ	ἀπλοῖ ἀπλῶν ἀπλοῖς ἀπλοῦς ἀπλοῖ	ἀπλαῖ ἀπλῶν ἀπλαῖς ἀπλάς ἀπλαῖ	ἀπλᾶ ἀπλῶν ἀπλοῖς ἀπλά ἀπλᾶ
χρυσῷ χρυσοῖν	χρυσᾶ χρυσαιν	χρυσῷ χρυσοῖν.	ἀπλώ ἀπλοῖν	ἀπλᾶ ἀπλαιν	ἀπλώ ἀπλοῖν.
πολύς πολλοῦ πολλῷ πολύν πολύ	πολλή πολλῆς πολλῇ πολλῇ πολλή	πολύ, much πολλοῦ πολλῷ πολύ πολύ	μέγας μεγάλου μεγάλῳ μέγαν μέγα	μεγάλῃ μεγάλῃς μεγάλῃ μεγάλῃ μεγάλῃ	μέγα, great μεγάλου μεγάλῳ μέγα μέγα
πολλοί πολλῶν πολλοῖς πολλούς πολλοί	πολλαί πολλῶν πολλαῖς πολλάς πολλαί	πολλά πολλῶν πολλοῖς πολλά πολλά.	μεγάλοι μεγάλων μεγάλοις μεγάλους μεγάλοι	μεγάλαι μεγάλων μεγάλαις μεγάλας μεγάλαι	μεγάλα μεγάλων μεγάλοις μεγάλα μεγάλα
			μεγάλῳ μεγάλοις	μεγάλα μεγάλαις	μεγάλῳ μεγάλοις.
στάς στάντος στάντι στάντα στάς	σταῖσα στάσης στάσῃ σταῖσαν σταῖσα	στάς, standing στάντος στάντι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιποῦσα λιποσύνης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάντων σταῖσι(ν) στάντας στάντες	σταῖσαι σταῖσιν σταῖσαις σταῖσας σταῖσαι	στάντα στάντων σταῖσι(ν) στάντα στάντα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπουσῶν λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάντοις	στάσῃ στάσαις	στάντε στάντοις.	λιπόντε λιπόντοις	λιπούσῃ λιπούσαις	λιπόντε λιπόντοις.

§ 78. II. *Adjectives of two Endings.* (283.)I. -ος, -ον; ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple Adjectives without particular derivative-endings, e. g. ὁ ἢ βάρβαρος, *not Greek*, λάβρος, *vehement*, ἡμερος, *gentle*, λοιδορος, *calumniating*, τιθασός, *pliant*, χέρος, *unfruitful*, ἡσυχος, *silent*, δάπανος, *extravagant*, ἑως, *yesterday*;

(b) Most simple Adjectives with the derivative-endings -ιος, -εος, and -ιμος, e. g. ὁ ἢ σωτήριος, *saving*, ὁ ἢ βασιλείος, *regius*, -α, ὁ ἢ γνώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*, ὁ ἢ ἀργός, instead of ἀεργός, *inactive*, but ἀργός, -ή -όν. *skilful*, ὁ ἢ πάγκαλος, *very fair*, but καλός, -ή, -όν, ὁ ἢ πάλλευκος, *very skilful*, but λευκός, -ή, -όν, θεόπνευστος, -ον, *divinely inspired*, but πνευστός, -ή, -όν; Adjectives compounded with Adjectives in -κός are Proparoxytones, e. g. ὁ ἢ ψευδάττικος, *not pure Attic*, but Αττικός, -ή, -όν, ὁ ἢ μισοπέρσιος, but Περσικός, -ή, -όν.

Adjectives derived from compound verbs with the derivative-endings -κός, -τός, are excepted; these remain Oxytones; those in -τέος, also, (which remain Paroxytones) are excepted, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι, κατασκευαστός, -ή, -όν, from κατασκευάζω, ἀνεκτός, -ή, -όν, from ἀνέχω. (Some words in -τός, which take a pure Adjective meaning, have in this case only two endings and are Proparoxytones, e. g. ὁ ἢ ἐξαίρετος, *pre-eminent*, ἐπιλήπιος, *blameworthy*, περιβόητος, *familiar*, ὑποπτος, *suspicious*, etc.) But when compounds in -τός, -τή, -τόν, are again compounded, they have the regular endings, and are Proparoxytones, e. g. ὁ ἢ ἀκατασκευάσττος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ὑπορώτερος ἢ λήψις, Thu. 5, 110. δυσμεβολώτατος ἢ Λόκρις, Id. 3, 101.

II. -οος, -οον; ὁ ἢ εὖνους, τὸ εὖνον, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted Substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὁστοῦν, § 47, yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόους X. Cy. 8, 2, 1. κρυψινόους X. Ag. 11, 5. δύνουοι X. H. 2, 1, 2.

(b) Such as are compounded with the Substantive πούς, e. g. ὁ ἢ πολύπους, τὸ πολύπουν, and also like Οἰδίπους, § 71, B, (b), admit a double inflection, and follow partly compound nouns of the second Dec., and partly those of the third Dec., e. g. Gen. πολύποδος and πολύπον; Acc. πολύποδα and πολύπον, etc.

REM. 3. In many Adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.



III. -ως, -ων; ὁ ἢ ἡλεως, τὸ ἡλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec., § 48.

REM. 4. The Acc. ends commonly in -ων, but in a number of compound words, it ends in -ω, § 48, Rem. 1, e. g. ἀξιοχρεῖω, ἀνάπλω, ἀγρω (in respect to the accentuation, see § 29, Rem. 5), ἐπίπλω, ὑπέρχρω.

REM. 5. The simple Adjective πλέως, πλέα, πλέων, *full*, Gen. πλείω, πλέας, πλείω, Pl. πλείω, πλείαι, πλέα has three endings; the compounds are either of common gender, e. g. ὁ ἢ ἀνύπλεως, τὸ ἀνύπλεων, Pl. οἱ αἱ ἑκπλεω (ἑκπεῖς ἑκπλεω X. Cy. 6. 2, 7. ἑκπλεω τρώπειαι X. Hier. 1, 18), τὰ ἑκπλεω X. Cy. 3. 1, 28. 1. 6. 7., and even the Nom. Pl. πλείω, of the simple Adjective is often used for the Masc. and Fem., or they have, (yet more seldom), three endings, e. g. ἀνύπλεως, ἀναπλέα, Pl. Phaeton 83, d., ἀνάπλεων. Eur. Alc. 730, has πλείον, after the example of Homer, as Neuter Sing. So, likewise, the plural compounds, e. g. ἑμπλεῖ Pl. Rp. 6. 505, c. and very often in the Neuter, e. g. ἑκπλεα X. Cy. 6. 2, 7 and 8. περίπλεα 6. 2, 33. Also from ἡλεως Pl. Phaeton 95, a. has ἡλεω as Neuter Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. This word forms, in addition to the Nom. σῶς, σῶν, only the Acc. Sing. σῶν like the Attic second Dec.; it has also the Acc. σῶον. The Fem. σῶα occurs in Eurip. Fr. 629. (Dind.) The Pl. is combined of forms from σῶς like the second Dec. and from forms of the lengthened σῶος, namely:

Pl. N. οἱ αἱ σῶς, from σῶες, and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σῶα, from σῶα,

A. τοὺς τὰς σῶς, from σῶας, and τοὺς σῶους, N. σῶα, rarely σῶα.

REM. 7. The compounds of κέρας and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκερως, τὸ χρυσόκερων, Gen. χρυσόκερω and χρυσοκέρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλόγελωτος; βοίκερως, Gen. βοίκερω and βουίκερωτος, so εἰκερως. The Adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκερων, ρήκεροι, ἄκερα. On the accentuation, see § 29, Rem. 5.

IV. -ων, -ον; N. ὁ ἢ σώφρων, τὸ σώφρον, *prudent*.

G. τοῦ τῆς τοῦ σώφρονος, according to § 55, 1.

REM. 8. From ὁ ἢ πῶν, *fat*, comes also the Fem. form πείρα even in prose-writers; so also πρόφρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, forms of the Comparative in -ων, -ον, -ίων, -ιον, in respect to the declension of which, however, it is to be noted, that, after the rejection of ν, they suffer contraction in the Acc. Sing., and in the Nom., Acc. and Voc. Pl. See the Paradigms, § 79. In the Attic writers uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἥττονας, βελτίονας, ἐλάττονας X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*.

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθεύς, § 59.

On the contraction of *-έα* into *-ᾶ*, instead of *-ῆ*, where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in *-έτης*, from *ἔτος*, are either of the common gender, e. g. *πορείαν χιλιετή* Pl. Rp. 10. 615, a. *περιόδου τῇ χιλιετεί*, Phaed. 249, a., or they take a particular Fem. form, namely *-έτις*, Gen. *-έτιδος*, e. g. *ἐπιέτις*, F. *ἐπιέτις*; *τριακοντούτων σπονδών* Th. 1, 87.

REM. 11. Simple Adjectives are Oxytones, except *πλήρης*, *πληρής*, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. *-ηρ*, *-ερ*; N. *ὁ ἡ ἄφῆρ*, τὸ ἄφῆρ,  
G. τοῦ τῆς τοῦ ἄφῆρος, § 55, 1. No other word like this.

VII. *-ωρ*, *-ορ*; N. *ὁ ἡ ἀπάτωρ*, τὸ ἀπατωρ, *fatherless*,  
G. τοῦ τῆς τοῦ ἀπάτορος, § 55, 1. In like manner only,  
*ἀμήτωρ*, *ἄμητορ*.

VIII. *-ις*, *-ι*; (a) N. *ὁ ἡ ἱδρις*, τὸ ἱδρι, *knowing*,  
G. τοῦ τῆς τοῦ ἱδριος, § 63, Rem. 5.

In like manner, only *νῆστις*, *temperate*, and *τρόφισ*, *nourished*. In addition to the form in *-ιος*, these Adjectives have another in *-ιδος*, but rare, and only poetic, e. g. *ἱδριδα*, *ἱδριδης*.

(b) N. *ὁ ἡ εὔχαρις*, τὸ εὔχαρι, *agreeable*,  
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of *χάρις*, *πάτρις*, *ἐλπις*, *φρόντις*, which are declined like the simples, e. g. *εὐελπις*, *εὐελπι*, Gen. *εὐέλπιδος*; *φιλόπατρις*, Gen. *φιλοπατρίδος*; but compounds of *πόλις*, when they refer to persons, are inflected in the *Attic* dialect in *-ιδος*, e. g. *φιλόπολις*, Gen. *-ιδος*, yet in the Acc., *φιλόπολιν* and *-ιδα*; still, as epithets of cities, etc., they are inflected like *πόλις*, e. g. *καλλιπόλις*, *δικαιόπολις*, etc., Gen. *καλλιπόλεως*, etc.

IX. *-υς*, *-υ*; (a) N. *ὁ ἡ ἄδακρυς*, τὸ ἄδακρυ, *tearless*, etc.

In like manner compounds of *δάκρυ*; yet these inflect only the Acc. Sing., like the third Dec., e. g. *ἄδακρυν*, Neut. *ἄδακρυ*. The form *ἄδάκρυτος*, *-ον*, Gen. *-ου*, according to the second Dec., is used instead of the other Cases.

(b) N. *ὁ ἡ δίπηχυς*, τὸ δίπηχυ, *two ells long*,  
G. τοῦ τῆς τοῦ διπήχους.

Here belong the compounds of *πῆχυς*; the declension is like *γλυκύς*, *γλυκύ*, §§ 76, II. and 77, except that the Neuter Pl. in *-α* is contracted into *-η*, like *ἄστιη*, e. g. *διπήχη*.

X. *-ους*, *-ον*; N. *ὁ ἡ μονόδους*, τὸ μονόδον, *one-toothed*,  
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of *ὀδούς*. For the Dec., see § 54, (d).

§ 79. *Paradigms.*

(287.)

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλ(ο-ον)ουν εὐπλον εὐπλω εὐπλουν doubtful	ἰλεως ἰλεω ἰλεφ ἰλεων ἰλεως ἰλεων	
P. N. G. D. A. V.	εὐπλοι εὐπλοα εὐπλων εὐπλοις εὐπλους εὐπλοα εὐπλοι εὐπλοα	ἰλεφ ἰλεω ἰλεων ἰλεφς ἰλεως ἰλεω ἰλεφ ἰλεω	
Dual.	εὐπλω εὐπλωιν.	ἰλεω ἰλεφν.	
S. N. G. D. A. V.	εὐδαίμων εὐδαιμον εὐδαίμονος εὐδαιμονι εὐδαίμονα εὐδαιμον εὐδαιμον	ἐχθίων ἐχθιον ἐχθίονος ἐχθίονι ἐχθίονα -ίω ἐχθιον ἐχθιον	μείζων μείζον μειζονος μειζονι μειζονα -ω μείζον μειζον
P. N. G. D. A. V.	εὐδαίμονες εὐδαίμονα εὐδαιμόνων εὐδαιμόσιν εὐδαίμονας εὐδαίμονα εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα ἐχθίους ἐχθίω ἐχθιόνων ἐχθιόσιν ἐχθίονας ἐχθίονα ἐχθίους ἐχθίω like the Nominative.	μειζόνες μείζονα μειζούς μείζω μειζόνων μειζόσιν μειζονας μείζονα μειζούς μείζω like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνοι.	ἐχθιόνε ἐχθιόνοι.	μειζόνε μειζόνοι.
S. N. G. D. A. V.	ἀληθής ἀληθές ἀληθ(έ-ος)ους ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῃ ἀληθές ἀληθές	ὕγιής ὕγιές ὕγ(έ-ος)ους ὕγ(έ-ι)εῖ ὕγι(έ-α) ᾗ ὕγιές ὕγιές	
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-α)ῃ ἀληθ(έ-ων)ών * ἀληθ(έ-ων)ών ἀληθ(έ-ας)εῖς ἀληθ(έ-α)ῃ like the Nominative.	ὕγ(έ-ες)εῖς ὕγι(έ-α) ᾗ ὕγ(έ-ων)ών ὕγι(έ-α) ᾗ ὕγ(έ-ας)εῖς ὕγι(έ-α) ᾗ like the Nominative.	
Dual.	ἀληθ(έ-ε)ῃ ἀληθ(έ-ων)οῖν.	ὕγ(έ-ε)ῃ ὕγ(έ-ων)οῖν.	

\* but *συνήθε-ων* = *συνήθων*, § 59, Rem. 4.      † § 59, Rem. 1.

\* but *συνηθ(έ-ων)ών* = *συνήθων*, § 59, Rem. 4.

† § 59, Rem. 1.

### § 80. III. *Adjectives of one Ending.* (388.)

In poetry, these adjectives sometimes occur in Cases where the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat.; also in connection with Neuters, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Id. El. 375. But they very seldom take a particular form for the Neut., e. g. *ἐπηλυσ, ἐπὶ ἡλυδα ἔθρεα*, Her. 8, 73.

#### Endings.

I. - *ας*, Gen. - *ου*: *ὁ μονίας*, Gen. *μονιου*, *single*, Paroxytones.

These adjectives occur only as Masculines, i. e. in connection with substantives of the Masc. gender.

II. - *ας*, Gen. - *αντος*: *ὁ ἡ ἀκάμας*, Gen. *-αντος*, *unwearied*, Paroxytones.

III. - *ας*, Gen. - *αδος*: *ὁ ἡ φυγας*, Gen. *φυγαδος*, *fugitive*, Oxytones.

These adjectives are commonly found only in connection with substantives of the Fem. gender, e. g. *πόλιν Ἑλλάδα*, and where the substantive is understood, they are used as substantives, e. g. *ἡ Ἑλλάς* sc. *γῆ*.

IV. - *ας*, Gen. - *αρος*: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. - *ης*, Gen. - *ου*: *ὁ ἐθελοντής*, Gen. *ἐθελοντοῦ*, *voluntary*.

These adjectives generally occur with substantives of the Masc. gender only, yet some take, in connection with Fem. substantives, a peculiar Fem. form in -*ις*, Gen. -*ιδος*, e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐθελοντής* and *ἐκοντής*.

VI. - *ης*, Gen. - *ητος*: *ὁ ἡ ἀργής*, Gen. *ἀργῆτος*, *wise*.

So all compounds in -*θνής*, -*δμής*, -*βλής*, -*πλής* and -*κμής*, and some simple adjectives, e. g. *γυμνής*, *naked*, *χερνής*, *needy*, *πένης*, *poor*, *πλάνης*, *wandering*, etc.

VII. - *ήν*, Gen. - *ήντος*: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνος*, *unfeathered*. In like manner no other.

VIII. - *ως*, Gen. - *ωτος*: *ὁ ἡ ἀγνώς*, Gen. *ἀγνώτος*, *unknown*.

So all compounds in -*βρώς*, -*γνώς* and -*χρώς*, and also *ἀπτός*, *firm*.

IX. - *ις*, Gen. - *ιδος*: *ὁ ἡ ἀνάλκις*, Gen. *ἀνάλκιδος*, *powerless*.

These adjectives are commonly used only as Feminines, and when the substantive is omitted, as substantives, like those in -*άς*, -*άδος*, e. g. *ἡ πατρίς*, sc. *γῆ*, *native land*.

X. - *ύς*, Gen. - *ύδος*: *ὁ ἡ νεήλυς*, Gen. *νεήλυδος*, *one lately come*.

In like manner only a few other compounds.

XI. - *ξ*, Gen. - *γος*, - *πος*, - *χος*: *ὁ ἡ ἄρπας*, Gen. *-γος*, *rapacious*  
*ὁ ἡ ἴλιξ*, " *-πος*, *equal*  
*ὁ ἡ μῶνυξ*, " *-χος*, *one-hoofed*.

XII. -ψ, Gen. -πος: ὁ ἢ αἰγίλιψ, Gen. -ιπος, *high*.

XIII. Such as end in a substantive which has undergone no change, e. g. ἄπαις, *childless*, μακρόχειρ, *long-handed*, αὐτόχειρ, *done with one's own hand*, μακράων, *long-lived*, μακράνυχην, *long-necked*, λευκασπῖς, *having a white shield*. The declension of the adjectives is like that of the substantives, e. g. μακράνυχτος. On the compounds of πούς, comp. § 78, II, (b).

### § 81. *Comparison of Adjectives.* (389.)

1. The property expressed by an adjective, may belong to several objects, either in the same or a different degree, since one object has this property in a higher degree than another, or one object has it in the highest degree. The language has a particular inflection, which is termed Comparison, in order to express these degrees of Comparison, the higher and the highest.

2. That form of inflection, which expresses the higher degree, is called, Comparative, and that, which expresses the highest, Superlative. The Superlative, in Greek and in Latin, often expresses only a very high degree, and may then be called *Elative*. That which expresses the simple idea, without Comparison, is called Positive; e. g. Plato was learned; Plato was more learned than Xenophon; Plato was the most learned of the disciples of Socrates.

3. Only the adjective and adverb are susceptible of comparison; participles do not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρωμένος, -ίστερος, -ίστατος.

4. The Greek language has two forms to indicate the two degrees of comparison; the one, and by far the most common, for the Comparative, is -τερος, -τέρᾱ, -τερον, and for the Superlative, -τατος, -τάτη, -τατον; the other, which is used much more seldom, for the Comparative, is -ίων, -ιον, or -ων, -ον, and for the Superlative, -ιστος, -ίστη, -ιστον.

**REMARK.** Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μάλλον (*magis*) and μάλιστα (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. *First Form of Comparison.* (290—292.)

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above forms to the pure stem, and retain the ο, when a syllable long by nature or by position, § 27, 3, precedes, (a mute and liquid always make the syllable long here), but ο is lengthened into ω, when a short syllable precedes,—which is done to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κομφ-ό-τερος,	Sup. κομφ-ό-τατος, -ῃ, -ον,
ἰσχυρ-ός, <i>strong</i> ,	“ ἰσχυρ-ό-τερος,	“ ἰσχυρ-ό-τατος,
λεπτ-ύς, <i>thin</i> ,	“ λεπτ-ύ-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ής, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ής, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	“ ἐχυρ-ώ-τερος,	“ ἐχυρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“ ἄξι-ώ-τερος,	“ ἄξι-ώ-τατος.

REMARK 1. The Attic poets sometimes, on account of the verse, disregard the law by which a mute and liquid makes a vowel long by position, e. g. εὐτεχνώτατος from εὐτεχνος, Eur. Hec. 579. 618. (Pors.), δυσποτμώτερα, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους suffer contraction in the Comparative and Superlative also, since in the first, ε is absorbed by ω, but those in -οος, after dropping ος, insert the syllable ες, which is contracted with the preceding ο, e. g.

πορφύρ-εος = πορφυρ-ούς	ἀπλ-όος = ἀπλ-ούς
πορφυρ-εώτερος = πορφυρ-ώ-τερος	ἀπλο-έσ-τερος = ἀπλ-οίς-τερος
πορφυρ-εώτατος = πορφυρ-ώ-τατος	ἀπλο-έσ-τατος = ἀπλ-οίς-τατος.

Here belong also contracts of two endings in -ο υς and -ο υν, e. g. εὐν-ος = εὐν-ους, Neut. εὐν-οον = εὐν-ουν, Com. εὐνο-έσ-τερος = εὐν-ούς-τερος, Sup. εὐνο-έσ-τατος = εὐν-ούς-τατος.

REM. 2. Adjectives in -οος take also the uncontracted and regular forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπνοώτεροι, X. R. Equ. 1, 10. εὐχροώτερος, X. O. 10, 11.

(c) The following adjectives in -αίος, viz. γεραίος, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαῖος, *at*

*leisure*, drop -ος and append -τερος and -τατος to the root, e. g.

γεραι-ός, Com. γεραι-τερος, Sup. γεραι-τατος,  
 παλαι-ός, " παλαι-τερος, " παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of the Comparative and Superlative, παλαιότερος, σχολαιότερος, so also γεραιότερος, Antiph. 4. p. 125, 6.

(d) The following adjectives in -ος, viz. εὔδιος, *calm*, ἡσυχός, *quiet*, ἰδιός, *peculiar*, ἴσος, *equal*, μέσος, *middle*, ὀρθριός, *early*, ὄψις, *late*, and πρωῒος, *in the morning*, after dropping -ος, insert the syllable αι, so that the Comparative and Superlative of these adjectives are like the preceding in -αιος, e. g.

μέσ-ος, Com. μεσ-αι-τερος, Sup. μεσ-αι-τατος,  
 ἰδι-ος " ἰδι-αι-τερος, " ἰδι-αι-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλωτέρος, φιλωτάτος. The adjective φίλος has three forms, φιλωτέρος, -ώτατος, φιλαίτερος, -αίτατος, and φιλιτερος, φιλιτατος, the last of which is the most usual, but the second also is frequently found among the Attic writers; the first occurs very seldom. In addition to these three forms, also the Superlative φίλιστος (as in Homer the Comparative φίλιων) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νέατος, but which is in use, only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νέατος the last or most remote, whereas μεσαίτερος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young*, *new*. In prose, νέατος is used only in reference to the tones of music (νέατος φθόγγος); and then the Feminine is contracted, ῥήτη, *the lowest line or string*.

(e) Two adjectives in -ος, viz. ἐρρόμενος, *strong*, and ἀκρατός, *unmixed*, after dropping -ος, insert the syllable ες, e. g. ἐρρόμεν-έσ-τερος, ἐρρόμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἶδιος has αἰδοιέστατος in the Superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*, σπουδαῖος, *zealous*, and ἄσμενος, *glad*, take the above form, ἀφθονέστερος, -ίστατος, together with the common form, -ώτερος, -ώτατος. From ἄσμενος is formed ἄσμενώτερος, and the adverbial neuter, ἄσμεναίτατα and ἄσμενίστατα. Several other adjectives, also, have this formation, yet for the most part only in poetry, e. g. εὔζωρος, *unmixed* (of wine), ἡδυμος, *sweet*, ἐπιπιδος, *flat* (ἐπιπιδέστερος, X. H. 7. 4, 13), and all contracts in -ους, comp. (b). The forms in -ίστερος, -ίστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μονοφάγος*, *eating alone*, *οψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*, e. g. *λάλ-ος*, Com. *λαλ-ίς-τερος*, Sup. *λαλ-ίς-τατος*.

REM. 7. These endings properly belong to adjectives in *-ης*, Gen. *-ου*.

II. Adjectives in *-ης*, Gen. *-ου*, and *ψευδής*, *-ές*, Gen. *-έος*, shorten the ending *-ης* into *-ις*, e. g. *κλέπτ-ης*, Gen. *-ου*, *thievish*, Com. *κλεπτ-ίς-τερος*, Sup. *κλεπτ-ίς-τατος*; *ψευδίστερος*, *ψευδίστατος*.

Exception. *ἑβριστής*, *-οῦ*, *insolent*, has *ἑβριστότερος*, *ἑβριστότατος*, X. An. 5. 8, 3. C. 1. 2, 12.

### III. Adjectives of the third Declension:

(1) Those in *-ύς*, *-εῖα*, *-ύ*, — *-ης*, *-εος*, Gen. *-εος*, — *-ας*, *-αν*, and the word *μάκαρ*, *happy*, append the endings of Comparison immediately to the pure stem, which appears in the Neuter form, e. g.

<i>γλυκύς</i> , Neut. <i>-ύ</i>	— <i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
<i>ἀληθής</i> , Neut. <i>-ίς</i>	— <i>ἀληθίς-τερος</i>	<i>ἀληθίς-τατος</i>
<i>μέλας</i> , Neut. <i>-αν</i>	— <i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>τάλας</i> , Neut. <i>-αν</i>	— <i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,	— <i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 8. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in *-ων* and *-ων*. See §83, I.

(2) Compounds of *χαρίζ* insert *ω*, e. g.

*ἐπιχαρίς*, Gen. *ἐπιχάριτ-ος*, *pleasant*,  
Com. *ἐπιχαριτ-ώ-τερος*, Sup. *ἐπιχαριτ-ώ-τατος*.

(3) Adjectives in *-ων*, *-ον*, Gen. *-ονος*, insert *εος*, e. g.

*εὐδαιμων*, Neut. *εὐδαιμον*, *happy*,  
Com. *εὐδαιμον-ίς-τερος*, *εὐδαιμον-ίς-τατος*.

(4) Adjectives in *-ξ* sometimes insert *εος*, sometimes *ις*, e. g.

*ἀφῆλιξ*, Gen. *ἀφῆλικ-ος*, *growing old*, *ἄρπαξ*, Gen. *ἄρπαγ-ος*, *rapax*,  
Com. *ἀφῆλικ-ίς-τερος*, Com. *ἄρπαγ-ίς-τερος*,  
Sup. *ἀφῆλικ-ίς-τατος*, Sup. *ἄρπαγ-ίς-τατος*.

(5) Adjectives in *-εῖς*, *-εν*, insert *σ*, the *ν* of the stem being dropped, §20, 2, e. g.

*χαρίεις*, Neut. *χαρίαν*, *pleasant*,  
Com. *χαριδ-στέρος*, Sup. *χαριδ-στατος*.



§ 83. B. *Second Form of Comparison.* (293.)Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.Superlative. *-ιστος*, *-ίστη*, *-ιστον*.

REMARK 1. On the quantity of *ι* in *-ίων*, *-ιον*, see § 28, 1, on the declension, § 78, Rem. 9, and on the accentuation, § 65, 5, (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). *Ταχύς* has in the Comparative *θάσσων*, (Att. *θάττων*), Neut. *θάσσον* (*θάττων*). Comp. §§ 21, 3, and 17, 6. *Ταχίων* is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον, [ιστος.  
ταχ-ύς “ θάσσων, Att. θάττων, Neut. θάσσον, Att. θάττων, Sup. τάχ-

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *ὀξύς*, *sharp*, *πρεσβύς*, *old*, *ώκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 82, III; in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. *βράχιστος*, *πρέσβιστος*, *ώμιστος*.

II. The following adjectives in *-ρός*, viz. *αἰσχρός*, *base*, *ἐχθρός*, *hostile*, *κυδρός*, *honorable*, and *οἰκτρός*, *wretched* (but always in the Comparative, *οἰκτότερος*), the ending *-ρός* here also being dropped, e. g. *αἰσχρός*, Com. *αἰσχ-ίων*, Neut. *αἰσχ-ιον*, Sup. *αἰσχιστος*.

REM. 3. Besides this form, which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-ότερος*, *-ότατος*, e. g. *ἐχθρότατος*, *οἰκτρότατος*, in Demosthenes.

§ 84. *Anomalous Forms of Comparison.* (294.)

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἀμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λῶν (φείτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λῷστος (φείρτατος, φείριστος, Poet.)
2. κακός, <i>bad</i> ,	κακίων χείρων ἥσσων, Att. ἥτιων	κάκιστος χείριστος
3. καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος

Positive.	Comparative.	Superlative.
4. ἀλγυνός, <i>painful</i> ,	ἀλγυνότερος ἀλγίων	ἀλγυνότατος ἀλγιστος
5. μακρός, <i>long</i> ,	μακρότερος (μάσσων, Poet.)	μακρότατος μηκιστος
6. μικρός, <i>small</i> ,	μικρότερος ελάσσων, Att. ἐλάττων	μικρότατος ελάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μείζων	μείγιστος
9. πολύς, <i>much</i> ,	πλείων or πλείων	πλείστος
10. ῥᾶδιος, <i>easy</i> ,	ῥᾶων	ῥᾶστος
11. πῆπων, <i>ripe</i> ,	πεπαιτερος	πεπαιτάτος
12. πῶν, <i>fat</i> ,	πιότερος	πιότατος.

REMARK 1. The poetic Superlative *φείριστος* is found in Plato, in the exclamation ὦ φείριστε! *O most worthy!* The irregular forms of *μικρός*, viz. *ελάσσων*, *ελάχιστος*, express both the idea of *smallness* and *fewness* (ὀλίγος); but *μείων* generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of *μικρός*, viz. *μικρότερος*, *-τάτος*, always retain their original idea of *smallness*, and also *ὀλίγιστος* that of *fewness*, although *ὀλίγος* often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *πλίον*, deserves to be particularly noted. The Neuter *πλίον* is more frequent than *πλείων*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλίονι* and *πλείωνι*, Acc. *πλίω*, *πλέονα* and *πλείω*, are used indiscriminately; Pl. Nom. and Acc. *πλείους* is usual, also *πλείονες* and *πλείονας* (but not *πλείους*); *πλείω* is much more frequent than *πλίω*; *πλειόνων* and *πλειόσι* are more frequent than *πλειόνων* and *πλειόσι*. Finally, the shortened form of the Neut. Sing. *πλείν* (formed from *πλείων*), but limited to such phrases as *πλείν ἢ μύριοι* and the like, requires to be mentioned as a special *Atticism*.

Several adjectives which contain the idea of an *order* or *series*, have only the Comparative and Superlative forms, because on account of their signification they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- from *πρό*, *πρότερος* (prior), *πρῶτος* (primus), *first*.
- “ *ἄνω*, *ἄνώτερος* (superior), *ἄνωτάτος* (supremus).
- “ *ὑπέρ*, *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑπάτος* (supremus).
- “ *ὑπό*? *ὑστέρως* (posterior), *later*, *ὑστατός* (postremus), *last*.
- “ *ἐξ*, *ἐσχάτος* (extremus), *outermost*.
- “ *πλησίον* (prope), (*πλησίος*, Homeric), *πλησιαίτερος* or *πλησιέστερος* (proprior), *nearer*, *πλησιατάτος*, *-έστατος* (proximus), *nearest*.
- “ *πρόσω*, *ῥᾶ*, *προσώτερος*, *farther*, *προσώτατος*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρῆμα*, *quickly*, *ἡρμίστερος*, *ἡρμίστατος*; *προὔργον*, *useful*, *προὔργιαίτερος*, *more useful*, *προὔργιατάτος*.

REM. 4. The Greek forms Comparatives and Superlatives from substantives also. Here two circumstances are to be noted: (a) when the substantive, both in form and signification, has a Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. δούλος, *slave*, δουλότιμος, *more slavish*; — (b) when the substantive, in respect to the signification, does not have a Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, since the proper Positive form has been lost (comp. κράτιστος from the Epic κρατός, ἐλάχιστος from the Epic ἐλεγής). Examples of the last kind may be found in great numbers in Epic poetry. See § 216, Rem. 2.

### § 85. Comparison of Adverbs. (397.)

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding forms of comparison in adjectives, e. g.

σοφῶς	from	σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	"	σαφής	σαφίστερον	σαφίστατα
χαριύντως	"	χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	"	εὐδαιμών	εὐδαιμονέστερον	εὐδαιμονίστατα
αἰσχῶς	"	αἰσχρός	αἰσχίον	αἰσχίστα
ἡδέως	"	ἡδύς	ἡδίον	ἡδίστα
ταχέως	"	ταχύς	θᾶσσον, -τιον	τάχιστα.

REMARK. But sometimes these adverbs also retain the adverbial ending of the Positive -ως, in the Comparative, e. g. χαλεπωτέως, ἀλιθυστέως, μοχθηροτέως, καλλιονέως, especially μειζόνως, etc. The neuter singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative, e. g.

ἄνω, above	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἄγχοῦ, near	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra	περαιτέρω	Sup. wanting
τηλοῦ, far	τηλοτέρω	τηλοτάτω
ἐκός, far	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύτατα.

## SECTION III.

## The Pronoun.

§ 86. *Nature and Division of Pronouns.* (298.)

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person,) e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book).

2. All Pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification, into Substantive, Adjective and Adverbial Pronouns, e. g. *ἐγὼ ταῦτα ἐποίησα*, *I did this*, *ὁ ἐμὸς πατήρ μοι ἔλεξε*, *my father said to me*, *οὕτως ἐποίησε*, *he did so*.

## I. PERSONAL PRONOUNS.

## A. Substantive Personal Pronouns.

§ 87. (a) *The simple ἐγώ, ego, σύ, tu, οὗ, sui.* (299, 303.)

Singular.			
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	οὗ (οὗ), <i>of himself, etc.</i>
Gen.	μοῦ (μου), <i>of me</i>	σου (σου), <i>of thee</i>	οὗ (οὗ), <i>of himself, etc.</i>
Dat.	μοί (μοι), <i>to me</i>	σοί (σοι), <i>to thee</i>	οἱ (οι), <i>to himself, etc.</i>
Acc.	μέ (με), <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἐ), <i>himself, etc.</i>
Dual.			
N. A.	σὺ, <i>we both, us both</i>	σφῶ, <i>you both</i>	
G. D.	σφῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	σφῶν (σφῶν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>	σφεῖς, Neut. σφέα, <i>they</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>	σφῶν, <i>of them</i>
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>	σφίσιν (σφισι), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>	σφᾶς, Neut. σφέα (σφέα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. §§ 33, (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3.

The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμῆθ' ἐν, σῆθ' ἐν, ἑθ' ἐν*; these forms are always oxytoned, except when *ἑθ' ἐν* is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3, (c).

REM. 3. The Acc. Sing. and Pl. from *οὗ* has in Attic poetry also the form *νῖν* (*νιν*) signifying *him, her, it*, Pl. *them*, e. g. Soph. OR. 868. 1331, instead of *αὐτούς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The endings of the Dative and Accusative plural *-ῖν, -ᾶς*, of the first and second Pers. are sometimes shortened by the poets and then written, *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*, or also *ἡμιν, ἡμας, ὑμιν, ὑμας*. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφί* or *σφίν* instead of *σφισι*, *to them*, Acc. *σφί* instead of *σφᾶς*, *them*. Both forms, *σφί* and *σφίν*, although seldom, are used as the Dat. Sing., the form *σφί*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν, -ήν, -ό*, also as reflexive instead of *ἑαυτόν*.

### § 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*. (302.)

1. The Reflexive Pronouns of the first and second person decline in the Pl. both pronouns of which they are compounded, each by itself, e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἑαυτῶν, αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

Singular.		
G. ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σεαυτοῦ, -ῆς, of thyself	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D. ἐμαυτῷ, -ῷ, to myself	σεαυτῷ, -ῷ, or σεαυτῷ, -ῷ, to thyself	ἑαυτῷ, -ῷ, or αὐτῷ, -ῷ, to himself, to herself
A. ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σεαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself
Plural.		
G. ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D. ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἑαυτοῖς-αῖς, or αὐτοῖς-αῖς, or σφίσιν αὐτοῖς-αῖς, to themselves
A. ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves	ἑαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.

§ 89. (c) *Reciprocal Pronouns.* (303.)

To express reciprocal relation, the Greek has a special pronominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλους, ἄλλοι ἄλλους, into one word.

Plural Gen.	ἀλλήλων, <i>of one another</i>	Dual ἀλλήλοιν, -αιν, -ων
Dat.	ἀλλήλοιν, -αις, -οις,	ἀλλήλοιν, -αιν, -ων
Acc.	ἀλλήλους, -ας, -α,	ἀλλήλω, -ᾱ, -ω.

§ 90. B. *Adjective Personal Pronouns.* (304.)

Personal pronouns having the form of adjectives are called Possessive pronouns, since they denote *possession*. They are formed from the Genitive of substantive personal pronouns:

ἐμός, -ή, -όν, *meus*, α, *um*, from ἐμοῦ; ἡμέτερος, -τέρα, -τερον, *noster*, -τρα, -trum, from ἡμῶν;

σός, -ή, -όν, *tuis*, -α, *-um*, from σοῦ; ὑμέτερος, -τέρα, -τερον, *vester*, -τρα, -trum, from ὑμῶν;

σφέτερος, -τέρα, -τερον, *eius*, -α, *-um*, from σφῶν, used in speaking of many; when single persons or things are spoken of, the Att. prose always uses the Gen. ἐαυτοῦ, -ῆς.

§ 91. II. *DEMONSTRATIVE PRONOUNS.* (305.)

Singular.									
	the		hic	haec	hoc	ipse	ipsa	ipsum	
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ	(τά)	τώ	τούτω	(ταῦτα)	τούτω	αὐτώ	αὐτά	αὐτώ
G. D.	τοῖν	ταῖν	τοῖν	τούτοιιν	ταύταιιν	τούτοιιν	αὐτοῖν	αὐταῖιν	αὐτοῖιν

Like ὁ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἷδε, τάδε; like οὗτος: τοσούτος, τοσαύτη, τοσοῦτο(ν), ταῖς, -α, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), ταῖς, -ε, τηλικούτος, τηλικαύτη, τηλικούτο(ν), *so great, so old*; it is to be noted, (a) that the Neuter Sing. besides the form in ο, has also

the common form in *ον*; (b) that in all forms of *οὗτος*, which begin with *τ*, the *τ* is dropped; like *αὐτός*: *ἐκεῖνος*, *ἐκεῖνη*, *ἐκεῖνο*, *he, she, it*, *ἄλλος*, *ἄλλη*, *ἄλλο*, *alius*, *alia*, *aliud*.

REMARK 1. The Neuter form in *ο* seems to have rejected a *δ*, as may be inferred from the Latin, *is, ea, id, ille, a, -ud, alius, -a, -ud*.—The Dual forms, *τά* and *ταῦτα*, seem not to have been in use among the ancients.—Instead of *ἐκεῖνος*, the Ionic *κεῖνος* is also used in *Attic poetry*; this word occurs somewhat frequently in *Attic prose*, but always after a long vowel or diphthong; hence Crasis, § 14, 5, must be assumed here, as *ῆ κεῖνος* Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαντή	τοσοῦτο(ν)	τοσοῦτοι	τοσανται	τοσαῦτα
Gen.	τοσοῦτου	τοσαντῆς	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτω	τοσαντῇ	τοσοῦτω	τοσοῦτοις	τοσανταῖς	τοσοῦτοις
Acc.	τοσοῦτον	τοσαντήν	τοσοῦτο(ν)	τοσοῦτους	τοσαντάς	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαντά	τοσοῦτω			
G. D.	τοσοῦτοι	τοσανταῖ	τοσοῦτοι			

REM. 2. The Article usually coalesces by Crasis, § 10, with *αὐτός* and forms one word, viz. *αὐτός*, instead of *ὁ αὐτός, idem, αὐτή, ταῦτό*. usually *ταῦτόν*, instead of *τὸ αὐτό, ταῦτοῦ*, but *τῆς αὐτῆς, ταῦτῃ*, *ταῦτῃ* (to distinguish it from *ταύτη, this*), but *τὸν αὐτόν, τὴν αὐτήν, αὐτοῖ, αὐταῖ, ταῦτά*, instead of *τὰ αὐτά*, (to distinguish it from *ταῦτα, haec*), but *τῶν αὐτῶν, τοῖς αὐτοῖς*, etc.

## § 92. III. RELATIVE PRONOUN.

(307.)

	Singular.			Plural.			Dual.		
Nom.	ὃς	ῆ	ὃ	οἱ	αἱ	ἃ	ὧ	ᾗ	ὧ
Gen.	οὗ	ῆς	οὗ	ᾧ	ᾧ	ᾧ	οἶν	αἶν	οἶν
Dat.	ᾧ	ῇ	ᾧ	οἷς	αἷς	οἷς	οἶν	αἶν	οἶν
Acc.	ὃν	ῆν	ὃ	οὓς	ᾗς	ᾗ	ὧ	ᾗ	ὧ

## § 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS. (308.)

The Indefinite and Interrogative Pronouns are indicated by the same form, but are distinguished by the accent and position, the Indefinite being enclitic, § 33, and placed after some word or words, the Interrogative being accented and placed before.

REMARK 1. When the Interrogative Pronouns stand in an indirect question, they place before their stem the relative *ὃ*, which, however, (except in the case of *ὅστις*), is not inflected, e. g. *ὅποιος, ὅπόσος, ὅποιος*, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός or τοῦ		τινός or τοῦ	
D.	τινί or τῷ		τινί or τῷ	
A.	τινά	N. τι	τίνα	τί
Plur. N.	τινές	N. τινά and ἅττα	τινές	τίνα
G.	τινῶν		τινῶν	
D.	τισὶ(ν)		τίσι(ν)	
A.	τινάς	N. τινά and ἅττα	τινάς	τίνα
Dual N.A.	τινέ		τινε	
G. and D.	τινοῖν		τινοῖν.	
N.	ὅστις, <i>whoever</i>	ἥτις ὅτι	οἵτινες	αἵτινες ἅτινα or ἅττα
G.	οὗτινος or οὗτου	ἧστινος	ὧντινων (rarer ὅτων)	[τισδ(ν)]
D.	ὧτινι or ὅτῳ	ἧτινι	οἷςτισδ(ν) (rarer ὅτοις)	αἷςτισδ(ν) οἷς-
A.	ὅστινα	ἧστινα ὅτι	οὗςτινας	αἷςτινας ἅτινα or ἅττα
Dual N. A. ὧτινε, ἧτινε, G. D. οἷντινοιν, αἷντινοιν.				

REM. 2. The form ἅττα not enclitic (Ion. ἄσσα) is often used instead of τινά in connection with Adjectives, e. g. δεινὰ ἅττα, μικρὰ ἅττα, or placed first, e. g. ἦν γὰρ δὴ ἅττα τοιάδε Pl. Phaedon. 60, e. On the accentuation of ὧντινων, οἷντινοιν, αἷντινοιν, see § 34, Rem. 1. The negative compounds of τις, viz. οὔτις, οὔτε, μήτις, μήτε, *no one, nothing*, inflect the simple τις merely, e. g. οὔτινος, οὔτινες, etc.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεῖνες
G.	τοῦ τῆς τοῦ δεινός	τῶν δεινων
D.	τῷ τῇ τῷ δεινί	wanting
A.	τόν τήν τὸ δεῖνα	τούς δεινας.

REM. 3. Δεῖνα is also used indeclinable, though seldom, e. g. τοῦ τῷ τὸν δεῖνα.

### § 94. Correlative Pronouns.

(310, 311.)

1. Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form. This mutual relation is either a general one, as in τις; τί; quis? quid? τις, τι, *aliquis, aliquid*, so ὅδε, οὗτος, *he, this*, ὅς, *who, which*, or it is a definite relation.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative and Relative. This fourfold correlation belongs both to Adjective and Adverbial Pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial, since the Interrogative begins with π, the Indefinite has the same form, though with a different accent, the Demonstrative begins with τ, and the Relative with the Spiritus Asper. The indirect inter-



rogatives, as shown above, § 93, Rem. 1, place the  $\delta$ , which comes from the relative, before the initial  $\pi$ .

3. Correlative Adjective Pronouns express relations of *quantity* and *quality*, correlative Adverbial Pronouns, the relations of *place*, *time* and *manner* or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
$\pi\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ ; <i>how great? how much? quantus?</i>	$\pi\omicron\sigma\acute{o}\varsigma$ , $\acute{\eta}$ , $\acute{\omicron}\nu$ , <i>of a certain size, or number, aliquantus</i>	$\tau\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>so great, so much, tantus</i> $\tau\omicron\sigma\acute{o}\varsigma\delta\epsilon$ , $\tau\omicron\sigma\acute{\eta}\delta\epsilon$ , $\tau\omicron\sigma\acute{o}\nu\delta\epsilon$ $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\omicron}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ and $\acute{\omicron}\pi\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>as great, as much, quantus</i>
$\pi\omicron\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ ; <i>of what kind? qualis?</i>	$\pi\omicron\iota\acute{o}\varsigma$ , $\acute{\alpha}$ , $\acute{\omicron}\nu$ , <i>of a certain kind.</i>	$\tau\omicron\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ , <i>of such a kind, talis</i> $\tau\omicron\iota\acute{o}\varsigma\delta\epsilon$ , $\tau\omicron\iota\acute{\alpha}\delta\epsilon$ , $\tau\omicron\iota\acute{o}\nu\delta\epsilon$ $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\omicron}\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ and $\acute{\omicron}\pi\acute{o}\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ , <i>of what kind, qualis</i>
$\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ ; <i>how great? how old?</i>	wanting	$\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>so great, so old</i> $\tau\eta\lambda\iota\kappa\acute{o}\varsigma\delta\epsilon$ , $-\acute{\eta}\delta\epsilon$ , $-\acute{\omicron}\nu\delta\epsilon$ $\tau\eta\lambda\iota\kappa\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\eta}\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ and $\acute{\omicron}\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>as great, as old.</i>

REMARK 1. The simple forms  $\tau\acute{o}\sigma\omicron\varsigma$  and  $\tau\omicron\iota\omicron\varsigma$  are seldom used in prose.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
$\pi\omicron\upsilon$ ; <i>where?</i> <i>ubi?</i>	$\pi\omicron\upsilon$ , <i>somewhere, alicubi</i>	wanting ( <i>hic, ibi</i> )	$\omicron\upsilon$ , <i>where, ubi</i>	$\acute{\omicron}\pi\omicron\nu$ , <i>where, ubi</i>
$\pi\acute{o}\theta\epsilon\nu$ ; <i>whence?</i> <i>unde?</i>	$\pi\omicron\theta\acute{\epsilon}\nu$ , <i>from some place, alicunde</i>	wanting ( <i>hinc, inde</i> )	$\acute{\omicron}\theta\epsilon\nu$ , <i>whence, unde</i>	$\acute{\omicron}\pi\acute{o}\theta\epsilon\nu$ , <i>whence, unde</i>
$\pi\omicron\iota$ ; <i>whither?</i> <i>quo?</i>	$\pi\omicron\iota$ , <i>to some place, aliquo</i>	wanting ( <i>eo</i> )	$\acute{\omicron}\iota$ , <i>whither, quo</i>	$\acute{\omicron}\pi\omicron\iota$ , <i>whither, quo</i>
$\pi\acute{o}\tau\epsilon$ ; <i>when?</i> <i>quando?</i>	$\pi\omicron\tau\acute{\epsilon}$ , <i>some time, aliquando</i>	$\tau\acute{o}\tau\epsilon$ , <i>then, tum</i>	$\acute{\omicron}\tau\epsilon$ , <i>when, quum</i>	$\acute{\omicron}\pi\acute{o}\tau\epsilon$ , <i>when, quando</i>
$\pi\eta\nu\acute{\iota}\kappa\alpha$ ; <i>quo temporis puncto?</i> <i>quod hora?</i>	wanting	$\tau\eta\nu\kappa\acute{o}\delta\epsilon$ } <i>hoc ipso</i> $\tau\eta\nu\kappa\alpha\upsilon\tau\alpha$ } <i>tempore</i>	$\acute{\eta}\nu\acute{\iota}\kappa\alpha$ , <i>when, quo ipso tempore</i>	$\acute{\omicron}\pi\eta\nu\acute{\iota}\kappa\alpha$ , <i>when, quo ipso tempore</i>
$\pi\acute{\omega}\varsigma$ ; <i>how?</i> $\pi\acute{\eta}$ ; <i>whither?</i> <i>how?</i>	$\pi\omicron\acute{\omega}\varsigma$ , <i>some how</i> $\pi\acute{\eta}$ , <i>to some place, thither, in some way</i>	$\omicron\upsilon\tau\omicron\omega(\varsigma)$ $\acute{\omega}\delta\epsilon$ , <i>so</i> $\tau\acute{\eta}\delta\epsilon$ } <i>hither</i> $\tau\alpha\upsilon\tau\eta$ } <i>or here</i>	$\acute{\omega}\varsigma$ , <i>how</i> $\acute{\eta}$ , <i>where, whither</i>	$\acute{\omicron}\pi\acute{\omega}\varsigma$ , <i>how</i> $\acute{\omicron}\pi\eta$ , <i>where, whither.</i>

REM. 2. The forms to express the idea of *here, there*, (hinc, ibi), omitted in the Common language, are supplied by *ἐνταῦθα, ἐνθαῦδε*, and the idea of *hence*, by *ἐνθάθεν, ἐντεῦθεν*; *ἐνθα* and *ἐνθεν* in the old poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. *ἐνθα μὲν — ἐνθα δέ*, hic, illic, *ἐνθεν καὶ ἐνθεν*, hinc, illinc, and when the signification of place is changed to that of time, e. g. *ἐνθα λέγει*, then he says, *ἐνθεν*, thereupon. The forms *ταῖς, thus, τῇ, hither, here*, are poetic; *ὥς*, instead of *οὕτως*, is also for the most part poetic; in prose it is confined almost wholly to certain phrases, e. g. *καὶ ὥς*, vel sic, *οὐδ' (μῆδ') ὥς*, ne sic quidem, and in comparisons, *ὥς — ὥς*, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.

### § 95. Lengthening of the Pronoun. (312.)

Some small words are so appended to the Pronouns for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:

(a) The enclitic *γέ* is joined to the Personal Pronouns of the first and second person, in order to make the person emphatic. The Pronoun *ἐγώ* then draws back its accent in the Nom. and Dat., e. g. *ἐγώ γε, ἐμοῦ γε, ἐμοί γε, ἐμὲ γε, σύ γε*. As *γέ* can be joined with any other word, so also with any other Pronoun, but is not so united with it as to form one word, e. g. *οὐτίς γε*.

(b) The particles *δὲ, ἤ*, more commonly *δήποτε*, and *οὕτως*, are appended to Relatives compounded of Interrogatives or Indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the Pronoun, e. g. *ὅστις δὲ, ὅστις δήποτε, ὅστις οὕτως, ἥτις οὕτως, ὅτι οὕτως*, quicunque (Gen. *οὐτινος οὕτως* or *ὅτι οὕτως*, *ἥστινος οὕτως*, Dat. *ἥτινι οὕτως* or *ὅτι οὕτως*, etc.); — *ὅποσος δὲ, ὅποσος οὕτως, ὅσος δήποτε*, quantuscunque; — *ὅπῃ οὕτως, ὅπῃ οὕτως, ὅπῃ οὕτως*, however great, how old soever.

(c) The suffix *δε* is joined with some Demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τῆλόςδε*, from *τοῖος, τόσος, τῆλίκος*, which change their accent after *δε* is appended, § 34, Rem. 2.

(d) The enclitic *πέρ* is appended to all Relatives, in order to give the relative relation still more prominence over a demonstrative; hence it denotes, even *who, which*, e. g. *ὅς περ, ἥ περ, ὅπερ* (Gen. *οὗ περ*, etc.); *ὅσος περ, οἷος περ* (Gen. *ὅσους περ, οἷους περ*, etc.); *ὅθεν περ, ὅθεν περ*.

(e) The inseparable Demonstrative *ἵ*, is appended to Demonstratives and some few other adverbs, always giving them a stronger demonstrative sense. It takes the accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

*οὗτοςί, this here* (hicce, celui-ci), *αὐτῇί, τουτί*,  
Gen. *τουτοῦτί, ταυτησί*, Dat. *τουτῷτί, ταυτιῇί*, Pl. *οὗτοιί, αὐταῖί, ταυτί*;  
*ὅδι, ἥδι, τοδί* from *ὅδε*; *ὡδί* from *ὡδε*; *οὕτωςί* from *οὕτως*;  
*ἐντενθενί* from *ἐντεῦθεν*; *ἐνθαδί* from *ἐνθαῦδε*; *νυνί* from *νῦν*; *δευρί* from *δεῦρο*.

## SECTION IV.

## The Numerals.

§ 96. *Nature and Division of Numerals.* (313, 314.)

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) Cardinals, which express a definite number absolutely, and answer the question, *how much?* e. g. one, two, three. Almost all other Numerals are derived from these. The first four Numerals and the round numbers from 200 (διακόσιοι) to μύριοι and its compounds, are declined; but all the others are *indeclinable*. The Thousands are expressed by adverbial Numerals, e. g. *τρικίλιοι*, 3000.

(b) Ordinals, which denote a series and answer the question, *which one in the series?* They all have the three endings of adjectives, -ος, -η, -ον, except *δευτέρος*, which has -ος, -ᾱ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a succession, are expressed by the Neut. Sing. or Pl. with or without the article, but sometimes also with the adverbial ending -ως, e. g. *πρώτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα, πρῶτως*.

(c) Multiplicatives, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* They are all compounded of *πλοῦς*, and are adjectives of three endings, -οῦς, -ῆ, -οῦν, §§ 76, I, and 77.

*ἁπλοῦς*, -ῆ, -οῦν, *single*, *διπλοῦς* (2), *τριπλοῦς* (3), *τετραπλοῦς* (4), *πενταπλοῦς* (5), *ἑξαπλοῦς* (6), *ἑπταπλοῦς* (7), *ὀκταπλοῦς* (8), *ἐνναπλοῦς* (9), *δεκαπλοῦς* (10), *ἑκατονταπλοῦς* (100), *χιλιαπλοῦς* (1000), *μυριαπλοῦς* (10,000).

REM. 2. The adverbial Multiplicatives in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χώς, e. g. *πένταχα, πενταχῆ, πενταχώς*.

(d) Numeral adverbs, which answer the question, *how many times?* Except the first three, they are formed from the Cardinals with the ending -άκις, e. g. *πεντάκις*, *five times*, § 98.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* They are all compounded with the ending -πλάσιος, -ιά, -ισ, more seldom -πλάσιων, -ον, e. g. *ἑκατονταπλάσιον, -ον* :

*διπλάσιος, twice as much, τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), εξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἑνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).*

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, they are all formed of the Cardinals with the ending -άς, Gen. -άδος :

*ἡ μονάς, from μόνος, alone, more seldom ἡ ἐνάς, unity, δυνάς, duality, τριάς (3), τετράς (4), πεντάς or πεμπτιάς (5), ἑξάς (6), ἑβδομάς (7), ὀγδοάς (8), ἑννιάς (9), δεκάς (10), εἰκάς (20), τριακάς (30), τετραρακοντάς (40), πενηκοντάς (50), ἑκατοντάς (100), χιλιάς (1000), μυριάς (10,000) δύο μυριάδες (20,000).*

2. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. *ἔνιοι, some, πάντες, all, πολλοί, many, ὀλίγοι, few, ὀλίγον, ὀλίγα, a little, οὐδείς, no one, οὐδέν, nothing*, etc.

3. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective and Adverbial Numerals, e. g. *τρεις ἦλθον, ὁ τρίτος ἀνὴρ, τρίς.*

### § 97. Numeral Signs.

(315.)

1. The Numeral Signs are the twenty-four letters of the Greek Alphabet, to which three obsolete letters are added, viz. after *ε*, *Βαῦ* or the Digamma *Ϝ* or *Στῖ*, *ς* ; — *Κόππα*, *Ϟ*, as the sign for 90 ; — *Σαμπῖ*, *Ϡ*, as the sign for 900.

2. The first eight letters, i. e. from *α* to *θ* with the *Βαῦ* or *Στῖ*, denote the Units; the following eight, i. e. from *ι* to *π* with the *Κόππα*, the Tens; the last eight, i. e. from *ρ* to *ω* with the *Σαμπῖ*, the Hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the Alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, *α* = 1, *α* = 1000, *ι* = 10, *ι* = 10,000, *ς ψ μ β* = 5742, *α ω μ β* = 1842, *ρ* = 100, *ρ* = 100,000.

§ 98. *Summary of the Principal Classes of Numerals.* (316—319.)

Cardinals.		Ordinals.
1	α' εἷς, μία, ἕν	πρῶτος, -η, -ον, primus, -a, -um
2	β' δύο	δεύτερος, -ᾱ, -ον
3	γ' τρεῖς, τρία	τρίτος, -η, -ον
4	δ' τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5	ε' πέντε	πέμπτος, -η, -ον
6	ς' ἕξ	ἕκτος, -η, -ον
7	ζ' ἑπτὰ	ἑβδομος, -η, -ον
8	η' ὀκτώ	ὀγδοος, -η, -ον
9	θ' ἑννέα	ἐνάτος, -η, -ον
10	ι' δέκα	δέκατος, -η, -ον
11	ια' ἑνδεκα	ἐνδέκατος, -η, -ον
12	ιβ' δώδεκα	δωδέκατος, -η, -ον
13	ιγ' τριςκαίδεκα	τριςκαιδέκατος, -η, -ον
14	ιδ' τετταρεςκαίδεκα	τετταρακαιδέκατος, -η, -ον
15	ιε' πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16	ισ' ἑκκαίδεκα	ἐκκαιδέκατος, -η, -ον
17	ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος, -η, -ον
18	ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος, -η, -ον
19	ιθ' ἑννεακαίδεκα	ἐννεακαιδέκατος, -η, -ον
20	κ' εἴκοσι(ν)	εἰκοστός, -ῆ, -όν
21	κα' εἰκοσιν εἷς, μία, ἕν	εἰκοστός, -ῆ, -όν, πρῶτος, -η, -ον
30	λ' τριάκοντα	τριάκιστός, -ῆ, -όν
40	μ' τετταράκοντα	τετταρακιστός, -ῆ, -όν
50	ν' πενήκοντα	πεντηκιστός, -ῆ, -όν
60	ς' ἑξήκοντα	ἑξακιστός, -ῆ, -όν
70	ο' ἑβδομήκοντα	ἑβδομηκιστός, -ῆ, -όν
80	π' ὀγδοήκοντα	ὀγδοηκιστός, -ῆ, -όν
90	ς' ἐνενήκοντα	ἐνενηκιστός, -ῆ, -όν
100	ρ' ἑκατόν	ἑκατοστός, -ῆ, -όν
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ῆ, -όν
300	ς' τριάκόσιοι, -αι, -α	τριάκοσιοστός, -ῆ, -όν
400	ν' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ῆ, -όν
500	φ' πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ῆ, -όν
600	χ' ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ῆ, -όν
700	ψ' ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ῆ, -όν
800	ω' ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ῆ, -όν
900	πθ' ἑννακόσιοι, -αι, -α	ἐννακοσιοστός, -ῆ, -όν
1000	α' χίλιοι, -αι, -α	χιλιοστός, -ῆ, -όν
2000	β' διςχίλιοι, -αι, -α	διςχιλιοστός, -ῆ, -όν
3000	γ' τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ῆ, -όν
4000	δ' τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ῆ, -όν
5000	ε' πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ῆ, -όν
6000	ς' ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ῆ, -όν
7000	ζ' ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ῆ, -όν

		Cardinals.	Ordinals.
8000	η	ὀκτακισχίλιοι, -αι, -α	ὀκτακισχίλιοστός, -ή, -όν
9000	θ	ἐννακισχίλιοι, -αι, -α	ἐννακισχίλιοστός, -ή, -όν
10,000	ι	μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ	δισμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ	δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ι ρ	ἐκατοντακισμύριοι, -αι, -α	ἐκατοντακισμυριοστός, -ή, -όν
2,000,000	κ ρ	διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν

## Numeral Adverbs.

1 ἅπαξ, <i>once</i>	19 ἐννεακαιδεκάκις
2 δῖς, <i>twice</i>	20 εἰκοσάκις
3 τρίς	21 εἰκοσάκις ἅπαξ
4 τετράκις	22 εἰκοσάκις δῖς
5 πετάκις	30 τριακοντάκις
6 ἑξάκις	40 τετταρακοντάκις
7 ἐπτάκις	50 πεντηκοντάκις
8 ὀκτάκις	60 ἑξηκοντάκις
9 ἐννεάκις, ἐννάκις	70 ἑβδομηκοντάκις
10 δεκάκις	80 ὀγδοηκοντάκις
11 ἐνδεκάκις	90 ἐνενηκοντάκις
12 δωδεκάκις	100 ἐκατοντάκις
13 τριςκαιδεκάκις	200 διακοσιάκις
14 τετταρεςκαιδεκάκις	300 τριακοσιάκις
15 πεντεκαιδεκάκις	1000 χιλιάκις
16 ἑκακαιδεκάκις	2000 διςχιλιάκις
17 ἑπτακαιδεκάκις	10,000 μυριάκις
18 ὀκτωκαιδεκάκις	20,000 διςμυριάκις.

## § 99. Remarks.

(317.)

1. The rarer subordinate forms of 13, 14, etc., are *δικοτρεῖς*, Neut. *δικοτρία*, *δικοτέτταρες*, -α, *δεκαπέντε*, etc.—In *τετταρεςκαίδεκα*, the first part is declined, thus, *τετταρακαίδεκα ἔτη*, *τετταρασικαίδεκα ἔτισιν*.

2. *Μύριοι*, 10,000, when Paroxytone, *μυρλοῖ*, signifies *innumerable*.

3. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*, e. g.

25: πέντε καὶ εἴκοσι, or εἴκοσι πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, or τριακ. τεττ. π.

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός or εἰκοστός πέμπτος.

4. The Tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, referring to the larger number, e. g.

49: πενήκοντα ἐνὸς δέοντα ἔτη, *undequingquaginta anni*,

48: πενήκοντα δυοῖν δέοντα ἔτη, *duodequingquaginta anni*,

39: τῆς μῆς δέουσαι τετταράκοντα, *undequadragesima naves*.

So in the Ordinals, e. g.

49 : ἐνός δέων πεντηκοστός ἀνὴρ, undequinquagesimus vir.

5. Declension of the first four Numerals :

Nom.	εἰς	μία	ἓν	δύο
Gen.	ἐνός	μιάς	ἐνός	δνοῖν, very seldom δνεῖν
Dat.	ἐνί	μιά	ἐνί	δνοῖν, δνσά(ν) Ionic and Th. 8, 101.
Acc.	ἓνα	μίαν	ἓν	δύο
Nom.	τρεις	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεις	Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἰς are also declined οὐδείς and μηδείς, *no one, οὐδείς, οὐδεμία, οὐδέν*, Gen. οὐδενός, οὐδεμιάς, Dat. οὐδενί, οὐδεμιᾷ, etc., Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -ένας. The irregular accentuation of μιάς, μιᾷ, should be noted. Comp. further § 65, 3, (c). The form δύο instead of δνο seems to be foreign to the Attic dialect. Δνο is often used as indeclinable in all Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

SECTION V.

The Adverb.

§ 100. *Nature and division of Adverbs.* (320.)

Adverbs are indeclinable words, by which a relation of *place* or *time*, or the relation of *manner*, *modality*, and of *intensity* and *repetition*, is denoted. These are formed either from *essential* words, viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals,

- Adverbs of *place*, e. g. οὐρανόθεν, *coelitus*, πανταχῇ, *ubivis*;
- Adverbs of *time*, e. g. νύκτωρ, *noctu*, νῦν, *nunc*;
- Adverbs of *manner*, e. g. καλῶς, οὕτω(ς);
- Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μὴν, τοί, ἦ, ἤ μὴν, δῆ, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- Adverbs of *intensity* and *frequency*, e. g. μάλα, πάνν, πολύ, ὅσον, etc.; τρίς, *three times*, αὐθίς, *again*, πολλάκις, *often*, etc.

§ 101. *Formation of Adverbs* (321, 322.)

1. Most Adverbs are formed from Adjectives by the ending -ως. This ending is annexed to the pure stem of the Adjective,

and as the stem of Adjectives of the third Dec. appears in the Gen., and as Adjectives in the Gen. Pl. are accented like Adverbs, the following rule for the formation of Adverbs from Adjectives may be given:

The ending of the Adjective in the Gen. Pl. namely, *-ων*, is changed to *-ως*, e. g.

<i>φίλ-ος</i> , lovely,	Gen. Pl. <i>φίλ-ων</i>	Adv. <i>φίλ-ως</i>
<i>καλ-ός</i> , fair,	" <i>καλ-ών</i>	<i>καλ-ώς</i>
<i>καιρί-ος</i> , timely,	" <i>καιρί-ων</i>	<i>καιρί-ως</i>
<i>ἀπλ(ό-ος)οῦς</i> , simple,	" <i>ἀπλ(ό-ων)ών</i>	<i>ἀπλ(ό-ως)ώς</i>
<i>εὐφ(ο-ος)ους</i> , benevolent,	" <i>(εὐνό-ων) εὐνων</i>	<i>(εὐνό-ως) εὐnows</i>
<i>πᾶς</i> , all, <i>παντός</i> ,	" <i>πάντ-ων</i>	<i>πάντ-ως</i>
<i>σώφρων</i> , prudent,	" <i>σωφρόν-ων</i>	<i>σωφρόν-ως</i>
<i>χαρίεις</i> , pleasant,	" <i>χαριέντ-ων</i>	<i>χαριέντ-ως</i>
<i>ταχύς</i> , swift,	" <i>ταχέ-ων</i>	<i>ταχέ-ως</i>
<i>μέγας</i> , great,	" <i>μεγάλ-ων</i>	<i>μεγάλ-ως</i>
<i>ἀληθής</i> , true,	" <i>ἀληθ(έ-ων)ών</i>	<i>ἀληθ(έ-ως)ώς</i>
<i>συνήθης</i> , accustomed,	" <i>(συνηθέ-ων) συνήθων</i>	<i>(συνηθέ-ως) συνήθως</i> .

REMARK 1. On the accentuation of compounds in *-ήθως*, and of the compound *αὐτάγκως*, see § 59, Rem. 4, also on the accentuation of *εὐnows*, instead of *εὐνώς*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the Adverbs that end in *-ως*, there are many, which have the endings of the Gen., Dat. or Acc.

(a) The inflection of the Gen. appears in many adverbs in *-ης* and *-ου*, e. g. *ἐξῆς*, *ἐφεξῆς*, *in order*, *ἐξαπίνης*, *suddenly*, *πού*, *alibi*, *ποῦ*, *ubi*? *ὅπου*, *ὄν*, *ubi*, *αὐτοῦ*, *ibi*, *οὐδαμοῦ*, *nowhere*; *πρῶτος*, (from *πρῶξις*, *gift*), *gratuitously*.

(b) The Dat., or an obsolete Abl. inflection and forms denoting *place*, occur in the following Adverbs,

(α) In Adverbs with the ending *-ι*, e. g. *ἤρῃ*, *in the spring*, comp. *ἤρῃ*, *spring*, *ἀσφῆ*, *unseasonably*, *ἐκτι* (Dor. *ἐκατι*), *ἀέκτι*, *ἐκοντῖ*, *ἀεκοντῖ*; in Adverbs of manner in *-ει* and *-ι*, from Adjectives in *-ος* and *-ης*, and almost exclusively in Adverbs compounded of *α* privative and *πᾶς* or *αὐτός*, e. g. *πανορμει* and *πανορμη*. On the use of both forms, see Large Grammar, Part I. § 363, β.

(β) In local Adverbs in *-οῖ*, commonly derived from substantives of the second Dec., e. g. *Ἰσθμοῖ* from *Ἰσθμός*, *Πυθοῖ* from *Πυθώ*, *Μεγαροῖ* (*τὰ Μέγαρα*), *Πειραιοῖ*, *Κικυννοῖ* from *ἡ Κίκυννα*), *οἷ*, *ὅποι*, *quo*, *whither*, *οἰκοι*, *domi*, from *οἶκος*.

REM. 2. Adverbs in *-οῖ*, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.



- (γ) In local Adverbs in *-αι*. This ending occurs only in a few forms, e. g. *χαμαί*, *humi*, *πάσαι*. To this form corresponds the Pl. of Adverbs of place, *-ησι* (ν), or *-ῶσι* ν preceded by *ι*, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. *Θήβησι* from *Θῆβαι*, *Ἀθήνησι* from *Ἀθῆναι*, *Πλαταιᾶσι* from *Πλαταιαί*; *Περγασῇσι* from *Περγασή*, *Ὀλυμπιάσι* from *Ὀλυμπία*.
- (δ) In Adverbs in *-η* and *-ᾶ*, e. g. *ἄλλῃ*, *ἐτέρῃ*, *πρὸς τῇ*, *on foot*, *κρυφῇ*, *λάθρᾶ*, *εἰκῇ*, *temere*, *οὐδαμῇ*, *δημοσίᾳ*, *publice*, *κοινῇ*, *in common*, *ἰδία*, *privatim*, *κομιδῇ*, *diligenter*; also *πῇ*, *ὅπῃ*, *πάντῃ*, *ῇ*, *τῇ*, *τῇδε*, *ταύτῃ*, etc.; *η* and *α* commonly have an Iota subscript.
- (ε) The Acc. inflection occurs in the following forms,
- (α) In the endings *-ην* and *-αν*, e. g. *πρώην*, *μακράν*, *widely*, *πέραν* and *πέρην*, *trans*, but *πέρα*, *ultra*, etc.; so also of substantives, e. g. *δίκην*, *instar*, *ἀκμήν*, (*acme*) *scarcely*, *δωρεάν*, *gratis*.
- (β) In the ending *-ον*, e. g. *δηρόν*, *διῶ*, *σήμερον*, *hodie*, *ἄριον*, *to-morrow*.
- (γ) In the endings *-δον*, *-δην*, *-δα*, (Adverbs of manner), e. g. *ἀντισ-χεδόν*, *cominus*, *χανδόν*, *ἱπποτροχάδην*, *ἀποσταδά*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. *χάριν*, *for the sake of*, *gratia*, *προίκα*, *gratuitously*.

## SECTION VI.

## The Verb.

## NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

(στ, 68.)

1. The Verb expresses an action, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved*.

2. Verbs are divided, in relation to their meaning and form, into the following classes:

- (1) Active verbs, i. e. such as express an action, that the subject itself performs or manifests, e. g. *γράφω*, *to write*, *θάλλω*, *to bloom*;
- (2) Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself, e. g. *βουλευόμαι*, *I advise myself, I deliberate*.
- (3) Passive verbs, i. e. such as express an action that the sub-

ject receives from another subject, e. g. *τύπτομαι ἀπὸ τινός*,  
*I am smitten by some one.*

3. Verbs, which are used only in the Middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which construct their Aorist and their Future with a Middle form, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαρισοῦμαι*, and into Passive Deponents, which construct their Aorist with a Pass. form, but their Fut. commonly with a Middle form, e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνεθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

### § 103. The Tenses.

(69, 70.)

1. The Greek language has the following Tenses :

- I. (1) Present, *βουλεύω*, *I advise*,  
 (2) Perfect, *βεβούλευκα*, *I have advised* ;
- II. (3) Imperfect, *ἐβούλευον*, *I was advising*,  
 (4) Pluperfect, *ἐβεβούλευκειν*, *I had advised*,  
 (5) Aorist, *ἐβούλευσα*, *I advised*, (indefinite) ;
- III. (6) Future, *βουλεύσω*, *I shall or will advise*,  
 (7) Future Perfect only in the Middle form, *βεβουλεύσομαι*, *I shall deliberate*, or *I shall advise myself*.

2. All the Tenses may be divided into,

- a. Principal tenses, Present, Perfect and Future ;
- b. Historical tenses, Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aorist ; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms ; most verbs construct the above tenses with one or the other form. No Verb has all the tenses. Pure verbs, § 108, 5, form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

### § 104. The Modes.

(71.)

The Greek has the following Modes :

I. The Indicative, which expresses an action or effect, e. g. *the rose blooms, bloomed, will bloom.*

II. The Subjunctive, which expresses a condition. The Subjunctive of the historical tenses may be called the Optative. Comp. γράφοιμι with *scriberem*.

REMARK. See § 257, Rem. 1 and 4, for the manner in which the Aorist may use both forms of the Subj. and how the Fut. may have an Optative.

III. The Imperative, which is a direct expression of one's will, e. g. βούλετε, *advise*.

### § 105. *Participials.—Infinitive and Participle.* (72.)

In addition to the modes, the verb has two forms, which, as they partake, on the one hand, of the nature of the verb, and, on the other, of the nature of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive participial, e. g. ἐθέλω βουλεύειν, *I wish to advise*, and τὸ βουλεύειν, *the advising*.

(b) The Participle, which is the adjective participial, e. g. βουλευῶν ἀνὴρ, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

### § 106. *The Persons and Tenses.* (73.)

The personal forms of the verb show whether the subject of the verb be the speaker himself, *I*, first person; or a person or thing addressed, *thou*, second person; or a person or thing spoken of, *he, she, it*, third person. They also show the relation of number, Singular, Dual and Plural, comp. § 41, 1, e. g. βουλεύω, *I, the speaker, advise*; βουλεύεις, *thou, the person addressed, advisest*; βουλεύει, *he, she, it, the person or thing spoken of, advises*; βουλεύεσθον, *ye two, the persons addressed, advise*; βουλεύονται, *they, the persons spoken of, advise*.

REMARK. There is no particular form for the first Pers. Dual in the Act. and Pass. Aorists, but it is expressed by the form of the first Pers. Pl.

### § 107. *The Conjugation.* (74.)

Conjugation is the inflection of the verb designed to denote the Person, Number, Mode, and Tense. The Greek has two

forms for conjugation, that in  $-\omega$ , which includes much the larger number of verbs, e. g.  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$ , *to advise*, and the older, original, conjugation in  $-\mu$ , e. g.  $\acute{\iota}\sigma\tau\eta\text{-}\mu$ , *to station*.

CONJUGATION OF VERBS IN  $-\omega$ .

§ 108. *Stem, Augment and Reduplication.—Characteristic.* (75.)

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 102—106. The stem is found in most verbs in  $-\omega$  by cutting off the ending of the first Pers. Ind. Pres., e. g.  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$ ,  $\lambda\acute{\epsilon}\gamma\text{-}\omega$ ,  $\tau\acute{\rho}\acute{\iota}\beta\text{-}\omega$ .

2. The syllables of formation are either annexed as endings to the stem and are then called inflection-endings, e. g.  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\omega$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\omega$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\omicron\mu\alpha\iota$ , or are prefixed to the stem, and are then called Augment and Reduplication, e. g.  $\acute{\iota}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omicron\nu$ , *I was advising*,  $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\kappa\alpha$ , *I have advised*. An euphonic change, which may be called *Variation*, occurs in the stem of many verbs, e. g.  $\tau\acute{\rho}\acute{\epsilon}\pi\text{-}\omega$ ,  $\tau\acute{\epsilon}\text{-}\tau\omicron\phi\text{-}\alpha$ ,  $\acute{\epsilon}\text{-}\tau\acute{\rho}\acute{\alpha}\pi\text{-}\eta\nu$ . See § 16, 6.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is  $\epsilon$  prefixed to the stem of verbs which begin with a consonant, e. g.  $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\alpha$ , *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel,  $\alpha$  and  $\epsilon$  being changed into  $\eta$  (and in some cases into  $\epsilon$ ),  $\iota$  and  $\upsilon$  into  $\bar{\iota}$  and  $\bar{\upsilon}$ , and  $\omicron$  into  $\omega$ .

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with  $\epsilon$ , in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the augment, e. g.  $\beta\epsilon\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\kappa\alpha$ , *I have advised*,  $\acute{\iota}\kappa\acute{\epsilon}\text{-}\tau\epsilon\kappa\alpha$ , *I have supplicated*, from  $\acute{\iota}\kappa\epsilon\tau\epsilon\upsilon\text{-}\omega$ . For a more full definition of the Augment and Reduplication, see § 119 sq.

5. The last letter of the stem, after the ending  $-\omega$  is cut off, is called the verb-characteristic, or merely the characteristic, be-

cause it determines the class of verbs in  $\omega$ ; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs, e. g.  $\betaουλεύ\omega$ , to advise,  $τιμά\omega$ , to honor,  $τριβ\omega$ , to rub,  $φαίν\omega$ , to show.

§ 109. *Inflection-endings.* (89.)

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending, e. g.  $\betaουλεύ\sigma\omicron\muαι$ .

§ 110. (a) *Tense-characteristic and Endings.* (89.)

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs,  $\kappa$  is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\betaούλ\epsilon\upsilon\text{-}\kappa\text{-}\alpha$                        $\epsilon\text{-}\beta\epsilon\text{-}\betaούλ\epsilon\upsilon\text{-}\kappa\text{-}\epsilon\iota\tau$ ;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is  $\sigma$ , e. g.

$\betaουλ\acute{\epsilon}\upsilon\text{-}\sigma\text{-}\omega$                        $\betaουλ\acute{\epsilon}\upsilon\text{-}\sigma\text{-}\omicron\muαι$                        $\beta\epsilon\text{-}\betaουλ\acute{\epsilon}\upsilon\text{-}\sigma\text{-}\omicron\muαι$   
 $\epsilon\text{-}\betaούλ\epsilon\upsilon\text{-}\sigma\text{-}\alpha$                        $\epsilon\text{-}\betaούλ\epsilon\upsilon\text{-}\sigma\text{-}\alpha\mu\eta\tau$ ;

that of the first Aor. Pass. is  $\theta$ ; the first Fut. Pass. has, in addition to the tense-characteristic  $\sigma$ , the ending  $\text{-}\theta\eta$  of the first Aor. Pass., thus,

$\epsilon\text{-}\betaουλ\acute{\epsilon}\upsilon\text{-}\theta\text{-}\eta\tau$                        $\betaουλ\epsilon\upsilon\text{-}\theta\acute{\eta}\sigma\text{-}\omicron\muαι$ .

The primary tenses only, see § 103, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form  $\betaουλεύσω$ ,  $\sigma$ , the tense-characteristic of the Fut., and the syllable  $\omega$ , are the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in  $\epsilonβούλευσ\alpha$ ,  $\epsilonβουλε\upsilon\sigma$  is the tense-stem of the first Aor. Act.

§111. (b) *Personal-endings and Mode-vowels.*  
(92.)

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	βουλεύ-ο-μαι	Subj. βουλεύ-ω-μαι
3 " " Fut. "	βουλεύ-σ-ε-ται	Opt. βουλεύ-σ-οι-το
1 " Pl. " Pres. "	βουλευ-ό-μεθα	Subj. βουλευ-ώ-μεθα
2 " " " " "	βουλεύ-ε-σθε	" βουλεύ-η-σθε
1 " Sing. " A. I. "	ἔβουλευ-σ-ά-μην	" βουλεύ-σ-ω-μαι
3 " " " " "	ἔβουλεύ-σ-α-το	Opt. βουλεύ-σ-αι-το.

REMARK. In the above forms, *βουλευ* is the verb-stem, and *βουλεω*, *ἔβουλεω* are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels ο, ε, ι, οι, η, α, αι, are the mode-vowels.

§112. *Summary of the Mode-vowels.* (93.)

Indicative.			Subj.		Opt.	Impr.	Inf.	Part.
Person.	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pr. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	αι, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		
Indicative.			Optative.		Impr.		Infinitive.	
Person.	Plpf.	A. I. M.	A. I. A. and Pr. A.	A. I. A. and M.	A. I. A. and M.		A. I. A. and M.	
S. 1.	ει	ᾱ	ᾱ	αι	—		α	
2.	ει	ᾱ	ᾱ	αι	ο α			
3.	ει	ᾱ	ε	αι	α			
D. 1.	—	ᾱ	—	αι	—		Participle.	
2.	ει	ᾱ	ᾱ	αι	α		A. I. A. and M.	
3.	ει	ᾱ	ᾱ	αι	α		and Pr. A.	
P. 1.	ει	ᾱ	ᾱ	αι	—		α	
2.	ει	ᾱ	ᾱ	αι	α			
3.	(ει) ε	ᾱ	ᾱ	αι	α			

§ 113. *Personal-endings of Verbs in -ω.* (94.)

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.
Sing. 1.		ν, Opt. μι	μαι	μην	
2.	ς	ς	σαι	σο, ο	
3.	—	—	ται	το	
Dual 1.	—	—	μεθον	μεθον	
2.	τον	τον	σθον	σθον	
3.	τον	την	σθον	σθην	
Plur. 1.	μεν	μεν	μεθα	μεθα	
2	τε	τε	σθε	σθε	
3.	(ντι) σι, σιν	ν, σαν	νται (αται)	ντο (ατο)	
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο)ο 3. σθω		
Dual 2.	τον	3. των	Dual 2. σθον 3. σθων		
Plur. 2.	τε	3. τωσαν	Plur. 2. σθε 3. σθωσαν, σθων		
D. Infinitive.			D. Infinitive.		
ν Pres., Fut. and Aor. II.			σθαι		
ναι Perf. Act. and Aor. I. and II. Pass.					
αι Aor. I.					
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -οτ.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are often so closely joined to it, that they form one whole, e. g. βουλευ-ης, instead of βουλευσ-ης, βουλεύ-η, instead of βουλεύ-αι.

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.* (95.)

1. The difference between the Princ. and Hist. tenses is important. The Princ. tenses, form the 2d and 3d Pers. Dual in -ον, e. g. βουλεύ-ε-τον βουλεύ-ε-τον; βουλεύ-ε-σθον βουλεύ-ε-σθον; the Hist. tenses also form the 2d Pers. D. in -ον, but the 3d in -ην, e. g.

ἔβουλεύ-ε-τον ἔβουλεύ-ε-την, ἔβουλεύ-ε-σθον ἔβουλεύ-ε-σθην.

2. The Princ. tenses form the 3d Pers. Pl. Act. in -σι(ν), from -νται, -νσι, and the Mid. in -νται; the Hist. Act. in -ν, and Mid. in -ντο, e. g.

βουλεύ-ο-νσι = βουλεύ-ουσιν ἔβουλεύ-ον  
βουλεύ-ο-νται ἔβουλεύ-οντο.

3. The Princ. tenses in the Sing. Mid. end in -μαι, -ται; the Hist. in -μην, -σο, -το, e. g.

βουλεύ-ο-μαι ἔβουλεύ-ό-μην  
βουλεύ-ε-σαι = βουλεύ-η, ἔβουλεύ-ε-σο = ἔβουλεύ-ου  
βουλεύ-ε-ται ἔβουλεύ-ε-το.

4. The Personal-endings of the Subj. in the Princ. tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. Hist. tenses;

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj.	βουλεύη-το ν
	βουλεύε-σ θ ο ν	"	βουλεύη-σ θ ο ν
3 Pl.	" " βουλεύου-σ ι ( ν )	"	βουλεύω-σ ι ( ν )
	βουλεύω-ν τ α ι	"	βουλεύω-ν τ α ι
1 S.	" " βουλεύω-μ α ι	"	βουλεύω-μ α ι
2 "	" " βουλεύ-η	"	βουλεύ-η
3 "	" " βουλεύε-τ α ι	"	βουλεύη-τ α ι
2 and 3 Du. Impf.	βουλεύε-το ν, -έ-τ η ν	Opt.	βουλεύοι-το ν, -οί-τ η ν
	βουλεύε-σ θ ο ν, -έ-σ θ η ν	"	βουλεύοι-σ θ ο ν, -οί-σ θ η ν
3 Pl.	" " βούλετο-ν	"	βουλεύοι-ε ν
	βουλεύο-ν τ ο	"	βουλεύοι-ν τ ο
1 S.	" " βούλετο-μ η ν	"	βουλεύοι-μ η ν
2 "	" " (βουλεύε-σ ο) βουλεύ-ο υ	"	(βουλεύοι-σ ο) βουλεύοι-ο
2 "	" " βούλε-τ ο	"	βουλεύοι-τ ο.

# §115. Conjugation of the Regular Verb in -ω. (101.)

1. Since the pure verbs do not form the Sec. tenses, §103, Rem., these tenses are supplied in the Paradigm from two mute verbs and one liquid verb, so as to exhibit a full Conj., e. g. *τρέβ-ω*, *λείπ-ω*, stem *ΛΙΠ*, *φαίν-ω*, *ΦΑΝ*.

2. In learning the table we are to note,

(1) That the meaning in English is opposite the Greek forms.

(2) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. *βουλεύ-ετο ν*, *βουλεύ-ητο ν*, 3d Pers. Du. Ind. and Subj. Pres., may call attention to the differences between the Hist. tenses in the Ind. and Opt. and the Princ. tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star \*. The learner should compare these together, e. g. *βουλεύσω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βούλευσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βούλευσαι*, Inf. Aor. I. Act.

(5) The accentuation, §118, should be learned with the form. The following general rule will suffice for beginners; The accent in the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross †.

(6) When the paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc., observing this order, viz. *βουλεύσω* is, (1) 1st Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to advise; then he may arrange the elementary parts of the form, and in the following order, (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύ-ω*, to advise? Answer: The Verb-stem is *βούλευ-*, Augment, *έ*, thus *έβουλευ*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *έ-βουλευ-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*, thus *έ-βουλευ-σ-α*; the Personal-ending of the third Pers. Sing. of an Hist. tense of the Mid. is *το*, thus *έ-βουλεύ-σ-α-το*.



## ACT

## THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present, Tense-stem : βουλευ-</i>	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλευ-ω,* I advise, βουλευ-εις, thou advisest, βουλευ-ει, he, she, it advises, βουλευ-ετον, ye two advise, βουλευ-ε τ ο ν, they two advise, βουλευ-ομεν, we advise, βουλευ-ετε,* you advise, βουλευ-ο ν σ ι (ν), they advise,	βουλευ-ω,* I may advise, βουλευ-ης, thou mayest ad. βουλευ-η,* he, she, it may ad. βουλευ-ητον, ye two may a. βουλευ-η τ ο ν, th'y two m'ya βουλευ-ωμεν, we may adv. βουλευ-ητε, you may adv. βουλευ-ωσι(ν), they may ad.
<i>Imperfect, Tense-stem : ἐ-βουλευ-</i>	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-ον,* I was advising, ἐ-βούλευ-ες, thou wast advising, ἐ-βούλευ-ε(ν), he, she, it was advising, ἐ-βούλευ-ετον, ye two were advising, ἐ-βουλευ-έ τ η ν, they two were adv'g, ἐ-βούλευ-ομεν, we were advising, ἐ-βούλευ-ετε, you were advising, ἐ-βούλευ-ον,* they were advising,	
<i>Perfect I, Tense-stem : βε-βουλευ-κ</i>	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλευ-κ-α, I have advised, βε-βούλευ-κ-ας, thou hast advised, βε-βούλευ-κ-ε(ν),* he, she, it has advised, βε-βούλευ-κ-ατον, ye two have advised, βε-βούλευ-κ-α τ ο ν, they two have adv. βε-βούλευ-κ-αμεν, we have advised, βε-βούλευ-κ-ατε, you have advised, βε-βούλευ-κ-α σ ι (ν), they have advised,	βε-βούλευ-κ-ω, I m'y h'v e a. βε-βούλευ-κ-ης, thou may-est have advised, etc., like the Subj. Pres.
<i>Pluperfect I, Tense-stem : ἐ-βε-βουλευ-κ-</i>	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βε-βούλευ-κ-ειν, I had advised, ἐ-βε-βούλευ-κ-εις, thou hadst advised, ἐ-βε-βούλευ-κ-ει, he, she, it had advised, ἐ-βε-βούλευ-κ-ειτον, ye two had adv. ἐ-βε βουλευ-κ-ε ί τ η ν, they two had ad. ἐ-βε-βούλευ-κ-ειμεν, we had advised, ἐ-βε-βούλευ-κ-ειτε, you had advised, ἐ-βε-βούλευ-κ-ε σ α ν, they had adv.	
<i>Perf. II, Plpf. II,</i>		πέ-φην-α, <sup>1</sup> I appear, ἐ-πε-φίην-ειν, <sup>2</sup> I appeared,	πε-φίην-ω, I may appear,
<i>Aorist I, Tense-stem : ἐ-βουλευ-σ-</i>	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλευ-σ-α, I advised, (indefinite) ἐ-βούλευ-σ-ας, thou advisedst, ἐ-βούλευ-σ-ε(ν), he, she, it advised, ἐ-βούλευ-σ-ατον, ye two advised, ἐ-βούλευ-σ-ά τ η ν, they two advised, ἐ-βούλευ-σ-αμεν, we advised, ἐ-βούλευ-σ-ατε, you advised, ἐ-βούλευ-σ-α ν, they advised,	βουλευ-ς-ω,* I may advise, βουλευ-ς-ης, thou mayest advise, etc., like the Subj. Pres.
<i>Aor. II, ἐ-λιπ-</i>	S. 1. 2.	ἐ-λιπ-ον, I left, ἐ-λιπ-ες, etc. declined like Impf. Ind.	λίπ-ω, etc., like the Subj. Pres.
<i>Future, βουλευ-σ-</i>	S. 1.	βουλευ-σ-ω,* I shall advise, like the Indic. Pres.	

<sup>1</sup> The inflection of the second Perf. in all the Modes and Participles, is like that of the first Perf.

IVE.

MODES.		Participials.	
Optative I.e. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<p>βούλευ-ε, <i>advise,</i>  βουλευ-έτω, <i>let him advise,</i>  βουλεύ-ετον, <i>ye two advise,</i>  βουλευ-έτων, <i>let them both ad.</i></p> <p>βουλεύ-ετε, * <i>do ye advise,</i>  βουλευ-έτωσαν, <i>usually βουλευ-όντων,* let them adv.</i></p>	<p>βουλεύ-ειν, <i>to advise,</i></p>	<p>βουλευ-ων  βουλευ-ουσα  βουλευ-οντ  G. βουλευ-οντος  βουλευ-ούσης,  <i>advising,</i></p>
<p>βουλεύ-οιμι, <i>I might advise,</i>  βουλεύ-οις, <i>thou mightest adv.</i>  βουλεύ-οι, <i>he, she, it might adv.</i>  βουλεύ-οιτον, <i>ye two might ad.</i>  βουλευ-οίτην, <i>they two mig. a.</i>  βουλεύ-οιμεν, <i>we might advise,</i>  βουλεύ-οιτε, <i>you might advise,</i>  βουλεύ-οιεν, <i>they might adv.</i></p>			
	<p>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres., yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βουλευ-κ-έναι,† <i>to have advised,</i></p>	<p>βε-βουλευ-κ-ώς†  βε-βουλευ-κ-υῖα†  βε-βουλευ-κ-ός†  G. -κ-ότος, -κ-υῖας, <i>having advised,</i></p>
<p>βε-βουλεύ-κ-οιμι, <i>I m't have a.</i>  βε-βουλεύ-κ-οις, <i>thou mightest have advised, etc., like the Opt. Impf.</i></p>			
<p>πε-φήν-οιμι, <i>I might appear,</i></p>	<p>πέ-φην-ε, <i>appear,</i></p>	<p>πε-φην-έναι,†</p>	<p>πε-φην-ώς†</p>
<p>βουλεύ-σ-αμι, <i>I might advise,</i>  βουλεύ-σ-αις or -εις  βουλεύ-σ-αι*† or -ει(ν)  βουλεύ-σ-αιτον  βουλευ-σ-αίτην  βουλεύ-σ-αιμεν  βουλεύ-σ-αιτε  βουλεύ-σ-αιεν or -ειαν</p>	<p>βούλευ-σ-ον, <i>advise,</i>  βουλευ-σ-άτω  βουλεύ-σ-αιτον  βουλευ-σ-άτων</p> <p>βουλεύ-σ-ατε  βουλευ-σ-άτωσαν, <i>usually -σάτων*</i></p>	<p>βουλεύ-σ-αι,*†  σ-ειν,† <i>to advise,</i></p>	<p>βουλεύ-σ-ας,  βουλευ-σ-άσα  βουλευ-σ-αν†  Genitive :  βουλεύ-σ-ατος  βουλευ-σ-άσης,  <i>having advised,</i></p>
<p>λίπ-οιμι, etc., like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λιπ-έναι,†</p>	<p>λιπ-ών, οὔσα, όν†  G. όντος, ούσης,</p>
<p>βουλεύ-σ-οιμι, <i>I would advise, like the Opt. Impf.</i></p>		<p>βουλεύ-σ-ειν,†</p>	<p>βουλεύ-σ-ων,  etc. like Pr. Pt.</p>

\* The inflection of the second Pluperf. is like that of the first Pluperf., both in the Ind. and Opt.

## MID

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<i>Present,</i>  Tense-stem : βουλεν-	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	βουλεύ-ομαι, <i>I deliberate, or</i> βουλεύ-η* [ <i>am advised,</i> βουλεύ-εταί βουλεύ-όμεθον βουλεύ-εσθον βουλεύ-εσθον βουλεύ-ομεθα βουλεύ-εσθε* βουλεύ-ονται	βουλεύ-ωμαι, <i>I may</i> βουλεύ-η* [ <i>deliberate,</i> βουλεύ-ηται βουλεν-όμεθον βουλεύ-ησθον βουλεύ-ησθον βουλεύ-ομεθα βουλεύ-ησθε βουλεύ-ωνται
<i>Imperfect,</i>  Tense-stem : ἐβουλεν-	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐβουλεν-όμην, <i>I was delibe-</i> ἐβουλεύ-ον [ <i>rating,</i> ἐβουλεύ-ετο ἐβουλεν-όμεθον ἐβουλεύ-εσθον ἐβουλεν-έσθη ἐβουλεν-όμεθα ἐβουλεύ-εσθε ἐβουλεύ-οντο	
<i>Perfect,</i>  Tense-stem : βεβουλεν-	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	βεβούλεν-μαι, <i>I have delibera-</i> βεβούλεν-σαι [ <i>ted,</i> βεβούλεν-ται βεβουλεν-μεθον βεβούλεν-σθον βεβουλεν-σθον βεβουλεν-μεθα βεβούλεν-σθε* βεβούλεν-νται	βεβουλεν-μένος ω, <i>I</i> <i>may have deliberated,</i>
<i>Pluperfect,</i>  Tense-stem : ἐβεβουλεν-	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐβεβουλεύ-μην, <i>I had delib-</i> ἐβεβούλεν-σο [ <i>erated,</i> ἐβεβούλεν-το ἐβεβουλεν-μεθον ἐβεβούλεν-σθον ἐβεβουλεν-σθον ἐβεβουλεν-μεθα ἐβεβούλεν-σθε ἐβεβούλεν-ντο	
<i>Aorist I,</i>  Tense-stem : ἐβουλεν-σ	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	ἐβουλεν-σάμην, <i>I delibera-</i> ἐβουλεύ-σω [ <i>ted, (indefinite)</i> ἐβουλεν-σας ἐβουλεν-σάμεθον ἐβουλεύ-σασθον ἐβουλεν-σας ἐβουλεν-σάμεθα ἐβουλεύ-σασθε ἐβουλεύ-σαντο	βουλεύ-σωμαι, <i>I may</i> βουλεύ-σῃ* [ <i>deliberate,</i> etc., like Pres. Subj.
<i>Aorist II,</i>	S. 1.	ἐλίπ-όμην, <i>I remained, like</i> Ind. Imperf.	λίπ-ωμαι, <i>I may remain,</i> like Pres. Subj.
<i>Future,</i>	S. 1.	βουλεύ-σ-ομαι, <i>I shall deliberate,</i> like Pres. Indic.	
<i>Fut. Perf.,</i>	S. 1.	βεβουλεύ-σ-ομαι, <i>I shall delib-</i> erate, like Pres. Indic.	

## DLE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infim.	Particip.
	βουλεύ-ου, <i>deliberate</i> , βουλεν-έσθω βουλεύ-εσθον βουλεν-έσθων* βουλεύ-εσθε* βουλεν-έσθωσαν, usually	βουλεύ-εσθαι, <i>to deliberate</i> ,	βουλεν-όμενος βουλεν-ομένη βουλεν-όμενον, <i>deliberating</i> ,
βουλεν-οίμην, <i>I might</i> βουλέν-οιο [ <i>deliberate</i> , βουλέν-οιτο βουλεν-οίμεθον βουλεύ-οισθον βουλεν-οίσιθην βουλεν-οίμεθα βουλέν-οισθε βουλέν-οιζτο			
	βε-βούλεν-σο, <i>deliberate</i> , βε-βουλεύ-σθω βε-βούλεν-σθον βε-βουλεύ-σθων* βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usually	βε-βουλεύ-σθαι,† <i>to have deliberated</i> ,	βεβουλεν-μένος† βεβουλεν-μένη βεβουλεν-μένον,† <i>having deliberated</i> ,
βε-βουλεν-μένος εἶην, <i>I might deliberate</i> ,			
βουλεν-σ-αίμην, <i>I might</i> βουλέν-σ-αιο [ <i>deliberate</i> , βουλέν-σ-αιτο βουλεν-σ-αίμεθον βουλέν-σ-αισθον βουλεν-σ-αίσιθην βουλεν-σ-αίμεθα βουλέν-σ-αισθε βουλέν-σ-αιζτο	βούλεν-σ-αι,* <i>deliberate</i> , βουλεν-σ-άσθω βουλέν-σ-ασθον βουλεν-σ-άσθων* βουλέν-σ-ασθε βουλεν-σ-άσθωσαν, usually	βουλεύ-σ-ασθαι, <i>to deliberate</i> ,	βουλεν-σ-όμενος βουλεν-σ-ομένη βουλεν-σ-όμενον <i>having deliberated</i> ,
λιπ-οίμην, <i>I might remain</i> , like Opt. Impf.	λιπ-ού,† -έσθω, like Pres. Imp.	λιπ-έσθαι†	λιπ-όμενος, -ομένη, -όμενον
βουλεν-σ-οίμην, <i>I might have deliberated</i> , like Opt. Impf.		βουλεύ-σ-εσθαι	βουλεν-σ-όμενος, -η, -ον
βεβουλεν-σ-οίμην, <i>I should deliberate</i> , like Opt. Impf.		βεβουλεύ-σ-εσθαι	βεβουλεν-σ-όμενος, -η, -ον.

P A S

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem : ἐ-βουλευ-θ-	S. 1.	ἐ-βουλευ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-θ-ης	βουλευ-θ-ῆς [ <i>been adv.</i> ]
	3.	ἐ-βουλευ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλευ-θ-ητον	βουλευ-θ-ῆτον
	P. 1.	ἐ-βουλευ-θ-ήτω	βουλευ-θ-ῆτω
	2.	ἐ-βουλευ-θ-ημεν	βουλευ-θ-ώμεν
Future I.	3.	ἐ-βουλευ-θ-ησα	βουλευ-θ-ῇτε *
	S. 1.	βουλευ-θ-ή-σ-ομαι, <i>I shall be advised</i>	βουλευ-θ-ῶσι ( )
	2.	βουλευ-θ-ή-σ-η, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have 'n r'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. Perf.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*§ 116. *Remarks on the Inflection-endings.* (96—99.)

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects; thus, -μι in the first Pers. Sing. first Aor. Ind. and -τι in the third Pers. have disappeared, e. g. βουλευ-ω instead of βουλευ-ο-μι or βουλευ-ω-μι, βουλευ-ει instead of βουλευ-ε-τι; in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλευσα instead of ἐβούλευσαν; in the second Pers. Sing. Imper. Act., except the first Aor., -θι has disappeared, e. g. βούλευ-ε instead of βουλευ-ε-θι.

2. The second Pers. Sing. Act. has the ending -σθαι in the Common language in the following forms only:

οἶσθαι, *nostis*, from the Perf. οἶδα; ᾗδεῖσθαι and ᾗδεσθαι, Plpf. of οἶδα; ἔφησθαι, Impf. from φημί, *to say*; ἵσθαι, Impf. from εἰμί, *to be*; ᾗδεσθαι, Impf. from εἰμί, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem.

4. The original form of the first Pers. Pl. Act. is -μεν (not -μιν). Comp. the Dialects, § 220, and the Latin ending -mus, e. g. γράφ-ο-μεν, scrib-i-mus.

SIVE.

MODES.		Participials.	
Optative <small>i.e. Subj. of the Historical tenses.</small>	Imperative.	Infinitive	Participle.
<i>βουλευ-θ-εῖην, I might be βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖητι βουλευ-θ-εῖμεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν</i>	<i>βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων  βουλεύ-θ-ητε * βουλευ-θ-ήτωσαν</i>	<i>βουλευ- θ-ῆναι, to be ad- vised,</i>	<i>βουλευ-θ-εῖς † βουλευ-θ-εῖσα † βουλευ-θ-έν † Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, being advised,</i>
<i>βουλευ-θ-η-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- θ-ῆ-σε- σθαι</i>	<i>βουλευ-θ-η-σ-ό- μενος, -η, -ον</i>
<i>τριβ-εῖην, I might be rubbed, τριβ-εῖης, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εῖς, † etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβ-ῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος -η, -ον</i>

*βουλευ-τέος, -τέα, -τέον, to be advised.*

5. The original form of the third Pers. Pl. Act. of the Principal tenses is -ντι; when τ was changed into σ, ν was dropped, e. g. *βουλεύουσι* = *βουλεύουσι*. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. *ἔβιβουλέην* instead of -κειν. The mode-vowel ε in the third Pers. Pl. is commonly shortened into ε, e. g. *ἔβιβουλέη-σ-σαν* instead of *ἔβιβουλέην-σαν*.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. *παιδεύ-οι-μι, παιδεύ-αι-μι*; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the Persons and Numbers, though it may be dropped in the Dual and Pl., and then, *εἶμεν* = *εἰμεν, εἴητε* = *εἴτε, εἶσαν* = *εἴεν*, e. g. *παιδευθείμεν* and *παιδευθείμεν, μνησθείητε* and *-θείητε, φανείησαν*, X. H. 6. 5, 25. *προκρίθεισαν*, Ibid. 34. *πεμφθείησαν*, Th. 1, 38. and *-θείεν* (-είεν).

8. The Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) take the form in -ω, in the following cases, which is called the Attic Optative:

- (a) Most commonly in the Imperf. of contract verbs, e. g. *τιμῶμην, φιλοῖμην, μισθοῖμην*;  
 (b) In all Futures in *-ῶ*, e. g. *φανοίμην*, Soph. Aj. 313. *έροίμην*, Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, έρῶ*;  
 (c) Somewhat often in the second Plup., e. g. *έκπεφυγοίμην*, S. O. R. 840. *προέκληλυθοίμης*, X. Cy. 2. 4, 17. *πέποιθοίμην*, Ar. Acharn. 940;  
 (d) In the second Aor. *σχοίμην* uniformly (*ἔσχον* from *ἔχω*); still not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εῖας, -εῖς(ν), -εῖαν*, instead of *-αις, -αι, -αιν*, have passed from the Æolic Opt. in *-εῖα, -εῖας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εῖας, -εῖς(ν), -εῖαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην*, Pl. Symp. 189, c. *ἐπεδημησάτην*, Euthyd. 273, e. *ἤστην*, 294, e. *ἐλεγέτην*, L. 705, d. *ἐκοινωνησάτην*, Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-ο*, when immediately preceded by a mode-vowel, drop *σ*, § 25, 1, and then coalesce with the mode-vowel, except in the Opt., e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>	=	<i>βουλεύ-ου</i>
<i>έβουλεύ-ε-σο</i>	<i>έβουλεύ-ε-ο</i>	=	<i>έβουλεύ-ου</i>
<i>έβουλεύ-α-σο</i>	<i>έβουλεύ-α-ο</i>	=	<i>έβουλεύ-ου</i>

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει, βουλεύσ-η* and *-ει, βεβουλεύσ-η* and *-ει, βουλευθήσ-η* and *-ει, τριβήσῃ* and *-ει, ποιῇ* and *-εῖ, ὀλῇ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms, yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i> )
<i>οἶμαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i> )
<i>ὄψομαι</i>	Fut. <i>ὄψει</i>

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν, -άτωσαν, -σθώσαν*, the abbreviated forms *-όντων, -άτων, -σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respect-

ively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	βουλεύε <sup>ω</sup> σαν	and	βουλεύον <sup>των</sup>
Perf.	“ πεποιθέ <sup>ω</sup> σαν	“	πεποιθέ <sup>οντων</sup> (Gen. Part. πεποιθέ <sup>ων</sup> )
Aor. I.	“ βουλευσά <sup>ω</sup> σαν	“	βουλευσά <sup>ων</sup>
Pres. Mid.	βουλευέ <sup>σθω</sup> σαν	“	βουλευέ <sup>σθων</sup>
Aor.	“ σκεψά <sup>σθω</sup> σαν	“	σκεψά <sup>σθων</sup> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ibid. 737, e. *διανεμηθέντων* (according to several Codd.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and Subj. or Opt. of *εἶναι*, *to be*, ὦ, εἶην, is very frequently used, e. g. *παιδευκῶς ὦ, educaverim, παιδευκῶς εἶην, educavissem*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, a. *εἰ κ' ἐκμηκώς τι, ἢ τετραμῖνος, ἢ πεπληγμῖνος, ἢ ἄλλ' ὅτιοῦν πεπονηθὼς ἑκάτερος ἡμῶν εἴη, οὐ καὶ ἀμφοτέρω ἀπὸ τοῦτο πεπονηθόμεν*; examples of the simple forms are, *ἀπειλήφῃ*, Pl. Rp. 614, a. *εἰλήφωσιν*, Polit. 269, c. *ἐμπειτάκοι*, X. An. 5. 7, 26. *καταλειοίποιεν*, H. 3. 2, 8. *ἀπονεχωρήκοι*, 5, 23. *ὑπηρετήκοι*, 5. 2, 3. *πεποιήκοι*, Th. 8, 108. *ἐςβεβλήκοιεν*, 2, 48. — The Imp. Perf. is very seldom found, e. g. *γίγωνε*, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions which will be further treated below), but must also be expressed periphrastically by means of the Participle and *εἶναι*, e. g. *παιδευμένος ὦ, εἶην, educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in *-νται*, *-ντο*, e. g. *βεβούλενται, ἐβεβούλεντο*; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and *εἶσθ(ν)*, *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic form *-αται*, *-ατο*, instead of *-νται*, *-ντο*; the *α* of these endings is aspirated before the Kappa and Pi-mutes, but not before the Tau-mutes; thus,

*τετρίβ-ω, to rub, Perf. τέ-τετριμ-μαι* 3 P. *τετριβᾷται* for *τέτριβνται* Plp. *ἐτετριβᾶτο*  
*πλέκ-ω, to twine, πέ-πλεγ-μαι* “ *πεπλέχᾷται* “ *πέπλεκνται* *ἐπεπλέχᾶτο*  
*τάττ-ω, to arrange, τέ-ταχ-μαι* “ *τετάχᾷται* “ *τίταγνται* *ἐτετάχᾶτο*  
*χωρίζ-ω, to separate, κε-χωρίσ-μαι* “ *κχωρίδᾷται* “ *κχωρίδνται* *ἐκχωρίδᾶτο*  
*φθείρ-ω, to destroy, ἔ-φθαρ-μαι* “ *ἐφθάρᾷται* “ *ἔφθαρνται* *ἐφθάρᾶτο*.

16. The two Aorists Pass. follow the analogy of verbs in *-μι*, and hence they cannot be further treated here.



§117. *Remarks on the Formation of the Attic Future.* (100.)

1. When the short vowels  $\alpha$ ,  $\epsilon$ ,  $\iota$ , in the Fut. Act. and Mid. of verbs in  $-\sigma\omega$ ,  $-\sigma\omicron\mu\alpha\iota$ , from stems of two or more syllables, precede  $\sigma$ , certain verbs, instead of the regular form, have another, which, after dropping  $\sigma$ , takes the circumflexed ending  $-\omega$ ,  $-\omicron\upsilon\mu\alpha\iota$ , and because it was frequently used by the Attic writers, it is called the *Attic Future*, e. g.  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  (usually  $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ), *to drive*,  $\acute{\epsilon}\lambda\acute{\alpha}-\sigma-\omega$ , Fut. Att.  $\acute{\epsilon}\lambda\omega$ ,  $-\acute{\alpha}\zeta$ ,  $-\acute{\alpha}$ ,  $-\acute{\alpha}\tau\omicron\nu$ ,  $-\acute{\omega}\mu\epsilon\nu$ ,  $-\acute{\alpha}\tau\epsilon$ ,  $-\acute{\omega}\sigma\iota(\nu)$ ;  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$ , *to finish*,  $\tau\acute{\epsilon}\lambda\acute{\epsilon}-\sigma-\omega$ , Fut. Att.  $\tau\acute{\epsilon}\lambda\omega$ ,  $-\acute{\epsilon}\iota\varsigma$ ,  $-\acute{\epsilon}\iota$ ,  $-\acute{\epsilon}\iota\tau\omicron\nu$ ,  $-\omicron\upsilon\mu\epsilon\nu$ ,  $-\acute{\epsilon}\iota\tau\epsilon$ ,  $-\omicron\upsilon\sigma\iota(\nu)$ ;  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma-\omicron\mu\alpha\iota$  ( $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omicron\mu\alpha\iota$ ),  $\tau\acute{\epsilon}\lambda\omicron\upsilon\mu\alpha\iota$ ,  $-\acute{\epsilon}\iota$ ,  $-\acute{\epsilon}\iota\tau\alpha\iota$ , etc.;  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ , *to carry*, Fut.  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ , Fut. Att.  $\kappa\omicron\mu\acute{\iota}\omega$ ,  $-\acute{\epsilon}\iota\varsigma$ ,  $-\acute{\epsilon}\iota$ ,  $-\acute{\epsilon}\iota\tau\omicron\nu$ ,  $-\omicron\upsilon\mu\epsilon\nu$ ,  $-\acute{\epsilon}\iota\tau\epsilon$ ,  $-\omicron\upsilon\sigma\iota(\nu)$ ;  $\kappa\omicron\mu\acute{\iota}\omicron\upsilon\mu\alpha\iota$ ,  $-\acute{\epsilon}\iota$ ,  $-\acute{\epsilon}\iota\tau\alpha\iota$ ,  $-\omicron\upsilon\mu\epsilon\theta\omicron\nu$ , etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus,  $\tau\acute{\epsilon}\lambda\omega$ ,  $\tau\acute{\epsilon}\lambda\epsilon\iota\nu$ ,  $\tau\acute{\epsilon}\lambda\omega\nu$ ; but  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\iota\mu\iota$ . The verbs which have this form are the following: (a)  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  ( $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ), *to drive*,  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$ , *to finish*,  $\kappa\alpha\lambda\acute{\epsilon}\omega$ , *to call*, and, though seldom,  $\acute{\alpha}\lambda\acute{\epsilon}\omega$ , *to grind*; — (b) all polysyllables in  $-\acute{\epsilon}\zeta\omega$ ; — (c) a few verbs in  $-\acute{\alpha}\zeta\omega$ , very generally  $\beta\iota\beta\acute{\alpha}\zeta\omega$ ; — (d) of verbs in  $-\mu\iota$ , all in  $-\acute{\alpha}\nu\nu\mu\iota$  and  $\acute{\alpha}\mu\phi\iota\nu\nu\mu\iota$ , *to clothe* ( $\acute{\alpha}\mu\phi\iota\omega$ ,  $-\acute{\epsilon}\iota\varsigma$ , etc.). Exceptions to this Fut. are found also in the Attic dialect, e. g.  $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$ , X. Cy. 1. 4, 20.  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\upsilon\sigma\iota\nu$ , 8. 6, 3.  $\kappa\alpha\lambda\acute{\epsilon}\sigma\iota\varsigma$ , 2. 3, 22.  $\kappa\omicron\mu\acute{\iota}\sigma\omicron\upsilon\sigma\iota$ , 3. 1, 27. (according to the best Codd.)  $\psi\eta\phi\iota\sigma\iota\sigma\theta\iota$ , Isae. de Cleonym. hered. § 51.

§118. *Accentuation of the Verb.* (104, 105.)

1. Primary law. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g.  $\beta\omicron\upsilon\lambda\epsilon\upsilon\epsilon$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\omicron\mu\alpha\iota$ ,  $\pi\alpha\upsilon\varsigma$ ,  $\tau\acute{\iota}\pi\tau\epsilon$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\sigma\omicron\nu$ ,  $\pi\alpha\upsilon\sigma\omicron\nu$ ,  $\tau\acute{\iota}\psi\omicron\nu$ , but  $\beta\omicron\upsilon\lambda\epsilon\iota\tau\acute{\epsilon}\iota\varsigma$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\acute{\epsilon}\iota\nu$ .

2. This law holds good in compound words, yet with this limitation, that the accent cannot go back beyond the syllable of the preceding word, which, before the composition, had the accent, nor beyond the first two compounded words, neither beyond an existing augment, e. g.

$\phi\acute{\epsilon}\rho\epsilon$	$\pi\rho\acute{\omicron}\varsigma\phi\epsilon\rho\epsilon$	$\lambda\acute{\epsilon}\iota\pi\epsilon$	$\acute{\alpha}\pi\acute{\omicron}\lambda\epsilon\iota\pi\epsilon$	$\delta\acute{\omega}\mu\epsilon\nu$	$\acute{\epsilon}\nu\delta\omega\mu\epsilon\nu$
$\phi\epsilon\upsilon\gamma\epsilon$	$\acute{\epsilon}\kappa\phi\epsilon\upsilon\gamma\epsilon$	$\omicron\iota\delta\alpha$	$\sigma\acute{\upsilon}\nu\omicron\iota\delta\alpha$	$\eta\mu\alpha\iota$	$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$ ;

but  $\pi\rho\acute{\omicron}\varsigma\acute{\epsilon}\lambda\chi\omicron\nu$  like  $\acute{\epsilon}\lambda\chi\omicron\nu$ ,  $\pi\alpha\rho\acute{\iota}\sigma\chi\omicron\nu$  like  $\acute{\epsilon}\sigma\chi\omicron\nu$ ,  $\acute{\delta}\epsilon\eta\chi\omicron\nu$  like  $\acute{\eta}\chi\omicron\nu$ ,  $\pi\rho\acute{\omicron}\varsigma\acute{\eta}\chi\omicron\nu$  like  $\acute{\eta}\chi\omicron\nu$ ,  $\acute{\alpha}\pi\acute{\epsilon}\rho\chi\omicron\nu$  like  $\acute{\epsilon}\rho\chi\omicron\nu$  (not  $\pi\rho\acute{\omicron}\varsigma\epsilon\chi\omicron\nu$ ,  $\pi\acute{\alpha}\rho\epsilon\sigma\chi\omicron\nu$ , etc.), but Imp.  $\acute{\alpha}\pi\epsilon\rho\chi\epsilon$ .

*Exceptions to the Primary Law.*

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g.  $\lambda\iota\pi\acute{\alpha}\nu$ ,  $\lambda\iota\pi\acute{\omega}\nu$ ,  $-\acute{\omicron}\nu$ , and in the se-

cond Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ, ἐλθέ, εὐρέ, λαβέ* and *ἰδέ* (but in composition, *ἄπειπε, ἀπόλαβε, ἄπειθε, εἷδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. *λαβοῦ, θοῦ* from *τίθημι*.

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. *ἐκβαλε, ἐξελεθε, ἔκδοτε, ἔκδοτε, ἀπόδοτε, ἀπόδοτε, μετάδοτε, μετάδοτε* (but not *ἄποδοτε, μίταδοτε*, see No. 2), but *ἐκβαλεῖν, ἐκβαλὼν, ἐκλιπεῖν, ἐξελεθὼν*, etc. But in the Imp. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ, ἐνθοῦ, ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδου, κατάθου, ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε, ἀπόλαβεσθε, πτόδοσθε, ἐνθισθε, ἀφισθε, κατάθισθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευκώς, Gen. -ότος, πειφηνώς, Gen. -ότος, βουλευθίς, Gen. -έντος, τυπείς, Gen. -έντος, ιστιάς, Gen. -άντος, τιθείς, Gen. -έντος, διδούς, Gen. -όντος, δεικνύς, Gen. -ύντος, διαστάς, ἐκθείς, προδούς, Gen. διαστάντος, ἐκθέντος, προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παιδίσας, Gen. παιδίσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ, τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs, e. g. *τετύφθαι, βεβουλευσθαι, τετιμῆσθαι, πεφιλῆσθαι, μεμισθῶσθαι*;—*φυλάξαι, βουλεύσαι, τιμῆσαι, φιλεῖν, μισθῶσαι*;—*λπίσθαι, ἐκθίσθαι, διαδόσθαι*;—*ιστάναι, τιθέναι, δίδόναι, δεικνύναι, στήναι, ἐκστήναι, θείναι, ἐκθίειν, δοῦναι, μεταδοῦναι*;—*βουλευθήναι, τριβήναι*;—*βεβουλευκέναι, λειοιπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see § 29, Rem. 4.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act. <i>βουλεύσαι,</i>	Imp. first Aor. Mid. <i>βούλευσαι,</i>
<i>ποιῆσαι</i>	<i>ποίησαι</i>
Opt. first Aor. Act. <i>βουλεύσαι,</i>	
<i>ποιήσαι</i>	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

### § 119. *A more particular view of the Augment and Reduplication.* (76.)

1. After the general view of the Augment and Reduplication in § 108, 3, it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor. take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

### § 120. (a) *Syllabic Augment.* (76.)

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *σ*\* to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, e. g. βουλεύω, Impf. ἐ-βούλευον, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλεύκειν.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed, § 23, 3, e. g. ῥίπτω, *to throw*, Impf. ῥῥίπτον, Aor. ῥῥόψα.

REMARK 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do, to intend*, take among the Attic writers η, instead of σ, for the augment; still this is found more with the later Attic writers, than with the earlier, e. g. ἐβουλήθην and ἡβουλήθην; ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); ἔμελλον and ἡμελλον (the Aorist is very seldom ἡμέλλεσα), comp. X. H. 7. 4, 16. 26.

REM. 2. Among the Attic writers the augment σ is often omitted in the Plup. in compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes, e. g. ἀναβέβηκει X. An. 5, 2, 15. καταδεδραμήκεισαν X. H. 5. 3, 1. καταλείπειτο X.

\* According to analogy, we may suppose that σ is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, σ appears as an additional syllable, e. g. ἔ-παρτον, but if with a vowel, σ is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἄγον = ἤγον; ἐθέλω, Impf. ἐθέλον = ἤθειλον; οἰκώ, Impf. οἰκῶλον = ὠκῶλον. If the word begins with a long vowel, it absorbs σ, e. g. ἡλάσσω, Impf. ἐήλασκον = ἤλασκον; ὠθίζω, Impf. ἐώθειζον = ὠθίζον. When the verb begins with σ, the augment σ is sometimes contracted with this into σσ, e. g. ἐῖχον, instead of ἤχον.—Tr.

Cy. 4, 1, 9. *καταπεπτάκει* Th. 4, 90. *αἱ συνθῆκαι γεγῆνητο* X. Cy. 3, 2, 24. (according to the best Codd.); but in the Impf. and Aorists, the syllabic augment is omitted only in poetry, and very seldom even here; the Impf. *χρηῖν*, which together with *εχρηῖν* is used in prose, is an exception.

### § 121. (b) *Temporal Augment.* (78.)

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; thus the quantity of the word is increased, e. g.

<i>α</i> becomes	<i>η</i> , e. g.	Impf. ἤγον	Perf. ἤχα	Plup. ἤκειν
<i>ε</i>	" <i>η</i> , "	ἐλπίζω " ἤλπιζον	" ἤλπικα " ἤλπικεν	
<i>ι</i>	" <i>ι</i> , "	ἱκετεύω " ἱκέτευον	" ἱκέτευκα " ἱκετεύκειν	
<i>ο</i>	" <i>ω</i> , "	ὀμιλέω " ὀμίλουν	" ὀμίληκα " ὀμιλήκειν	
<i>υ</i>	" <i>υ</i> , "	ὑβρίζω " ὑβρίζον	" ὑβρίκα " ὑβρίκειν	
<i>αι</i>	" <i>η</i> , "	αἰσέω " ἤρουν	" ἤρηκα " ἤρηκειν	
<i>ου</i>	" <i>ηυ</i> , "	αὐλέω " ἠύλουν	" ἠύληκα " ἠύληκειν	
<i>οι</i>	" <i>ω</i> , "	οἰκτιζέω " ὤκτιζον	" ὤπτικα " ὤπτικειν.	

REMARK. Verbs which begin with *η*, *ι*, *υ*, *ω*, *ου* and *ει*, do not admit the augment, e. g. *ἡττάομαι*, *to be overcome*, Impf. *ἡττώμην*, Perf. *ἡτήμαι*, Plup. *ἡτήμην*; *ἵπώω*, *to press*, Aor. *ἵπωσα*; *ὑπνώω*, *to sleep*, Aor. *ὑπνωσα*; *ὠφελίω*, *to benefit*, Impf. *ὠφίλουν*; *οὐτάζω*, *to wound*, Impf. *οὐταζον*; *εἰκω*, *to yield*, Impf. *εἶκον*, Aor. *εἶξα*; *εἰκάζω*, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἶκαζον*, seldom *ἥκαζον*; *εἶκασα*, seldom *ἥκασα*; *εἶκασμαι*, seldom *ἥκασμαι*. Also those verbs whose stem begins with *ευ*, are usually without an augment, e. g. *εὐχομαι*, *to supplicate*, *εὐχόμεν*, more rarely *ἡυχόμεν*, but Perf. *ἡγγμαι*, not *εὐγγμαι*; *εὐρίσκω*, *to find*, in good prose, always omits the augment.

### § 122. *Remarks.* (79.)

1. Verbs beginning with *α* followed by a vowel, have *α* instead of *η*; but those beginning with *ᾱ*, *αυ* and *οι* followed by a vowel, do not admit the augment, e. g. *ᾱίω*, *to perceive* (poetic), Impf. *ᾱίον*; *ᾱήδιζομαι*, *to have an unpleasant sensation*, Impf. *ᾱηδιζόμην*; *αὐαίνω*, *to dry*, Impf. *αὐαίνον*; *οἰακίζω*, *to steer*, Impf. *οἰάκιζον*; also *ἀνᾱλίσκω*, *to destroy*, although no vowel follows *α*, has *ἀνᾱλωσα*, *ἀνᾱλωκα* as well as *ἀνᾱλήλωσα*, *ἀνᾱλήλωκα*. But *οἶομαι*, *to believe*, and the poetic *ἀείδω* (prose *ᾄδω*), *to sing*, and *αὔισω* (Att. *ᾄσσω*), *to rush*, take the augment, e. g. *ᾤόμην*, *ᾤειδον* (prose *ᾗδον*), *ᾗξα* (Att. *ᾗξα*).

2. Some verbs, also, beginning with *οι* and followed by a consonant, do not take the augment, e. g. *οἰκονορέω*, *to guard the house*, Aor. *οἰκούρησα*; *οἰνόω*, *to intoxicate*, Perf. Mid. or Pass. *οἰνωμένος* and *ὠνωμένος*; *οἰστροίω*, *to make furious*, Aor. *οἰστροησα*.

3. The twelve following verbs, beginning with *ε*, have *ε* instead of *η* for the augment, viz. *εἰάω*, *to permit*, Impf. *εἶων*, Aor. *εἶασα*; *εἰθίζω*, *to accustom*, (to which belongs also *εἰωθα*, *to be accustomed*, from the Epic *εἶθω*); *εἰσα*, poetic Aor. (stem *ΕΔ*), *to place*, *εἰσάμην* in prose, *I established, founded*; *εἰλίσσω*, *to wind*; *εἰλκω*, *to draw*; Aor. *εἰλκυσσα* (stem *ΕΛΚΤ*); *εἰλον*,

to take, Aor. (stem 'EA) of αἶρέω; ἑπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστίαω, to entertain; ἔχω, to have; on the Epic εἶμαι, see § 230.

4. The six following verbs take the syllabic, instead of the temporal, augment.

ἀγνῦμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἔαλωκα and ἤλωκα.

ἀνδάνω, to please, (Ion. and poet.), Impf. ἄνδανον, Perf. ἔαδα, Aor. ἔαδον.

οὔρω, mingere, οὔρουν, etc.

ὠθίω, to push, ὠθουν, etc. sometimes without the augment, e. g. διω-  
θούντο Th. 2, 84. ἐξώσθησαν X. H. 4, 3, 12.

ὠνέομαι, to buy, Impf. ὠνούμην (ὠνούμην Lys. Purg. Sacril. 108. § 4.  
ἐξωνούντο Aeschin. c. Ctes. c. 33. ἀντωνεῖτο Andoc. p. 122.), Aor.  
ἔωνησάμην (see however § 192.), Perf. ὠνήμην.

5. The verb ἑορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἑώρταζον. The same is true of the following forms of the Plup.:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώπεσιν.

ἐλπεται, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπесιν.

ΕΡΓΩ, to do, second Perf. ἔοργα, Plup. ἐώργесιν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὀράω, to see, Impf. ὥρων, Perf. ὥρακα, ὥραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέφξα (Inf. ἀνοῖζαι), etc.

ἀλίσκομαι, to be taken, Aor. ἐάλων, (Inf. ἀλῶναι, ᾶ) and ἤλων.

### § 123. Reduplication.

(81, 82.)

1. The reduplication is the repeating the first consonant of the stem with ε. This denotes a *completed* action, and hence is prefixed to the Perf.,\* e. g. λέ-λυκα, to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω, and to the Plup., which as a historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βουλένκειν. This remains in all the modes, as well as in the Inf. and Part.

\* Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ἄγω, Perf. properly ἄαχα = ἤχα

ἐγείρω, " " ἐέγερεκα = ἤγερεκα

οἰκίω, " " ὀοικηκα = ᾤκηκα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into -η, is contracted into -ει, e. g. ἐάω, Perf. εἶακα, instead of ἤακα.—Tr.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,\* except *βέβλαφα*, *βέβλαμμαι* from *βλάπτω*, to injure, *βεβλασφήμηκα* from *βλασφημέω*, to blaspheme, *βεβλάστηκα* and *εβλάστηκα* from *βλαστάνω*, to sprout, are exceptions, since they take only the simple augment, e. g.

<i>λύω</i> , to loose,	Perf. <i>λί-λυκα</i>	Plup. <i>έ-λε-λύκειν</i>
<i>θύω</i> , to sacrifice,	" <i>τέ-θυκα</i> (§ 21, 2.)	" <i>έ-τε-θύκειν</i>
<i>φυτεύω</i> , to plant,	" <i>πε-φύτευκα</i> (§ 21, 2.)	" <i>έ-πε-φυτεύκειν</i>
<i>χορεύω</i> , to dance,	" <i>πε-χόρευκα</i> (§ 21, 2.)	" <i>έ-πε-χορεύκειν</i>
<i>γράφω</i> , to write,	" <i>γέ-γραφα</i>	" <i>έ-γε-γράφειν</i>
<i>κλίνω</i> , to bend down,	" <i>κέ-κλικα</i>	" <i>έ-κε-κλίκειν</i>
<i>κρίνω</i> , to judge,	" <i>κέ-κρικα</i>	" <i>έ-κε-κρίκειν</i>
<i>πνέω</i> , to breathe,	" <i>πέ-πνευκα</i>	" <i>έ-πε-πνέυκειν</i>
<i>θιάω</i> , to bruiſe,	" <i>τί-θλακα</i> (§ 21, 2.)	" <i>έ-τε-θλάκειν</i>
<i>ψίπτω</i> , to throw,	" <i>ῥέ-ρριπα</i>	" <i>έ-ῥέριπειν</i>
<i>γνωρίζω</i> , to make known,	" <i>έ-γνώρικα</i>	" <i>έ-γνώρικειν</i>
<i>βλακύνω</i> , to be slothful,	" <i>έ-βλάκευκα</i>	" <i>έ-βλακένυκειν</i>
<i>γλύφω</i> , to carve,	" <i>ῥ-γλυφα</i>	" <i>έ-γλύφειν</i> .

3. The reduplication is not used (the cases mentioned above with *ρ*, *γν*, *βλ*, *γλ*, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid, e. g.

<i>ζηλώω</i> , to emulate,	Perf. <i>έ-ζήλωκα</i>	Plup. <i>έ-ζηλώκειν</i>
<i>ἐπώνω</i> , to entertain,	" <i>έ-ἐπώνκα</i>	" <i>έ-ἐπώνκειν</i>
<i>ψάλλω</i> , to sing,	" <i>ῥ-ψάλλκα</i>	" <i>έ-ψάλλκειν</i>
<i>σπείρω</i> , to sow,	" <i>ῥ-σπαρκα</i>	" <i>έ-σπάρκειν</i>
<i>κτίζω</i> , to build,	" <i>ῥ-κτικα</i>	" <i>έ-κτικειν</i>
<i>πύττω</i> , to fold,	" <i>ῥ-πτυχα</i>	" <i>έ-πτίχειν</i> .

REMARK 1. The two verbs *μιμνήσκω*, stem *MNA*, to remind, and *πτάομαι*, to acquire, although their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέμνημαι*, *πέπτημαι*, *έμεμνήμην*, *έπεπτήμην*. The regular form *ἐκτιμμαι*, is Ionic, but it is found also in Aesch. Prom. 792, and sometimes also in Plato, likewise in Th. III. 62. *προσεκτιμένα* (as it is according to the Codd.). Perfects formed by Metathesis or Syncope, are seeming exceptions, e. g. *δέδμηκα*, *πέπταμαι*, etc., §§ 16, 8, and 22.

4. Five verbs beginning with a liquid do not repeat this letter, but take *ει* for the augment:

<i>λαμβάνω</i> , to take,	Perf. <i>εἴληφα</i>	Plup. <i>εἴληφειν</i>
<i>λαγχάνω</i> , to obtain,	" <i>εἴληχα</i>	" <i>εἴληχειν</i>

\* Words beginning with these letters are excepted on account of the difficulty of repeating them.—Ta.

λέγω, συλλέγω, to collect, Perf. συνέλοχα Plup. συνέλοχην  
 "ΡΕΩ, to say, " εἶρηκα " εἰρήκειν  
 μίρομαι, to obtain, " εἴμαρται (with rough Breathing), it is fated.

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. λελήμμεθα, ξυλλελεγμένους.—Διαλέγομαι, to converse, has Perf. διελέγμαι, though the simple λέγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

### § 124. Attic Reduplication.

(84—86.)

1. Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ἤκ-ηκόειν has the regular Attic reduplication.

2. The verbs, which in the Attic dialect have this reduplication, are the following:

(a) Those whose second stem-syllable is short by nature :

ἀλέω, -ῶ, to grind,	ἐμέω, -ῶ, to vomit,
(ἀλ-ήλεα) ἀλ-ήλισμαι	ἐμ-ήμεα ἐμ-ήμεσμαι
(ἀλ-ηλέειν) ἀλ-ηλίσμην	ἐμ-ημέκειν ἐμ-ημέσμην
ἀρόω, -ῶ, to plough,	ἐλάω (ἐλαύνω), to drive,
(ἀρ-ήροα) ἀρ-ήρομαι	ἐλ-ήλαα ἐλ-ήλαμαι
(ἀρ-ηρόκειν) ἀρ-ηρόμην	ἐλ-ηλάκειν ἐλ-ηλάμην
ὀμοῶ, ὀμνυμι, to swear,	ὀλέω, ὀλλυμι, to destroy,
ὀμ-ώμοα ὀμ-ώμοσμαι	ὀλ-ώλεα Perf. II. ὀλ-ωλα (ὀΛΩ)
ὀμ-ωμόκειν ὀμ-ωμόσμην	ὀλ-ωλέκειν Plup. II. ὀλ-ώλειν
ἐλέγγω, to convince,	ὀρύττω, to dig,
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι	ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρύγμαι
(ἐλ-ηλέγειν) ἐλ-ηλέγμην	ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην.

Further: ἐλίσσω, to wind, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and εἰλιγμαι; ὄζω (ὀΛΩ), to smell, ὄδ-ωδα; φέρω (ΕΝΕ-ΚΩ), to carry, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθίω (ΕΔΩ), to eat, ἐδ-ήδοχα, ἐδ-ήδεσμαι; ἄγω, to lead, Perf. usually ἤχα; rarely ἀγόχα, instead of ἀγήγοχα, so as to soften the pronunciation; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρείδω):

ἀλείφω, to anoint,	ἀκούω, to hear,
ἀλ-ήλιφα ἀλ-ήλιμμαι	ἀκ-ήκοα ἤκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην	ἤκ-ηκόειν ἤκούσμην
ἔλαιετο, to come,	ἐρείδω, to proph.
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρεισμαι
ἐλ-ηλύθειν	ἐρ-ήρεικειν ἐρ-ήρεισμην
ἀγείρω, to collect,	ἐγείρω, to wake,
ἀγ-ήγερχα ἀγ-ήγεργμαι	(ἐγ-ήγερχα) ἐγ-ήγεργμαι
ἀγ-ηγέρειν ἀγ-ηγέρεμην	(ἐγ-ηγέρειν) ἐγ-ηγέρεμην.

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of *ἐγ-ήγορα*), *I wake*, second Plup. *ἐγρηγόρειν*, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not used by the older writers.

REM. 2. In imitation of the Epic dialect, the verb *ἄγω*, *to lead*, forms the second Aor. Act. and Mid., and *φέρω*, *to carry*, forms all the Aorists with this reduplication, with the difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

*ἄγω*, *to lead*, Aor. II. *ἤγ-αγον*, Inf. *ἄγαγεῖν*, Aor. II. Mid. *ἤγαγόμεν* (Aor. I. *ἤξα*, *ἄξα*, rarely);

*φέρω*, *to carry*, stem *ἔΓΚ*, Aor. II. *ἤν-εγκον*, Inf. *ἐν-εγκεῖν*, Aor. I. *ἤν-εγκα*, Inf. *ἐν-ίγκαι*, Aor. Pass. *ἤν-εχθην*, Inf. *ἐν-εχθῆναι*.

### § 125. Augment and Reduplication in Compound Words. (87.)

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; here prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision, § 13, 3, (a); *πρό* frequently combines with the augment by means of Crasis, § 10, and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, § 18, 2, or dropped, § 20, 2, or changed, § 19, 3, e. g.

<i>ἀπο-βάλλω</i> , <i>to throw from</i> , Im. <i>ἀπ-ίβαλλον</i>	Pf. <i>ἀπο-βέβληκα</i>	Plp. <i>ἀπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , <i>to throw around</i> , <i>περι-ίβαλλον</i>	<i>περι-βέβληκα</i>	<i>περι-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προ-ίβαλλον</i>	<i>προ-βέβληκα</i>	<i>προ-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προῦβαλλον</i>	<i>προ-βέβληκα</i>	<i>προῦβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , <i>to throw in</i> , <i>ἐν-ίβαλλον</i>	<i>ἐμ-βέβληκα</i>	<i>ἐν-εβεβλήκειν</i>
<i>ἐγ-γίγνομαι</i> , <i>to be in</i> , <i>ἐν-εγίγνομην</i>	<i>ἐγ-γέγονα</i>	<i>ἐν-εγεγόνειν</i>
<i>συ-σκευάζω</i> , <i>to pack up</i> , <i>συν-εσκευάζον</i>	<i>συν-εσκεύακα</i>	<i>συν-εσκευάκειν</i>
<i>συν-δίδωμι</i> , <i>to throw together</i> , <i>συν-έδιδεσκον</i>	<i>συν-έδωκα</i>	<i>συν-έδιδεσκον</i>
<i>συν-λέγω</i> , <i>to collect together</i> , <i>συν-ἔλεγον</i>	<i>συν-ἔλοχα</i>	<i>συν-ἔιλοχεν</i>

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment, e. g.

*δυσ-τυχίω*, *to be unfortunate*, *ἐ-δυστύχουν* *δε-δυστύχηκα* *ἐ-δε-δυστυχήκειν*  
*δυσ-ωπείω*, *to make ashamed*, *ἐ-δυσώπουν*  
*δυσ-αρεστίω*, *to be displeased*, *δυσ-ηρέστουν* *δυσ-ηρίστηκα*.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.



εὖ-τυχέω, <i>to be fortunate,</i>	ἡὖ-τύχουν, commonly εὖ-τύχουν
εὖ-ωχέομαι, <i>to feast well,</i>	εὖ-ωχοῦμην
εὖ-εργεῖω, <i>to do good,</i>	εὖ-ηργέτουν, Perf. εὖ-ηργέτηκα, commonly εὖ-εργέτουν, εὖ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, <i>to relate,</i>	ἐμυθολόγουν	μεμυθολόγηκα
οικοδομέω, <i>to build,</i>	ἐοικοδόμουν	ἐοικοδόμηκα.

REM. 2. Lycurg. c. Leocr. § 139. has ἐπιοιτειρόφηνεν.

### § 126. Remarks.

(88.)

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπέχομαι, <i>to clothe one's self,</i>	Impf. ἡμπειχόμεν or ἀμπειχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, <i>to endure,</i>	“ ἡνειχόμεν	“ ἡνεσχόμεν
ἀμφιγνώσκω, <i>to be uncertain,</i>	“ ἡμφιγνῶσκουν and ἡμφιγν.	
ἀνορθόω, <i>to raise up,</i>	“ ἡνώρθουν	Perf. ἡνώρθωκα “ ἡνώρθωσα
ἐνοχλέω, <i>to molest,</i>	“ ἡνώχλουν	“ ἡνώχληκα “ ἡνώχλησα
παροινέω, <i>to riot,</i>	“ ἐπαρῶνουν	“ πεπαρῶντηκα “ ἐπαρῶντησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

δαιτάω, from δαίτα, <i>food,</i> (a) <i>to feed,</i> (b) <i>to be a judge,</i>	Impf. ἐδίητων and διήτων
Perf. δεδιήτηκα	
διακονέω, <i>to serve,</i> from διάκονος, <i>servant,</i>	Impf. ἐδιηκόνουν and διηκόνουν,
Perf. δεδιηκόντηκα	
ἀμφισβητέω, from ΑΜΦΙΣΒΗΤΗΣ, <i>to dispute,</i>	Impf. ἡμφισβήτουν and ἡμφισβήιουν.

3. Exceptions to the first rule. There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνώσκω (γνώσκω), <i>to be uncertain,</i>	Impf. ἡμφιγνῶσκουν or ἡμφιγνῶσκουν (No. 1)
ἀμφιέννυμι, <i>to clothe,</i>	Aor. ἡμφιεσα, Perf. ἡμφιεσμαι
ἐπιστάμαι, <i>to know,</i>	Impf. ἡπιστάμην
ἀφίημι, <i>to dismiss,</i>	“ ἀφίουν or ἡφίεν
καθίζω, <i>to sit,</i>	“ ἐκάθιζον, old Att. καθίζον, Pf. κακάθικα
καθίζομαι, <i>to sit,</i>	“ ἐκαθεζόμεν and καθεζ. (without Aug.)
κάθημαι, <i>to sit,</i>	“ ἐκαθήμην and καθήμην
καθεύδω, <i>to sleep,</i>	“ ἐκάθευδον, seldom καθεύδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, <i>to oppose one's self to,</i> from ἐναντός	Impf. ἡναντιοῦμην
ἀντιδικῶ, <i>to defend at law,</i>	“ ἀντιδικος “ ἡντιδίκουν
ἐμπεδῶ, <i>to establish,</i>	“ ἐμπεδος “ ἡμπεδοῖν,

5. Many verbs, however, which are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition, since the Greek considers the preposition by itself, and does not regard the compound as a whole. Thus, *παρὰνόμεω*, *παρηγόμουν* and *παρινόμουν*, *παρηγόμησα*, Perf. *παρὰνόμεκα*, although it is not from *παρά* and *ἀνόμεω* or *νομίω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχεῖρῶ*, from *ἔΓΧΕΙΡΟΣ*, to *take in hand*, Impf. *ἐνεχείρουν*; *ἐπιθυμέω*, from *ἘΠΙΘΤΜΟΣ*, to *desire*, Impf. *ἐπεθύμουν*; *κατήγορῶ* (from *κατήγορος*), to *accuse*, Impf. *κατηγόρουν*, Perf. *κατηγόρηκα*; *προθύμομα* (from *πρόθυμος*), to *desire earnestly*, Impf. *προθύμούμην* and *προθύμούμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνδρεύειν*, *ἐκκλησιάζειν*, etc.

#### FORMATION OF THE TENSES OF VERBS IN -ω.

#### § 127. *Division of Verbs in -ω according to the Characteristic.* (106.)

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic:

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο, e. g. *παιδεύ-ω*, to *educate*, *λύ-ω*, to *loose*;
- B. Contract verbs, whose characteristic is either α, ε or ο, e. g. *τιμά-ω*, to *honor*, *φιλέ-ω*, to *love*, *μισθό-ω*, to *let*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω*, to *leave*, *πλέκ-ω*, to *twine*, *πείθ-ω*, to *persuade*;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ, e. g. *ἀγγέλλ-ω*, to *announce*, *νέμ-ω*, to *distribute*, *φαίν-ω*, to *show*, *φθείρ-ω*, to *destroy*.

REMARK. In respect to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λύ-ω*, *πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

#### § 128. *Derivation of Tenses.* (90.)

All tenses are formed from the stem of the verb, since the inflection-endings mentioned above, are appended to this. Only the Primary tenses

have a distinct tense-characteristic, § 110; this is always wanting in the Pres. and Impf., since the mode-vowels and personal-endings are sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτ-ω*, pure stem *ΤΤΠ*, *ἀμαρτ-ύνω*, pure stem *‘ΑΜΑΡΤ*; the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases, they admit a change of the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be classed by themselves. Tenses included in such a class, may be said to be derived from one another. The principal classes are the three following:

- I. Tenses, which can strengthen the pure stem. These are the Pres. and Impf. Act., Mid. or Pass., e. g.

(pure stem *ΤΤΠ*) *τύπ-τ-ω* *τύπ-τ-ομαι*  
*ἔ-τυπ-τ-ον* *ἔ-τυπ-τ-όμην*.

- II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

- (a) First Perf. and first Plup. Act., e. g. (*πέ-φραδ-κα*) *πέ-φρα-κα*, *ἔ-πε-φρά-κειν*;
- (b) Perf. and Plup. Mid. or Pass. These are, in most cases, derived from the first Perf. Act., and do not have the tense-characteristic; from them is derived the Fut. Perf., e. g. *τέ-τυμ-μαι* instead of *τίτυμαι*, *ἔτετύμην*, *τε-τύσομαι*;
- (c) First Fut. and Aor. Act. and Mid., e. g. *τύψω* *τύψομαι*  
*ἔ-τυψα* *ἔ-τυψάμην*;
- (d) First Aor. and first Fut. Pass., e. g. *ἔ-τύφ-θην* *τυφ-θήσομαι*.

- III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

- (a) The second Perf. and second Plup. Act. e. g. *τέ-τύπ-α*, *ἔ-τε-τύπ-ειν*;
- (b) The second Aor. Act. and Mid., e. g. *ἔ-λάθ-ον*, *ἔ-λάθ-όμην* from *λανθάνω*, pure stem *ΛΑΘ*;
- (c) The second Aor. and second Fut. Pass., e. g. *ἔ-τύπ-ην*, *τύπ-ήσομαι*.

#### § 129. I. FORMATION OF THE TENSES OF PURE VERBS.

(107.)

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged verb-characteristic, e. g. *βουλεύ-σω*, *βεβούλευ-κα*. Verbs very rarely form the Secondary tenses pure, but only the Primary tenses; the Perf. with \* (*κα*), the Fut. and Aor. with σ (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic vowel of the Pres. and Impf., viz. *ι* and *υ* in Barytones, and *ᾱ*, *ε* and *ο* in Perispomena, is lengthened in the other tenses, viz.

- ι into ι, e. g. *μηνίω*, to be angry, *μηνί-σω*, *ι-μήνισα*, etc.  
 υ “ υ, “ *καλύ-ω*, to hinder, *καλύ-σω*, *κα-αώλυμαι*, etc.  
 ε “ η, “ *φιλέ-ω* (*φιλω*), to love, *φιλή-σω*, *πε-φίλη-κα*, etc.  
 ο “ ω, “ *μισθό-ω* (*μισθω*), to let out, *μισθώ-σω*, *με-μισθω-κα*, etc.  
 ᾱ “ η, “ *τιμᾷ-ω* (*τιμῶ*), to honor, *τιμη-σω*, *τε-τίμη-κα*, etc.

REMARK 1. ᾱ is lengthened into ᾶ, when ε, ι or ρ precedes it, comp. § 43, 1, (a), e. g.

*εἰδ-ω*, to permit, *εἰά-σω*; *ἐστιᾶ-ω*, to entertain, *ἐστιᾶ-σω*; *φωρᾶ-ω*, to steal, *φωρᾶ-σω*; but *ἐγγνά-ω*, to give as a pledge, *ἐγγν-ήσω*; *βοάω*, to call out, *βοήσομαι*, *ἐβόησα*, like *ὀγδόη*.

The following belong to those in *-εάω*, *-ιάω*, *-ράω*, viz.

*ἀλοά-ω*, to strike, to pound, old Att. Fut. *ἀλοᾶ-σω*; but usually *ἀλόήσω*;  
*ἀφροά-ομαι*, to hear, Fut. *ἀφροάσομαι*, Aor. *ἠφροάσάμην*, like *ἄθροα*.

REM. 2. The verbs *χράω*, to give an oracle, *χράομαι*, to use, and *τεράω*, to bore, although a ρ precedes, lengthen ᾱ into η, e. g. *χρήσομαι*, *τερήσω*.

### § 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel. (108—110.)

The following pure verbs, contrary to the rule, § 129, 2, retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses, viz. the uncontracted verbs retain ι and υ, the contract pure verbs, ᾱ, ε and ο; most of these verbs, in the Perf. Mid. or Pass. and first Aor. Pass., as well as in the tenses derived from these, assume a σ, which appears throughout the Pass. as σ, see § 131.

#### (a) -ίω.

*Χρίω*, to prick, Fut. *χρίσω*, Aor. *ἔχρισα*, Inf. *χρίσαι*. Pass. with σ; but *χρίω*, to anoint, Fut. *χρίσω*, Aor. *ἔχρισα*, Inf. *χρίσαι*, Aor. Mid. *ἐχρίσάμην*; Perf. Mid. or Pass. *κέχρισμαι*, *κεχρίσθαι*; Aor. Pass. *ἐχρίσθην*.

REMARK 1. *ἰσπαίω*, to perceive, of the Ionic dialect, belongs here, § 230. The poetic *ᾰίω* is found only in the Pres. and Impf., *ᾰῖον*, § 122, 1.

#### (b) -ύω.

1. *ἄνύω* (also old Att. *ἀνύτω*), to complete, Fut. *ἀνύσω*; Aor. *ἤνυσα*. Pass. with σ.

*ἄρύω* (also old Att. *ἀρύτω*), to draw water, Fut. *ἀρύσω*; Aor. *ἤρυσα*. Pass. with σ.

*μύω*, to close, e. g. *the eyes*, Fut. *μύσω*, Aor. *ἔμυσα*; but Perf. *μίμυκα*, to be silent.

*πτύω*, to spit, Fut. *πτύσω*; Aor. *ἔπτυσα*. Pass. with σ.

*ἰδρύω*, to cause to sit, Fut. *ιδρύσω*; Aor. *ἰδρύσα* (later *ιδρύσω*, *ιδρύσα*); Aor. Pass. *ιδρύσθην*; but Perf. Mid. or Pass. *ἰδρύμαι*, Inf. *ιδρύσθαι*.

2. The following dissyllables in *-ύω* lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and *δύω* also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act., (except *δύω*), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

*δύω*, to wrap up, Fut. *δύσω* Aor. *ἔδυσα* Perf. *δέδυκα* *δέδύμαι* Aor. Pass. *ἐδύσθην*  
*θύω*, to sacrifice, “ *θύσω* “ *ἔθυσα* “ *τέθυκα* *τέθυμαι* “ “ *ἐθύσθην*  
*λύω*, to loose, “ *λύσω* “ *ἔλυσα* “ *ἔλυκα* *ἔλύμαι* “ “ *ἐλύσθην*.

REM. 2. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contracted pure verbs, e. g. λύω, λελύσμαι.

## (c) -ᾶω.

Γελάω, *to laugh*, Fut. γελάσσομαι (seldom γελάσω); Aor. ἐγέλασα. Pass. with σ.

ἐλάω (usually ἐλαύνω), *to drive*, Fut. ἐλάσω (Att. ἐλῶ), etc. See § 158.

Θλάω, *to bruise*, Θλιῶσω, etc. Pass. with σ.

κλάω, *to break*, κλάσω, etc. Pass. with σ.

χαλάω, *to loosen*, χαλάσω, etc. Pass. with σ.

δαμάω (usually δαμάζω), *domo*, Aor. ἐδάμασα. Pass. with σ.

περάω, *to transport, to sell*, Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρακα; but περάω, *to pass over*, Intrans., Fut. περάσω; Aor. ἐπέρασα. These seven verbs have a liquid before the characteristic-vowel α.

σπάω, *to draw*, σπάσω, etc. Pass. with σ.

σχαάω, *to loose, to open*, σχάσω, etc.

## (d) -έω.

1. Αἰδέομαι, *to reverence*. See § 166, 1.

ἀκίσσομαι, *to heal*, ἀκίσσομαι, ἡκισάμην; Perf. Mid. or Pass. ἡκισμαι; Aor. Pass. ἡκίσθην.

ἄλλέω, *to grind*, usually intrans., *to beat*, ἄλλίσω, Att. ἄλλῶ; Perf. Mid. or Pass. ἀλλήλεσμαι, §§ 117, 2. and 124, 2.

ἄρκέω, *to suffice*, etc. Pass. with σ (also *to be sufficient*).

ἐμέω, *to vomit*, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι, § 124, 2.

ζέω, *to boil*, usually intrans., and ζέηνναι, usually trans. Pass. with σ.

ξέω, *to scrape*. Pass. with σ. — τέλειω, *to accomplish*. Pass. with σ, § 117, 2.

τρέω, *to tremble*. — χέω, *to pour*. See § 154, Rem. 1.

2. The following have in some tenses the long, in others, the short vowel: αἰνέω, *to praise*, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνεσθην; but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, *to choose*, Aor. Pass. ἤρεσθην; also η; αἰρήσω, ἤρηνκα, ἤρημαι.

γαμέω, *to marry*, Fut. γαμῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήθην (*I was taken to wife*).

δέω, *to bind*, δήσω, ἔδησα, ἐδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, *to call*, Fut. καλέσω, Att. καλῶ, § 117, 2.; Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, *I am called*; Fut. Perf. κεκλήσομαι, *I shall be called*; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, *to desire*, Ion. and in Plato ποθέσομαι, ἐπόθησα; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθίσθην.

πονέω, *laboro*, Fut. πονήσω, etc. (*to work*); πονέσω (*to be in pain*); Perf. πεπόνηκα in both senses.

## (e) -οω.

ἄρῶ, *to plough*, Fut. ἄρῶσω, Aor. ἤρῳσα; Perf. Mid. or Pass. ἀρήρομαι, § 124, 2.; Aor. Pass. ἤρόσθην.

§ 131. *Formation of the Aor. and Fut. Pass., and Pluperf. Mid. or Pass. with σ.* (112—114.)

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, unite, in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass., the tense-endings *θην, μαι*, etc. to the tense-forms by inserting *σ*, § 130, c. g.

τελέ-ω	ἐ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tense, take the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἤκού-σθην, Fut. Pass. ἄκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἤκού-σ-μην; ἐναίω, *to kindle*; κελεύω, *to command*; νναίω, *to scratch*; νυλίω, *to roll*; λεύω, *to stone*; νείω (secondary form νήθω), *to spin*, Perf. Pass. νένημαι and νήνησμαι, but Aor. Pass. ἐνήθην and the verbal adjective νητός; ξίω, *to scrape*; παίω, *to strike*; παλαίω, *to wrestle*; πλείω, *to sail*; πρίω, *to saw*; πταίω, *to strike against, to stumble*; ραίω (poetic), *to destroy*; σειω, *to shake*; ύω, *to rain*, Aor. Pass. ύσθην, *I was rained upon*, Perf. Pass. ύσμαι (ἐφυσμένος X. Ven. 9, 5.), Fut. ύσομαι, instead of ύσθήσομαι; φρίω, *to let through*, occurring only in compounds, e. g. εἰσφ., ἐκφ., Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χόω, *to heap up*; χράω, *to give an oracle*, § 129, Rem. 2; χρίω, *to anoint*, § 130, (a); ψάύω, *to touch*;

3. The following vary between the regular formation and that with *σ*:

γεύω, *to cause to taste, Mid. to taste, to enjoy*, Perf. Mid. or Pass. γέγευμαι (Eurip.); but Aor. Pass. probably ἐγεύσθην. Comp. γεῦμα, but γευσ-τέον, γευστικός.

δράω, *to do*, Fut. δράσω, etc.; Perf. δέδρακα; Perf. Mid. or Pass. δέδραμαι and δέδρασμαι (Th.); Aor. Pass. ἐδράσθην (Th.) Verbal adjective δραστός, δραστήος.

θραύω, *to break in pieces*, Perf. Mid. or Pass. τέθραυσμαι (Plat. τέθραυ-μαι); Aor. Pass. ἐθραύσθην. Verbal adjective θραυστός.

κλαίω, Att. κλάω, *to weep*, Perf. Mid. or Pass. κέκλαυμαι and κέκλαυσμαι.

κλείω, *to shut*, Perf. Mid. or Pass. Att. κέκλημαι and κέκλεισμαι; Aor. Pass. ἐκλείσθην and ἐκλήσθην (Th.)

κολούω, *to maim*; Perf. Mid. or Pass. κεκόλουμαι and κεκόλουσμαι; Aor. Pass. ἐκολούσθην, more rarely ἐκολούθην.

κρούω, *to strike upon*, Perf. Mid. or Pass. κέκρουμαι and κέκρουσμαι; Aor. Pass. ἐκρούσθην.

νήω, *to heap up*, Fut. νήσω, etc.; Perf. Mid. or Pass. νένημαι and νήνησμαι; Aor. Pass. ἐνήθην. Verbal adjective νητός.

ψάω, *to rub*, Perf. Mid. or Pass. ἐψημαι and ἐψησμαι; Aor. Pass. ἐψήθην and ἐψήσθην.

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.:

μιμνήσκω (MNA-Ω), to remind, Pf. μείνημαι, I remember, A. P. ἐμνήσθην  
 πνέω, to blow, πέπνυμαι (poet.) ἐπνεύσθην  
 χαράσμαι (χρῶμαι), utor, κέχρημαι ἐχρήσθην  
 παύω, to cause to cease, to finish, πέπαυμαι ἐπαύσθην  
 and ἐπαύθην, παυθήσομαι in Th. Verbal adjective πανστίος.

5. The following verbs, although they do not retain the short characteristic-vowel, never assume σ:

δύω, θύω, λύω, § 130, (b), 2, ἐλάω, § 130, (c), αἰνέω, αἰρέω, δέω § 130, (d), 2, ἄρώω, § 130, (e), χέω, § 154, Rem. 1, σεύω, to excite, § 230.

### PARADIGMS OF PURE VERBS.

#### A. Uncontracted Pure Verbs.

§ 132. (a) without σ in the Mid. and Pass. (115.)

κωλύω, to hinder.		ACTIVE.		
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ων	Opt. κολύ-οιμι		
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κώλυ-κέναι	Part. κε-κώλυ-κώς	
Plup.	Ind. ἐ-κε-κώλυ-κειν			
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι	Imp. κώλυ-σον
		Inf. κωλύ-σαι	Part. κωλύ-σας.	
MIDDLE.				
Pres.	Ind. κωλύ-ομαι	Subj. κωλύ-ωμαι	Imp. κωλύ-ου	Inf. κωλύ-εσθαι
	Part. κωλύ-όμενος			
Impf.	Ind. ἐ-κωλύ-όμην	Opt. κωλύ-οίμην		
Perf.	S. 1.	Ind. κε-κώλυ-μαι	Imperative	Infinitive
	2.	κε-κώλυ-σαι	κε-κώλυ-σο	κε-κώλυ-σθαι
	3.	κε-κώλυ-ται	κε-κώλυ-σθω	
	D. 1.	κε-κώλυ-μεθ'ον		Participle
	2.	κε-κώλυ-σθον	κε-κώλυ-σθον	κε-κώλυ-μένος
	3.	κε-κώλυ-σθον	κε-κώλυ-σθων	Subjunctive
	P. 1.	κε-κώλυ-μεθα		κε-κώλυ-μένος ὧ
	2.	κε-κώλυ-σθε	κε-κώλυ-σθε	
	3.	κε-κώλυ-νται	κε-κώλυ-σθωσαν	οἱ κε-κώλυ-σθων]
Plup.	S. 1. ἐ-κε-κώλυ-μην	D. ἐ-κε-κώλυ-μεθ'ον	P. ἐ-κε-κώλυ-μεθα	Opt. κε-
Ind.	2. ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε	[κωλυ-μέ-
	3. ἐ-κε-κώλυ-το	ἐ-κε-κώλυ-σθην	ἐ-κε-κώλυ-ντο	[νος εἶην
	Fut.	Ind. κωλύ-σομαι	Opt. κωλύ-σοίμην	Inf. κωλύ-σεσθαι
	κωλύ-σόμενος			
Aor.	Ind. ἐ-κωλύ-σάμην	Subj. κωλύ-σωμαι	Opt. κωλύ-σάιμην	Imp.
	κώλυ-σαι	Inf. κωλύ-σασθαι	Part. κωλύ-σάμενος.	

PASSIVE.			
Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θῶ	Opt. κωλύ-θείην
	Imp. κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θήσοίμην	Inf. κωλύ-θήσεσθαι
	Part. κωλύ-θησόμενος.		

§ 133. (b) *with σ in the Mid. and Pass.* § 131. (117.)

κελευω, to command. ACTIVE.			
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κέλευ-κειν
Fut.	κελεύσω	Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf.	ἐ-κελευ-όμην
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	κε-κέλευ-σο
Ind. 2.	κε-κέλευ-σαι		κε-κελεύ-σθαι
3.	κε-κέλευ-σ-ται		κε-κελεύ-σθω
D. 1.	κε-κέλευ-σ-μεθον		Participle.
2.	κε-κέλευ-σθον		κε-κελευ-σ-μένος
3.	κε-κέλευ-σθον		Subjunctive
P. 1.	κε-κελεύ-σ-μεθα		κε-κελευ-σ-μένος ὦ
2.	κε-κέλευ-σθε		κε-κελευ-σθε
3.	κε-κελευ-σ-μένοι εἰσί		κε-κελεύ-σθωσαν or κε-κελεύ-σθων]
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-στο	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἶην		
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομαι
		Aor.	ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future	κελευ-σ-θήσομαι.

### B. Contract Pure Verbs.

§ 134. *Preliminary Remark.* (118.)

Contract pure verbs are such as have for their characteristic either *α*, *ε* or *ο*, § 127, and contract these with the mode-vowel following. The contraction, which is made according to the rules stated above, § 9, belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only, is the characteristic-vowel followed by another vowel. On the tense-formation, see §§ 129—131.



§ 135. *Paradigms of*

ACTIVE				
Modes and Participals.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, <i>to honor,</i>	φιλ(έ-ω)ῶ, <i>to love,</i>	μισθ(ό-ω)ῶ, <i>to led,</i>
	2.	τιμ(ά-εις)ῆς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ῇ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾱ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾱ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ῆς	φιλ(έ-ης)ῆς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-ῃ)ῇ	φιλ(έ-ῃ)ῇ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ῇ-τον	μισθ(ό-ῃ)ῶ-τον
	3.	τιμ(ά-ῃ)ᾱ-τον	φιλ(έ-ῃ)ῇ-τον	μισθ(ό-ῃ)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-ῃ)ᾱ-τε	φιλ(έ-ῃ)ῇ-τε	μισθ(ό-ῃ)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τιμ(α-ε)α	φιλ(ε-ε)ει	μισθ(ο-ε)ον
	3.	τιμ(α-ε)ᾱ-τω	φιλ(ε-ε)εῖ-τω	μισθ(ο-ε)οῦ-τω
	D. 2.	τιμ(α-ε)ᾱ-τον	φιλ(ε-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-ε)ᾱ-των	φιλ(ε-ε)εῖ-των	μισθ(ο-ε)οῦ-των
	P. 2.	τιμ(α-ε)ᾱ-τε	φιλ(ε-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-ε)ᾱ-τωσαν or τιμ(α-ό)ῶ-ντων	φιλ(ε-ε)εῖ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-ε)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
Infin.		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος τιμ(α-ού)ῶ-σης	φιλ(έ-ο)οῦ-ντος φιλ(ε-ού)οῦ-σης	μισθ(ό-ο)οῦ-ντος μισθ(ο-ού)οῦ-σης.
Imperfect.				
Indicative,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-ες)ας	ἐφίλ(ε-ες)εις	ἐμίσθ(ο-ες)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ον
	D. 1.			
	2.	ἐτίμ(ά-ε)ᾱ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμίσθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-ε)ᾱ-την	ἐφίλ(ε-ε)εῖ-την	ἐμίσθ(ο-ε)οῦ-την
	P. 1.	ἐτίμ(α-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμίσθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(α-ε)ᾱ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμίσθ(ό-ε)οῦ-τε
		ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

*Contract Verbs.*

(119.)

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾶ-ται τιμ(α-ό)ῶ-μεθον τιμ(ά-ε)ᾶ-σθον τιμ(ά-ε)ᾶ-σθον τιμ(α-ό)ῶ-μεθα τιμ(ά-ε)ᾶ-σθε τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)ρῶ-μαι φιλ(έ-η)ῆ φιλ(έ-ε)εῖ-ται φιλ(ε-ό)ρῶ-μεθον φιλ(έ-ε)εῖ-σθον φιλ(έ-ε)εῖ-σθον φιλ(ε-ό)ρῶ-μεθα φιλ(έ-ε)εῖ-σθε φιλ(έ-ο)ρῶ-νται	μισθ(ό-ο)ρῶ-μαι μισθ(ό-η)οῖ μισθ(ό-ε)ρῶ-ται μισθ(ο-ό)ρῶ-μεθον μισθ(ό-ε)ρῶ-σθον μισθ(ό-ε)ρῶ-σθον μισθ(ο-ό)ρῶ-μεθα μισθ(ό-ε)ρῶ-σθε μισθ(ό-ο)ρῶ-νται
τιμ(ά-ω)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾶ-ται τιμ(α-ω)ῶ-μεθον τιμ(ά-η)ᾶ-σθον τιμ(ά-η)ᾶ-σθον τιμ(α-ω)ῶ-μεθα τιμ(ά-η)ᾶ-σθε τιμ(α-ω)ῶ-νται	} Like the Indicative φιλ(έ-ω)ῶ-μαι φιλ(έ-η)ῆ φιλ(έ-η)ῆ-ται φιλ(ε-ω)ῶ-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-ω)ῶ-μεθα φιλ(έ-η)ῆ-σθε φιλ(έ-ω)ῶ-νται	μισθ(ό-ω)ῶ-μαι μισθ(ό-η)οῖ μισθ(ό-η)ᾶ-ται μισθ(ο-ω)ῶ-μεθον μισθ(ό-η)ᾶ-σθον μισθ(ό-η)ᾶ-σθον μισθ(ό-ω)ῶ-σθον μισθ(ο-ω)ῶ-μεθα μισθ(ό-η)ᾶ-σθε μισθ(ό-ω)ῶ-νται
τιμ(α-ον)ῶ τιμ(α-έ)ᾶ-σθω τιμ(ά-ε)ᾶ-σθον τιμ(α-έ)ᾶ-σθων τιμ(ά-ε)ᾶ-σθε τιμ(α-έ)ᾶ-σθωσαν or τιμ(α-έ)ᾶ-σθων	φιλ(έ-ον)ρῶ φιλ(ε-έ)εῖ-σθω φιλ(έ-ε)εῖ-σθον φιλ(ε-έ)εῖ-σθων φιλ(έ-ε)εῖ-σθε φιλ(ε-έ)εῖ-σθωσαν or φιλ(ε-έ)εῖ-σθων	μισθ(ό-ον)ρῶ μισθ(ο-έ)ρῶ-σθω μισθ(ό-ε)ρῶ-σθον μισθ(ο-ε)ρῶ-σθων μισθ(ό-ε)ρῶ-σθε μισθ(ο-ε)ρῶ-σθωσαν or μισθ(ο-ε)ρῶ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εῖ-σθαι	μισθ(ό-ε)ρῶ-σθαι
τιμ(α-ό)ῶ-μενος τιμ(α-ο)ρῶ-μένη τιμ(α-ό)ῶ-μενον τιμ(α-ο)ρῶ-μένου τιμ(α-ο)ρῶ-μένης	φιλ(ε-ό)ρῶ-μενος φιλ(ε-ο)ρῶ-μένη φιλ(ε-ό)ρῶ-μενον φιλ(ε-ο)ρῶ-μένου φιλ(ε-ο)ρῶ-μένης	μισθ(ο-ό)ρῶ-μενος μισθ(ο-ο)ρῶ-μένη μισθ(ο-ό)ρῶ-μενον μισθ(ο-ο)ρῶ-μένου μισθ(ο-ο)ρῶ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην ἐτιμ(α-ον)ῶ ἐτιμ(ά-ε)ᾶ-το ἐτιμ(α-ό)ῶ-μεθον ἐτιμ(ά-ε)ᾶ-σθον ἐτιμ(α-ε)ᾶ-σθην ἐτιμ(α-ό)ῶ-μεθα ἐτιμ(ά-ε)ᾶ-σθε ἐτιμ(α-ό)ῶ-ντο	ἐφιλ(ε-ό)ρῶ-μην ἐφιλ(έ-ον)ρῶ ἐφιλ(έ-ε)εῖ-το ἐφιλ(ε-ό)ρῶ-μεθον ἐφιλ(έ-ε)εῖ-σθον ἐφιλ(ε-ε)εῖ-σθην ἐφιλ(ε-ό)ρῶ-μεθα ἐφιλ(έ-ε)εῖ-σθε ἐφιλ(έ-ο)ρῶ-ντο	ἐμισθ(ο-ό)ρῶ-μην ἐμισθ(ό-ον)ρῶ ἐμισθ(ό-ε)ρῶ-το ἐμισθ(ο-ό)ρῶ-μεθον ἐμισθ(ό-ε)ρῶ-σθον ἐμισθ(ο-ε)ρῶ-σθην ἐμισθ(ο-ό)ρῶ-μεθα ἐμισθ(ό-ε)ρῶ-σθε ἐμισθ(ό-ο)ρῶ-ντο

Modes and Participles.	Numbers and Persons.	<i>Imperfect.</i>		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	2.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	3.	τιμ(α-οί)ῶ-μεν	φιλ(ε-οί)οῖ-μεν	μισθ(ο-οί)οῖ-μεν
	P. 1.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οι)ῶ-ητην	φιλ(ε-οι)οῖ-ητην	μισθ(ο-οι)οῖ-ητην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφωράκα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφωράκειν	ἔπεφίληκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφωράσα	ἐφίλησα	ἐμίσθωσα
	F. Pf.			
PAS				
Aorist,	ἐτιμήθην ἐφωράθη	ἐφιλήθη	ἐμισθώθη	
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον,				

§ 136. *With short Vowel*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτελ(ε-ον)ουν [plede,	ἤρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπαῖκειν	ἔτετελέκειν	ἀρ-ηρόκειν
Future,	σπαῖσω	τελώ	ἀρόσω
Aorist,	ἔσπαῖσα	ἐτέλεσα	ἤροσα
PAS			
Aorist,	ἔσπα-σ-θη	ἔτελ-ε-σ-θη	ἤρόθη
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον,			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)φ-μην τιμ(ά-οι)φ-ο τιμ(ά-οι)φ-το τιμ(α-οί)φ-μεθον τιμ(ά-οι)φ-σθον τιμ(α-οί)φ-σθην τιμ(α-οί)φ-μεθα τιμ(ά-οι)φ-σθε τιμ(ά-οι)φ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-ο φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-ο μισθ(ό-οι)οί-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-σθε μισθ(ό-οι)οί-ντο
τετίμῃμαι πεφωράμαι	πεφίλημαι	μεμίσθωμαι
ἔτετιμήμην ἔπεφωράμην	ἔπεφιλήμην	ἔμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ἐτιμησάμην ἐφωράσάμην	ἐφίλησάμην	ἐμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι

## SIVE.

| Future, | τιμηθήσομαι φωράθήσομαι | φιληθήσομαι | μισθωθήσομαι  
 φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.

## in forming the Tenses.

(120.)

MIDDLE.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ῶ-μην ἔσπα-σ-μαι ἐσπᾶ-σ-μην σπάσομαι ἐσπασάμην	τελ(έ-ο)ῶ-μαι ἐτελ(ε-ό)ῶ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(ό-ο)ῶ-μαι ἤρ(ο-ό)ῶ-μην ἄρ-ήρομαι ἄρ-ηρόμην ἀρόσομαι ἤροσάμην

## SIVE.

| Future, | σπα-σ-θήσομαι | τελε-σ-θήσομαι | ἀροθήσομαι  
 τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.

REMARK. On the formation of the Perf. and Aor. with  $\sigma$ , see §§ 130, 131; on the omission of the  $\sigma$  in ἀρῆρομαι, ἡρέσθην, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔσπα-σ-μαι, ἔσπα-σ-μην, τετέλε-σ-μαι, ἐτετέλε-σ-μην, is like that of κεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τε λῶ, -εῖς, etc., τελέσομαι = τε λ ο ὦ μ α ι, τε λ ῆ ῖ, [εῖ,] etc., see § 117.

§ 137. *Remarks on the Conjugation of Contract Verbs.* (121.)

1. The Attic dialect omits contraction only in Poetry, and there very seldom; yet verbs in -έω with a monosyllabic stem are a uniform exception, e. g. πλέω, *to sail*, πνέω, *to blow*, θέω, *to run*, etc., which are contracted only into -ει (from -εει or -εε); in the remaining forms they are uncontracted, e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσσι(ν),

Subj. πλέω, πλέης, πλέη, πλέομεν, πλέητε, πλέοσι(ν).

Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.

Impf. Ind. ἔπλεον, ἔπλεις, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.

Opt. πλέοιμι, πλέοις, etc.

Mid. Pr. Ind. πλέομαι, πλέη, πλεῖται, πλέομεθον, πλεῖσθον, etc.

Inf. πλεῖσθαι. Part. πλέομενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δούντος, διαδοῦμαι, κατέδουν. But δεῖ, *necesse est*, and δεῖομαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δέον, δέομαι, δίσσθαι; uncontracted forms of δέομαι occur, instead of those contracted into -εει, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἔπλεεν, X. H. 6. 2, 27. πλέει, Th. 4, 28.

3. Several verbs deviate in contraction from the general rules, e. g.

(a) -αι and -αει are contracted into -η and -η, instead of into -α and -α, e. g. ζ(ά-ω) ᾧ, *to live*, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -η, -ῆτον, -ῆτην, -ῆτε; — πειν(ά-ω) ᾧ, *to hunger*, Inf. πεινῆν, etc.; — διψ(ά-ω) ᾧ, *to thirst*, διψῆς, etc., Inf. διψῆν; — κν(ά-ω) ᾧ, *to scratch*, Inf. κνῆν; — σμ(ά-ω) ᾧ, *to run*, Inf. σμῆν; — ψ(ά-ω) ᾧ, *to rub*, Inf. ψῆν; — χε(ά-ω) ᾧ -μ α ι, *to use*, χεῖ, χεῖται, χεῖσθαι; so ἀποχεῖωμαι, *to have enough*, ἀποχεῖσθαι; — ἀπόχεη (abridged from ἀποχεῖ), *it suffices*, Inf. ἀποχεῖν, Impf. ἀπέχεη; — χε(ά-ω) ᾧ, *to give an oracle, to prophecy*, χεῖ, χεῖν.

(b) -οο and -οε are contracted, in the Ionic manner, into -ω, instead of into -ου, and -όη into -ῶ, instead of into -οι, e. g. ῥιγ(ό-ω) ᾧ, *to freeze*, Inf. ῥιγῶν, Aristoph., but ῥιγοῦν, X. Cy. 5. 1, 10. Part. G. ῥιγῶντος, Aristoph., but ῥιγούντων, X. H. 4. 5, 4. and ῥιγῶσα, Simon. de mulier. 26. Subj. ῥιγῶ, Pl. Gorg. 517, d. Opt. ῥιγῶην, Hippocr.

REMARK 1. The Ionic verb ἰδρώω, *to sweat*, corresponds with ῥιγώω, *to freeze*, though with an opposite meaning: ἰδρώσι, ἰδρώην, ἰδρώσα, ἰδρώντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, § 116, 8, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in -άω it is

used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108. Bekk., uses *δοκολήσαν*.

5. The verb *λoύω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which end in *-ε* or *-ο*, e. g. *ἔλου* instead of *ἐλουε*, *ἐλούμεν* instead of *ἐλούομεν*, Mid. *λοῦμαι*, (*λόει*), *λοῦται*, etc., Imp. *λοῦ*, Inf. *λούσθαι*, Impf. *ἐλούμην*, *ἐλοῖ*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΩ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο*, Xen.

REM. 2. On the change of the accent in contraction, see § 30, 2.

## II. FORMATION OF THE TENSES OF IMPURE VERBS.

### § 138. General Remarks.

(126.)

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant, undergo a variety of changes in the stem; a part of these are occasioned by the formation of the tenses; the stem of the verb admits,

- (a) Either a strengthening of the consonants, e. g. *τύπ-τ-ω*, stem *ΤΤΠ*; *γράφ-ω*, stem *ΦΡΑΓ*; *φράζω*, stem *ΦΡΑΔ*; even an entire syllable is inserted, e. g. *ἀμαρτ-αν-ω*, stem *ΑΜΑΡΤ*;
- (b) Or a strengthening of the stem-vowel, e. g. *φεύγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τηχ-ω*, stem *ΤΑΚ*;
- (c) Or a change of the stem-vowel in the tenses; this change may be called a *Variation*, § 16, 6, e. g. *κλέπτ-ω*, *ἐ-κλέπ-ην*, *κῆ-κλοφ-α*; comp. Eng. *steal*, *stole*, *stolen*.

2. The two stems of verbs, which are thus changed in the formation of the tenses, are to be distinguished, namely, the original and simple stem, and the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. of these verbs commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor. as a general thing, contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. *τύπ-τ-ω*, *to strike*, Aor. II. Pass. *ἐ-τῦπ-ην* Fut. Act. *τύψω* (*τύπ-σω*)  
 “ *λείπ-ω*, *to leave*, “ Act. *ἔ-λειπ-ον* “ “ *λείψω* (*λείπ-σω*)  
 “ *σπάζ-ω*, *to kill*, “ Pass. *ἐ-σφάγ-ην* “ “ *σφάξω*  
 “ *φαίν-ω*, *to show*, “ “ *ἐ-φᾶν-ην* “ Mid. *φαν-οῦμαι*  
 “ *φθείρ-ω*, *to destroy* “ “ *ἐ-φθάρ-ην* “ Act. *φθῆ-ω*.

3. For every form of a verb, which cannot be derived from

the Pres. tense in use, another Present is assumed, mostly for the mere purpose of formation; this may be termed the *Theme*, *θέμα*, and it is printed in capitals, so as to distinguish it from the form of the Pres. in actual use, thus, e. g. *φεύγω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔφυγον*.

§ 139. *Strengthening of the Stem.* (127.)

1. The strengthening of the stem by a consonant is merely the strengthening of the simple characteristic consonant of the stem by means of another consonant, e. g.

τύπτω, to strike,	Aor. II. Pass. ἔ-τῦπ-ην
τάττω, to arrange,	“ “ ἔ-τᾶχ-ην
κράζω, to cry,	Act. ἔ-κραγ-ον.

2. Yet the stem, strengthened in this way, is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπσω).

REMARK 1. The characteristic of the pure stem, e. g. π in *ΤΥΠ-Ω* is called the pure characteristic; that of the impure stem, e. g. πτ in *τύπτ-ω*, the impure characteristic.

3. In order to strengthen the stem by the prolongation of the stem-vowel, the short stem-vowel of many verbs is lengthened in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λᾱθ-ον)	λήθω
ᾱ “ “ ai liquid “	“ (φᾱν-ῶ)	φαίνω
ε “ “ ει “ “	“ (φθι-ε-ῶ)	φθείρω
ι “ “ ιι mute “	“ (ἔ-λιπ-ον)	λείπω
ι “ “ ιι “ and liquid verbs,	“ (ἔ-τρῖβ-ην)	τριβω
υ “ “ υυ “ “ “	“ (ἔ-φρῦγ-ην)	φρύγω
υ “ “ ευ mute verbs,	“ (ἔ-φῦγ-ον)	φεύγω.

REM. 2. The difference between the Impf. and the second Aor. Ind. and Opt., and between the Pres. and second Aor. Subj. and Imp., depends upon this strengthening of the stem, e. g. *κραζον* *κραγον*, *κραζοιμι* *κραγοιμι*, *κραζω* *κραγω*, *κραζε* *κραγε*; — *λειπον* *λειπον*, *λειπομι* *λιπομι*, *λειπω* *λιπω*, *λειπε* *λιπε*.

### § 140. *Change or Variation of the Stem-vowel.* (133, 134.)

1. The change or variation of the stem-vowel, § 138, 1, (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with *ε* as a stem-vowel, take the vowel of variation, namely, short *ᾱ* in the second Aor. instead of *ε*, e. g.

τρέπ-ω, <i>to turn,</i>	Aor. II. Act.	ἔ-τ ρ ᾱ π-ον
κλέπ-τ-ω, <i>to steal,</i>	" Pass.	ἐ-κ λ ᾱ π-ην
τρέφ-ω, <i>to nourish,</i>	" "	ἐ-τ ρ ᾱ φ-ην
στρέφ-ω, <i>to turn,</i>	" "	ἐ-σ τ ρ ᾱ φ-ην
βρέχ-ω, <i>to wet,</i>	" "	ἐ-β ρ ᾱ χ-ην
δίω-ω, <i>to flay,</i>	" "	ἐ-δ ᾱ ρ-ην
στέλλ-ω, <i>to send,</i>	" "	ἐ-σ τ ᾱ λ-ην
σπείρ-ω, <i>to sow,</i>	" "	ἐ-σ π ᾱ ρ-ην
φθείρ-ω, <i>to destroy,</i>	" "	ἐ-φ θ ᾱ ρ-ην
τέμν-ω, <i>to cut,</i>	Act.	ἔ-τ α μ-ον.

(The Aor. II. ἔταμον is very rare and mostly doubtful, commonly ἔιμεον.) But polysyllables do not undergo this change, e. g. ἡγγέλιον, ἡγγέλην, ὤφελον, ἡγερόμην. The first Aor. Pass. of τρέπω is ἐτρέφθην, of τρέφω, ἐθρέφθην, ἐστρέφθην is rather poet., ἐκλέφθην is Ion. and Eur. Or. 1380.; but ἐβρέχθην is prose, ἐβράχην is rare; the first Aor. Pass. of δίρω, στέλλω, σπείρω, φθείρω, is not found.

REMARK 1. This change of the stem-vowel does not occur in the second Aor. Pass. of some verbs of this class, (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 141, Rem., e. g. βλέπω, *to see*, Impf. ἔβλεπ-ον, second Aor. Pass. ἐβλέπ-ην (first Aor. Pass. is wanting); λέγω, *to collect* (in compounds), second Aor. Pass. κατέλεγ-ην, συνελίγην (and συνελίχθην, ἐξελίχθην; with the meaning *to say*, always ἐλέχθην); so also λέπ-ω, *to peel*, ἐ-λέπ-ην first Aor. Pass. wanting; πλέκ-ω, *to braid*, ἐ-πλέκ-ην and ἐ-πλέκ-ην (first Aor. Pass. ἐπλέχθην Aesch. Eum. 259.); φλέγ-ω, *to burn*, ἐ-φλέγ-ην, rarely ἐφλέχθην; ψέγω, *to censure*, ἐ-ψέγ-ην, first Aor. Pass. wanting.

REM. 2. The verb πλήττω, *to strike*, retains the *η* in the second Aor. Pass. as a simple, but when compounded, it takes the vowel of variation, namely, *ᾱ*, thus, ἐπλήγ-ην, ἐξεπλήγ-ην, κατεπλήγ-ην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel *ε*, take the short *ᾱ*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass., e. g.

στέλλω, *to send*, Fut. στείλ-ῶ Pf. ἔ-σταλ-κα ἔ-σταλ-μαι Aor. ἐ-στάλ-θην  
φθείρω, *to destroy*, Fut. φθερ-ῶ Pf. ἔ-φθαρ-κα ἔφθαρ-μαι.

But polysyllables do not undergo this change, e. g. ἡγγέλκα, ἡγγέλθην from ἡγγέλλω, ἀγγήγερμαι, ἡγήρεθην from ἀγείρω. Comp. No. 1.



4. Those mute verbs, which have an *ε* in the final stem-syllable of the Pres., take the *ο* of variation in the second Perf.; but those which have *ει* in the final stem-syllable, take the *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take the *ο*, e. g.

δέρκομαι, (poet.) to see, δίδορκα	δέρω, to flay, δέδορα
τρέφω, to nourish, τέτροφα	ἐγείρω, to wake, ἐγρήγορα, I awoke,
λείπω, to leave, λέλοιπα	σπείρω, to sow, ἔσπορα
πείθω, to persuade, πέποιθα, I trust,	φθείρω, to destroy, ἔφθορα.

REM. 3. Here are classed the following anomalies in the second Perf., ἔθω (Epic), εἴωθα instead of εἶθα, to be wont, εἰωθέναι, εἰωθώς, Plup. εἰώθειν;—<sup>1</sup>ΕΙΔΩ, video, οἶδα, I know;—<sup>2</sup>ΕΙΚΩ, εἰκομαι, to be like, to appear, Plup. ἐώκειν;—ἔλπω (poet.) to cause to hope, ἔολπα, I hope, Plup. ἐώλπειν, I hoped;—<sup>3</sup>ΕΡΓΩ, to do, ἔοργα, Plup. ἐώργειν;—<sup>4</sup>ύγ-νυμι, to break, ἔρῳγα, I am broken.

5. The following take the *ο*, the vowel of variation, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, to collect, first Perf. ξυνέλοχα, ἐξέλοχα; but Perf. Mid. or Pass. συνέλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, “ “ τέτροφα, (like the second Perf. of τρέφω, to nourish, and τέτραφα; still, this last form is rare, the more usual form is τέτροφα. The α in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *ε*, take, like liquid verbs, No. 3, the α of variation in the Perf. Mid. or Pass.; still the α is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or P. ἔστραμμαι, but first A. P. ἐστρέφθην	
τρέπω, to turn, “ “ τέτραμμαι, “ “ ἐτρέφθην	
τρέφω, to nourish, “ “ ἐτρέφθην	

On κλέπτω, see No. 5.

#### § 141. Remarks on the Secondary Tenses. (135, 136.)

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb, e. g. second Aor. ἔ-λιπ-ον, but first Aor. ἐ-παίδευσ-α; partly in being formed throughout from an unchanged pure verb-stem, (except the Perf. which prefers a long vowel, see No. 2.), e. g. λείπω ἔ-λιπ-ον, φείγω ἔ-φύγ-ον;

and partly in taking the vowel of variation, e. g. *στρέφω*  $\acute{\epsilon}$ -*στρέφω*-*ην*  $\sigma\tau\rho\acute{\alpha}\varphi$ -*ήσομαι*, but  $\acute{\epsilon}$ -*στρέφω*-*θην*.

2. The second Perf. lengthens the short stem-vowel, i. e.  $\acute{\alpha}$  into  $\eta$ , and, when it stands after other vowels or after  $\varphi$ , into  $\bar{\alpha}$ , e. g.

<i>κράζω</i> , to cry out,	second Aor. $\xi$ - <i>κράζω</i> - <i>ον</i>	second Perf. $\kappa\acute{\epsilon}$ - <i>κράζω</i> - <i>α</i>
<i>φρίσσω</i> , to shudder,	stem: <i>ΦΡΙΚ</i> ( $\imath$ )	" $\pi\acute{\epsilon}$ - <i>φρίκω</i> - <i>α</i>
<i>θάλλω</i> , to bloom,	Fut. $\theta\acute{\alpha}\lambda\bar{\omega}$	" $\tau\acute{\epsilon}$ - <i>θῆλ</i> - <i>α</i> ;

so, *πέφνηα*, *λείλιθα* from *ΦΑΝ*- $\omega$ , *ΛΑΘ*- $\omega$ ; or it retains the long vowel or diphthong of the Pres., e. g. *πέφνυα* from *φεύγω*, but second Aor. Act.  $\xi\varphi\acute{\upsilon}\gamma\omicron\nu$ , *τίτηκα* from *τήκω*, but second Aor. Pass. *ἐτάκην*; a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. would not be distinguished from the Impf., or at least, be distinguished only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., e. g.

<i>γράφω</i> I. $\xi\gamma\rho\acute{\alpha}\varphi\omicron\nu$ A. I. $\xi\gamma\rho\alpha\psi\alpha$ A. II. Act. want. A. I. P. <i>ἐγρᾶφην</i> (A. I. P. does not occur)						
<i>κλίνω</i> " <i>ἐκλίνω</i> " <i>ἐκλίνα</i> " " " <i>ἐκλίνην</i> (A. I. P. <i>ἐκλίθη</i> in Aristoph.)						
<i>ψύχω</i> " <i>ἔψυχον</i> " <i>ἔψυξα</i> " " " <i>ἐψύχην</i> Plat. (in later writers <i>ἐψύγην</i> ; A. I. <i>ἐψύχθην</i> Plat.)						

3. The following things are to be noted; (a) There is no verb which forms the three first Aorists, together with the three second Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid., and the second Aor. Pass.; but all verbs, which form the second Aor., have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception in regard to both the particulars specified, is seen in the verb *τρέπω*, to turn, which has three first Aorists together with three second Aorists,  $\xi\tau\rho\acute{\alpha}\pi\omicron\nu$  (Ion. and poet.) *ἐτράπόμεν*, *ἐτράπην*, *ἔτρεψα* (the common form in Attic prose), *ἐτρεψάμην* transitive, e. g. *τρέψασθαι εἰς φυγὴν*, to put to flight, *ἐτρέφθην* rarely; but in compounds, e. g. *ἐπιτρεφθήναι* Antiph. 4. 126, 4. 127, 5.

On this last point (b) there are but few exceptions, since either the second Aor. Act. and Mid. or the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔτῤυπον* Eur. and *ἐτέπην*; *ἔλιπον* and *ἐλίπην* Hom.

4. It is rare that a verb has both Aor. forms in the Act., Pass. and Mid.; where this is the case, the two forms are used under certain conditions, namely:

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive, as will be seen below. The same thing is true of the two forms of the Perf., where they are constructed from the same verb.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Thus the older Attic writers prefer the fuller form of the first Aor. Pass.; the later, on the contrary, the softer second Aor. Pass., e. g. *ταχθῆναι* and *ταγῆναι*. Still, in some verbs both forms occur in prose, e. g. *ἀπηλλάχθην* and *ἀπηλλάγην*, etc. Several verbs in poetry have a second Aor., which in prose have commonly a first Aor. only, e. g. *κτεῖνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἔκτανον* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τιθῆμι* and *δίδωμι*.

#### A. FORMATION OF THE TENSES OF MUTE-VERBS.

##### § 142. *Introduction.*

(137.)

Mute verbs are divided, like mute letters, into three classes, according to their primary sounds; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic, § 139, 2.

1. Verbs, whose characteristic is a Pi-mute, *β, π, φ* pure characteristic; *πτ*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *πέμπ-ω*, to send, *τριβ-ω*, to rub, *γράφ-ω*, to write;

(b) impure characteristic, *τύπτ-ω*, to strike, pure characteristic *π*, pure stem *ΤΠΙ*, *βλάπτ-ω*, to injure, (*β*, *ΒΛΑΒ*), *ρίπτ-ω*, to hurl, (*φ*, *ΡΙΦ*).

2. Verbs, whose characteristic is a Kappa-mute, *κ, γ, χ* pure characteristic; *σσ* or Attic *ττ*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *πλέκ-ω*, to weave, *ἄγ-ω*, to lead, *τεύχ-ω*, to prepare;

(b) impure characteristic, *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder, pure characteristic *κ*, pure stem *ΦΡΙΚ*, *τάσσ-ω*, Att. *τάττ-ω*, to arrange, (*γ*, *ΤΑΓ*), *βήσσ-ω*, Att. *βήττ-ω*, to cough, (*χ*, *ΒΗΧ*).

3. Verbs, whose characteristic is a Tau-mute, *τ, δ, θ*, pure characteristic; *ζ*, § 24, 1, impure characteristic, e. g.

(a) pure characteristic, *ἀντί-ω*, to complete, *ᾠδ-ω*, to sing, *πείθ-ω*, to persuade;

(b) impure characteristic, φράζ-ω, to say, pure characteristic δ, pure stem ΦΡΑΛ.

§143. Remarks on the Characteristic. (129, 130.)

1. The following mute verbs in -πτω and -σσω (-τιω) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic, π: κλέπτ-ω, to steal, κόπτ-ω, to cut, τύπτ-ω, to strike, second Aor. Pass. ε-κλᾶπ-ην, etc.

β: βλάπτ-ω, to injure, and κρύπτ-ω, to conceal, second Aor. Pass. ε-βλᾶβ-ην and εβλάφθην, ε-κρύβ-ην and εκρύφθην.

φ: βιάπτ-ω, to tinge, θάπτ-ω, to bury, θρύπτ-ω, to break, φάπτ-ω, to sew together, φέπτ-ω, to cast, σκάπτ-ω, to dig, second Aor. Pass. ε-βᾶφ-ην, ε-τᾶφ-ην, ε-τρυφ-ην, εθ-φᾶφ-ην, εθ-φῖφ-ην and εθφίφθην, ε-σκάφ-ην.

κ: φρίσσω, to shudder, second Perf. κί-φριξ-α.

γ: ἀλλάσσω, to change, second Aor. Pass. ἀλλᾶγ-ῆναι, first Aor. Pass. ἀλλάχθῆναι, Soph., Eur., Aristoph., μάσσω, to knead (μάγ-ῆναι, ὀρύσσω, to dig (ὀρυγ-ῆναι and ὀρυχθῆναι), πλήσσω, to strike (ε-πλήγ-ην, εἰς-πλᾶγ-ην), πράσσω, to do (πί-πράγ-α), σφάτιω, to kill (ε-σφᾶγ-ην, rarely εσφάχθην), τάσσω, to arrange (ταῖεις, Eur., elsewhere ετάχθην), φράσσω, to hedge round (εφραγ-ην and εφραχθην).

2. Two verbs strengthen the pure characteristic κ by τ, like verbs with the impure characteristic πτ:

πέπτ-ω (commonly πετίω, also πείω), to shear, to comb, Fut. πείω, etc.; still κείρεν is commonly used for πέττειν with the meaning to shear, and πτενέειν and ξαίνειν with the meaning to comb;

τίκτ-ω (formed from τι-τίω), to beget, Fut. τέξομαι, second Aor. Act. ἔτεκεν, second Perf. τέτοκα.

3. The following verbs in -σσω, -τιω have a Tau-mute—not a Kappe-mute—for the pure characteristic: ἄρμότηω (ἄρμόζω), to fit, Fut. -όσω; —βλίττω, to cut honey combs, Fut. -ίσω; —βράσσω (rarer βράζω), to shake; —ῥέσσω, to row, Fut. -ίσω; —πάσσω, to scatter, Fut. -άσω; —πλάσσω, to form, Fut. -άσω; —πίσσω, to pound, Fut. -ίσω; —and Poet. ἱμάσσω, to whip, Fut. -άσω; κνώσσω, to sleep, Fut. -ώσω; λεύσσω, to look, Fut. λείσω; λίσσομαι (especially Hom., also λιτομαι), to pray, Aor. ἐλισάμην, ἐλιτόμην; νίσσομαι, νείσσομαι, to go, Fut. νείσομαι; κούρυσσω, to rust (Epic Perf. κούρουθ-μαι).

Here are classed derivatives in -ώτιω: λιμώτιω, to hunger, ὀρεώτιω, to dream, ὑπνώτιω, to be sleepy.

4. The following verbs in -σσω vary between the two formations: νάσσω, to press together, to draw, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), to draw water, Fut. -ύξω, Aor. ἤφύσσα, ἤφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἔζομαι, Poet., καθέζομαι, prose, I sat myself, ἵζω, commonly καθίζω, to seat, σχίζω, to separate, χρίζω, adivm dejectare; yet there are many derivatives, namely, all in -άζω and most in -ίζω, e. g. εἰθίζω, εἰκάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call* or *sound*, e. g. αἰάζω, to *groan*, Fut. αἰάξω; ἀλάλázω, to *shout*; (αὐδάσθαι, to *speak*, Aor. wanting in Her.); κούζω, to *squeak*, to *grunt* (like a swine), Fut. κούξω; κράζω, to *scream*, Aor. ἐκράγον; κρώζω, to *crash*; μαστίζω, to *whip*; ὀδάζω, to *scratch*; οἰμώζω, to *lament*, Fut. οἰμώξομαι; ὀλολύζω, to *howl*; ῥυστάζω, to *tease*; σιτάζω and σιταλάζω, to *trickle*; στεναζώ, to *sigh*; στιριζώ, to *make firm*; στιλίζω, to *stick*; συριζώ, to *whistle*; Fut. συρίζομαι, etc.; συρίσω, etc., later and not Att.; σφάζω (Att. σφάττω), to *kill*; σφύζω, to *undulate*; τριζώ, to *chirp* (τέρτριγα); φλύζω, to *bubble*, and the Poet. βάζω, to *chat*, Fut. βάξω, third Perf. Mid. or Pass. βέβηται; βριζώ, to *slumber* (βριῖται); δαίζω, to *divide*, to *kill*; ἐλσλίζω, to *whirl*, to *tumble*; ἐναριζώ, *spolio*; ἐέζω (properly, to *stretch*, to *stir*), to *do* (ἔοργα).

7. The following verbs in -ζω vary between the two modes of formation: βασταζώ, to *bear*, Fut. -άσω, etc., Aor. ἐβαστάχθην;—διστάζω, to *doubt*, διστάσω, from which the verbal Subst. διαταγμός and διατάσις;—νυστάζω, to *nod*, to *sleep*, Fut. -άσω and -άξω;—παίζω, to *jest*, Fut. παίζομαι and παίξομαι, Aor. Att. ἐπαισα (in later writers ἐπαιξα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέπαιγμαι);—ῥπαζώ, to *rob*, Att. ῥηπάσσομαι, ῥηῖσα, etc. (but in the Epic and Common language ῥηπάζω and -άσω, etc., second Aor. Pass. ῥηπάγην);—μύζω, to *groan*, has II. δ, 20. ἐπέμυσαν, but in Hippocr. ἔμυσεν.

8. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to *sound*, to *cry*, Perf. κέ-κλαγγ-α, Fut. κλάξω, Aor. ἐκλαγξα;—πλάζω, to *drive round*, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην;—σαλπίζω, to *blow a trumpet*, Fut. -ίξω, etc. (later also -ίσω, etc.).

#### § 144. Formation of the Tenses.

(138.)

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi-mute or a Kappa-mute; but with the endings -κα, -κειν, when the characteristic is a Tau-mute. Still, the Tau-mute is omitted before κ, as also in the Perf. Mid. or Pass. before μ, § 19, 1; and τ, § 17, 5, is changed into σ; but this σ is omitted before σ of the personal-endings, e. g. πείθω, to *persuade*, πέπεισμαι, -σται; φράζω, to *speak*, πέφρασμαι, -σται; still, the second Pers. is πέπει-σαι. The vowels α, ι, υ are short in the verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic σ and κ (-κα, -κειν), e. g. φράζω, φράσσω, ἔφραξα, πέφραξα; πλάσσω, to *form*, πλάσσω; νομίζω, to *think*, ἐνόμισα; κλύζω, to *wash*, κλύσσω, etc.

**REMARK 1.** On the changes which the Mutes undergo by the addition of the endings beginning with  $\sigma$ ,  $\theta$ ,  $\mu$  or  $\tau$ , and before the aspirated endings  $-\acute{\alpha}$ ,  $-\acute{\epsilon}\iota\nu$ , see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of  $-\epsilon$  into  $-\alpha$  before  $\sigma$  of verbs in  $-\acute{\epsilon}\nu\theta\omega$  or  $-\acute{\epsilon}\nu\theta\alpha\omega$ , e. g.  $\sigma\pi\acute{\epsilon}\nu\theta-\omega$ , to make a libation, Fut. ( $\sigma\pi\acute{\epsilon}\nu\theta-\sigma\omega$ )  $\sigma\pi\acute{\alpha}\lambda\sigma\omega$ , Aor.  $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$ , Perf. Mid. or Pass.  $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$ , see § 20, 2; on the omission of  $\sigma$  in endings beginning with  $\sigma\theta$ , e. g.  $\kappa\epsilon\kappa\rho\acute{\iota}\varphi\theta\alpha\iota$  instead of  $\kappa\epsilon\kappa\rho\acute{\iota}\varphi\sigma\theta\alpha\iota$ ,  $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\alpha\iota$  instead of  $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\sigma\theta\alpha\iota$ , see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass.,  $-\acute{\alpha}\tau\alpha\iota$  and  $-\acute{\alpha}\tau\omicron$  instead of  $-\gamma\tau\alpha\iota$ ,  $-\gamma\tau\omicron$ , see §§ 18, 1 and 116, 15; on the vowel of variation in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in  $-\acute{\alpha}\zeta\omega$  and  $-\acute{\iota}\zeta\omega$ , e. g.  $\beta\iota\beta\acute{\alpha}\zeta\omega$ , Fut.  $\beta\iota\beta\acute{\alpha}\sigma\omega$ ,  $\beta\iota\beta\acute{\omega}$ ,  $-\acute{\alpha}\zeta$ ,  $-\acute{\eta}$ ,  $-\acute{\alpha}\tau\omicron\nu$ ,  $-\acute{\omega}\mu\epsilon\nu$ , etc.,  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ , Fut.  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ ,  $\kappa\omicron\mu\acute{\omega}$ ,  $-\acute{\iota}\epsilon\iota\varsigma$ , etc., see § 117.

**REM. 2.** When  $\mu$  precedes a Pi-mute, which serves as a characteristic, e. g. in  $\pi\acute{\epsilon}\mu\mu-\omega$ , the  $\mu$  is rejected in the Perf. Mid. or Pass. before endings beginning with  $\mu$ , thus,  $\pi\acute{\epsilon}\mu\mu-\omega$ , to send,  $\pi\acute{\epsilon}-\pi\epsilon\mu-\mu\alpha\iota$  (instead of  $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$ ,  $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$ ),  $\pi\acute{\alpha}\pi\epsilon\mu\mu\alpha\iota$ ,  $\pi\acute{\alpha}\pi\epsilon\mu\mu\tau\alpha\iota$ , etc., Inf.  $\pi\epsilon\pi\acute{\epsilon}\mu\mu\theta\alpha\iota$ , Part.  $\pi\epsilon\pi\epsilon\mu-\mu\acute{\epsilon}\nu\omicron\varsigma$ ; so  $\kappa\acute{\alpha}\mu\mu\tau\alpha\iota$ , to bend down,  $\kappa\acute{\epsilon}-\kappa\alpha\mu-\mu\alpha\iota$  (instead of  $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$ ,  $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$ ). When the letter  $\gamma$  would be regularly repeated before  $\mu$ , one  $\gamma$  is omitted, e. g.  $\sigma\phi\acute{\iota}\gamma\gamma-\omega$ , to tie,  $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma-\mu\alpha\iota$  (instead of  $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma\gamma-\mu\alpha\iota$ ),  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\epsilon\alpha\iota$ ,  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\tau\alpha\iota$ , etc., Inf.  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\chi\theta\alpha\iota$ , Part.  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$ ; so  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ , to convince,  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\eta}\lambda\epsilon\gamma\mu\alpha\iota$  (instead of  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\eta}\lambda\epsilon\gamma\chi\mu\alpha\iota$ ,  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\eta}\gamma\gamma\mu\alpha\iota$ ),  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\eta}\lambda\epsilon\gamma\epsilon\alpha\iota$ , etc.

PARADIGMS OF MUTE VERBS.

§ 145. A. Verbs, whose Characteristic is a Pi-mute,  $\beta$ ,  $\pi$ ,  $\varphi$ . (139.)

(a) Pure Characteristic,  $\beta$ ,  $\pi$ ,  $\varphi$ , Fut.  $-\psi\omega$ .

$\tau\rho\acute{\iota}\beta\omega$ , to rub.

ACTIVE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega$ Subj. $\tau\rho\acute{\iota}\beta-\omega$ Imp. $\tau\rho\acute{\iota}\beta-\epsilon$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\beta-\omega\nu$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\omicron\nu$ Opt. $\tau\rho\acute{\iota}\beta-\omicron\mu\iota$
Perf.	Ind. ( $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\alpha}$ ) $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\varphi-\alpha$ Subj. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\omega$ Imp. not used, Inf. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\acute{\epsilon}\nu\alpha\iota$ Part. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\acute{\omega}\varsigma$
Plup.	Ind. ( $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$ ) $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\varphi-\epsilon\iota\nu$ Opt. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\omicron\mu\iota$
Fut.	Ind. ( $\tau\rho\acute{\iota}\beta-\sigma\omega$ ) $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omicron\mu\iota$ Inf. $\tau\rho\acute{\iota}\psi\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\nu$
Aor. I.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\psi\alpha$ Subj. $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\alpha\mu\iota$ Imp. $\tau\rho\acute{\iota}\psi\omicron\nu$ Inf. $\tau\rho\acute{\iota}\psi\alpha\iota$ Part. $\tau\rho\acute{\iota}\psi\alpha\varsigma$
MIDDLE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omicron\mu\alpha\iota$ Subj. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Imp. $\tau\rho\acute{\iota}\beta-\omicron\nu$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\sigma\theta\alpha\iota$ Part. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$ Opt. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$

Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τριβ-θαι)
	2.	τέ-τριψαι	τέ-τριψο	τε-τρίψ-θαι
	3.	τέ-τριπ-ται	τε-τρίψ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριψ-θον	τέ-τριψ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριψ-θον	τε-τρίψ-θων	
	P. 1.	τε-τρίμ-μεθα		Subjunctive.
	2.	τέ-τριψ-θε	τέ-τριψ-θε	τε-τριμ-μένος ὧ
	3.	τε-τριμ-μένοι εἰσίν)	τε-τρίψ-θωσαν	
		or τε-τρίψ-ᾶται	or τε-τρίψ-θων	
Plup.	S. 1.	ἔ-τε-τρίμ-μην	D. ἔ-τε-τρίμ-μεθον	P. ἔ-τε-τρίμ-μεθα
Ind.	2.	ἔ-τέ-τριψο	ἔ-τέ-τριψ-θον	ἔ-τέ-τριψ-θε
	3.	ἔ-τέ-τριπ-το	ἔ-τε-τρίψ-θην	τε-τριμ-μένοι ἦσαν
Opt.		τε-τριμ-μένος εἴην		[or ἔ-τε-τρίψ-ατο
Fut.	Ind.	τρίψομαι	Opt. τριψοίμην	Inf. τρίψεσθαι
Aor. I.	Ind.	ἔ-τριψάμην	Subj. τρίψομαι	Opt. τριψάιμην
		Inf. τριψασθαι	Part. τριψάμενος	Imp. τρίψαι
F. Pf.	Ind.	τε-τρίψομαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι
		Part. τε-τριψόμενος.		
PASSIVE.				
Aor. I.	Ind.	(ἔ-τρίβ-θην)	ἔ-τρίψ-θην	Subj. τριψ-θῶ
		Inf. τριψ-θῆναι	Imp. τρίψ-θητι	Part. τριψ-θείς
Fut. I.	Ind.	τριψ-θήσομαι	Opt. τριψ-θησοίμην	Inf. τριψ-θήσεσθαι
		Part. τριψ-θησόμενος		
A. II.	Ind.	ἔ-τριβ-ῃην	Subj. τριβ-ῶ	Opt. τριβ-εἴην
		Inf. τριβ-ῆναι	Part. τριβ-εῖς	Imp. τριβ-ηθι
F. II.	Ind.	τριβ-ήσομαι	Opt. τριβ-ησοίμην	Inf. τριβ-ήσεσθαι
		Part. τριβ-ήσόμενος.		
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf.

Fut. -ψω.

(140.)

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπτ-ον	ἔ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμμα	
Plup. I.	ἔ-κε-κόψ-ειν	ἔ-κε-κόμμην, like ἔ-τε-τρίμμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἔ-κε-κόψ-ειν		A. I. ἔ-κόψ-θην
Fut.	(κόπ-σω) κόψω	κόψομαι	F. I. κοψ-θήσομαι
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	A. II. ἔ-κόπ-ην
Fut. Pf.		κε-κόψομαι	F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -έα, -έον.			

Inflection of the Perf. Mid. or Pass. κάμπ-τω, to bend down (κέκαμ-μαι for κέκαμμι-μαι, § 144, Rem. 2).			
Ind.	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	κέκαμμαι κέκαμψαι κέκαμπται κεκάμμεθον κέκαμψθον κέκαμψθον κεκάμμεθα κέκαμψθε κεκαμμένοι εἰσὶν)	Imperative. κέκαμψο κεκάμψθω  κέκαμψθον κεκάμψθων  κέκαμψθε κεκάμψθωσαν or κεκάμψθων]
			Infinitive. κεκάμψθαι  Participle. κεκαμμένος, -η, -ον  Subjunctive. κεκαμμένος ὦ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute, γ, κ, χ. (141.)

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave. Fut. -ξω. τᾶσσω, Att. τᾶττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσομαι	τάσσομαι
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-όμην	ἔ-τασσο-ον	ἔ-τασσο-όμην	ἔ-τασσο-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)	τέ-ταγμα	τέ-ταγμα
	πέ-πλεγ-α	πέ-πλεγ-μαι	τέ-ταγ-α	τέ-ταγμα	τέ-ταγμα
Plup.	ἔ-πε-πλέγ-ειν	ἔ-πε-πλέγ-μην	ἔ-τε-τάγ-ειν	ἔ-τε-τάγ-μην	ἔ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι	τάξομαι
Aor.	ἔ-πλεξα	ἔ-πλεξάμην	ἔ-ταξα	ἔ-ταξαμην	ἔ-ταξαμην
F. Pf.		πε-πλέξομαι		τε-τάξομαι	τε-τάξομαι
PASSIVE.					
Aor. I.	(ἔ-πλέκ-θην)	ἔ-πλέκ-θην	(ἔ-τάγ-θην)	ἔ-τάγ-θην	ἔ-τάγ-θην
Fut. I.		πλεγ-θήσομαι		ταγ-θήσομαι	ταγ-θήσομαι
A. II.	ἔ-πλάκ-ην and ἔ-πλέκ-ην			ἔ-ταγ-ην	ἔ-ταγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι	ταγ-ήσομαι
Verbal Adj. πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.					
Inflection of the Perf. Mid. or Pass. τᾶσσω, to arrange, and σφίγγω (§ 144, Rem. 2), to bind.					
Ind. S. 1.	τέταγμα	ἑσφιγμαι	Imperative.		
2.	τέταξαι	ἑσφιγξαι	τέταξο	ἑσφιγξο	ἑσφιγξο
3.	τέτακται	ἑσφιγκται	τετάχθω	ἑσφιγχθω	ἑσφιγχθω
D. 1.	τετάγμεθον	ἑσφιγμεθον			
2.	τέταχθον	ἑσφιγχθον	τέταχθον	ἑσφιγχθον	ἑσφιγχθον
3.	τέταχθον	ἑσφιγχθον	τετάχθων	ἑσφιγχθων	ἑσφιγχθων
P. 1.	τεταγμεθα	ἑσφιγμεθα			
2.	τέταχθε	ἑσφιγχθε	τέταχθε	ἑσφιγχθε	ἑσφιγχθε
3.	τεταγμένοι εἰσὶν or τετάχγται	ἑσφιγμένοι εἰσὶν)	τετάχθωσαν or τετάχθων	ἑσφιγχθωσαν or ἑσφιγχθων	ἑσφιγχθωσαν or ἑσφιγχθων
Inf. τετάχθαι ἑσφιγῆθαι Part. τεταγμένος ἑσφιγμένος.					



§ 148. C. *Verbs, whose Characteristic is a Tau-mute, δ, τ, θ.* (142.)

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ.—Fut. σα.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie,	φράζ-ω, to say,	φράζ-ομαι, to think,
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην
Perf.	(ἔ-ψευδ-κα) ἔ-ψευ-κα	(ἔ-ψευδ-μαι) ἔ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρα-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην
Fut.	(ψεύδ-σω) ψεύσ-ω	(ψεύδ-σομαι) ψεύσ-ομαι	(φράδ-σω) φράδ-σω	(φράδ-σομαι) φράσ-ομαι
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην	ἔ-φρα-σα	ἔ-φρα-σάμην
F. Pf.		ἔ-ψεύ-σομαι		πέ-φρά-σομαι
PASSIVE.				
Aor. I.	(ἔ-ψεύδ-θη)	ἔ-ψεύσ-θη	(ἔ-φράδ-θη)	ἔ-φράσ-θη
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι
Verbal. Adj. (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.				
Inflection of Perf. Mid. or Pass.				
Ind. S. 1.	ἔψευσ-μαι	Imper.	Infinitive.	
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψεύσ-θαι	
3.	ἔψευσ-ται	ἔψεύ-σθω	Participle.	
D. 1.	ἔψεύς-μεθον		ἔ-ψευσ-μένος, -η, -ον	
2.	ἔψευ-σθον	ἔψευ-σθον	Subjunctive.	
3.	ἔψευ-σθον	ἔψεύ-σθων	ἔ-ψευσ-μένος ᾧ.	
P. 1.	ἔψεύς-μεθα			
2.	ἔψευ-σθε	ἔψευ-σθε		
3.	ἔψευσ-μένοι εἰσίν	ἔψεύ-σθωσαν or ἔψεύ-σθων]		

§ 149. FORMATION OF THE TENSES OF LIQUID-VERBS. (143—145.)

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, § 20, 3, but the Perf. Act. with the tense-characteristic σ, e. g.

σφάλλω, stem ΣΦΑΛ, Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ω, -σῶμαι, are contracted from -ίσω, -ίσομαι after the rejection of σ, § 20, 3. The inflection of these contracted endings is like that of contracts in -ίω in the Pres. Act. and Mid. φιλ-ῶ, φιλ-ῶμαι, § 135. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of the above verbs—with the exception of a few whose stem-vowel is *ε*—is strengthened, either by doubling the characteristic *λ*, or by inserting the liquid *ρ* after the characteristic, or by either lengthening the short stem-vowel, as is the case in all verbs in *-ίνω*, *-ύνω*, *-έρω*, or by changing it into a long vowel or diphthong, § 16, 3, e. g. *σφάλλ-ω*, *τέμ-ρ-ω*, *κρίν-ω*, *ἀμύν-ω*, *κτείν-ω*, *φαίν-ω*, stem *ΣΦΑΛΛ*, *ΤΕΜ*, *ΚΡΙΝ(ι)*, *ΑΜΤΝ(υ)* *ΚΤΑΝ*, *ΦΑΝ*); but *μείν-ω*, *νείμ-ω* with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened, see No. 5, e. g. *σφαλλ-ω* (*ΣΦΑΛΛ*), Fut. *σφαλλ-ῶ*, second Aor. Pass. *ἐσφαῶλ-ην*, first Aor. Perf. *ἔσφαλα-κα*, first Aor. Act. *ἔσφηλα-α*. The second Aorists Act. and Mid. rarely occur, and very seldom in prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed—as is the case with mute-verbs—from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ᾱ*, *ε*, *ι* or *υ* before the ending *-ῶ*. In the first Aor. Act. and Mid., *ᾱ* is lengthened into *η*, *ε* into *ει*, into *ι*, *υ* into *υ*, § 16, 3. Thus:

I. Class with *ᾱ* in the Future.

Pres.	Fut.	Aor.
<i>σφαλλ-ω</i> , to deceive,	<i>σφαῶλ-ῶ</i>	<i>ἔσφηλα-α</i>
<i>κᾰμύν-ω</i> , to labor,	<i>κᾰμ-οὔμαι</i>	wanting
<i>τεκμαίρ-ω</i> , to point out,	<i>τεκμαίρ-ῶ</i>	<i>ἐτέκηρα-α</i>
<i>φαίν-ω</i> , to show,	<i>φαίν-ῶ</i>	<i>ἔφηνα-α</i> .

II. Class with *ε* in the Future.

<i>μείν-ω</i> , to remain,	<i>μείν-ῶ</i>	<i>ἔμεινα-α</i>
<i>ἀγγέλλ-ω</i> , to announce,	<i>ἀγγεῖλ-ῶ</i>	<i>ἠγγειλα-α</i>
<i>τέμν-ω</i> , to cut,	<i>τέμν-ῶ</i>	wanting
<i>νείμ-ω</i> , to divide,	<i>νείμν-ῶ</i>	<i>ἔνειμα-α</i>
<i>κτείν-ω</i> , to kill,	<i>κτείνν-ῶ</i>	<i>ἔκτεινα-α</i>
<i>ἱμαιορ-ω</i> , to desire,	<i>ἱμαιορ-ῶ</i>	<i>ἱμειρα-α</i> .

III. Class with *ι* in the Future.

<i>τίλλ-ω</i> , to pluck,	<i>τίλλ-ῶ</i>	<i>ἔτιλα-α</i>
<i>κρίν-ω</i> , to separate,	<i>κρίν-ῶ</i>	<i>ἔκρινα-α</i> .

IV. Class with *υ* in the Future.

Pres.	Fut.	Aor.
σύρω-ω, to draw,	σύρω-ω	ἔ-σύρω-α
ἀμύνω-ω, to defend,	ἀμύνω-ω	ἤμυν-α.

REM. 2. The following verbs in *-αινω* of the first class take *ᾱ* in the Aor. instead of *η*, namely, ἰσχνάινω, to make emaciated, (ἰσχνᾶνα, ἰσχνᾶναι), κερδαίνω, to gain, (κερδᾶνα, κερδᾶναι), κοιλαίνω, to hollow out, (εὐκολλᾶνα, κοιλᾶναι), λευκαίνω, to whiten, ὀργαίνω, to enrage, πεπαίνω, to ripen; also all verbs in *-ραίνω*, e. g. περαίνω, Fut. περανῶ, Aor. ἐπεράνα, Inf. περάναι (except τετραίνω, to bore, ἐτίετρανα, τετρήναι), and all in *-αίνω*, e. g. παίνω, to make fat, ἐπιᾶνα, πιᾶναι (except μαιίνω, to stain, μιῆναι, rarely μιᾶναι).—The verb σημαίνω, to give a signal, has both σημήναι, which is usual among the Attic writers, and σημάναι. Also αἰρῶ, to raise, and ἄλλομαι, to leap, are formed with *ᾱ*, αἶραι, ἄλασθαι, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. ἤρα, ἤλάμην (second Aor. ἤλόμην is not used in the Ind. and very rarely elsewhere). Comp. on *α*, § 16, 7.

6. The first Perf. Act. of verbs with the characteristic *ν*, according to § 19, 3, must end in *-γκα*, e. g. μεμιάγ-κα from μαιῖνω instead of μεμίας-κα, πέφαγκα from φαῖνω, παρῳῶζυγκα from παρῳῶζυνω, to excite. But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. κεκέρδακα from κερδαίνω, or also, as in κτείνω, by using the form of the second Perf., e. g. ἔκτονα, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in μένω, by forming it from a new theme, as μεμνήμενα from ΜΕΝΕΩ.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	κέκρικα	κέκριμαι	ἐκρίθην
κλίνω, to bend down,	κέκλικα	κέκλιμαι	ἐκλίθην
πλύνω, to wash,	πέπλυκα	πέπλυμαι	ἐπλύθην.

REM. 3. Τείνω, to stretch, and κτείνω, to kill, form the above mentioned tenses from new themes, viz. ΤΑΣΩ, ΚΤΑΝΩ, ΚΤΑΣΩ, thus:

τέτακα	τέταμαι	ἐτάθην
ἔτακα and ἔταγκα	ἔταμαι	ἐτάθην (ἐκτάνθην among the later writers);

yet the forms of κτείνω here presented, are not Attic. The Attic writers use ἔκτονα as the Perf. Act., see No. 6, and instead of ἔκταμαι and ἐκτάθην, substitute τέθνηκα and ἀπέθανον in passive phrases with ὑπό and the Gen.

REM. 4. Κρίνω, κλίνω, πλύνω and κτείνω, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. ἐκρίνθην, ἐπλύνθην; in prose these forms seem to be doubtful, yet κατεκρίνθην is found in X. Hell. 4. 1, 30., in all the copies.

8. On the formation of the Perf. Mid., the following things should be noted:

Verbs in -αίνω and -ώνω, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. φαίν-ω πέφα-σ-μαι πε-φά-σ-μεθα — σημαίνω σεσήμασμαι — περαίνω πε-πέρασμαι — ραίνω ῥήρασμαι — παχύν-ω πεπάχυν-σ-μαι — μολύν-ω μεμόλυσμαι — λυμαίνομαι λελυμασμένοι εἰσίν — μαίνω μεμίασμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξήραμ-μαι and ἐξήρασμαι instead of ἐξήραν-μαι, παροξύνω, *to excite*, παροξύμμαι, αἰσχύν-ω ἥσχυμμαι; a very few verbs drop *ν* without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύν-ω, *to make rough*, τε-τραχύ-μαι also τετράχυσμαι and τετράχυνμαι. It is evident, that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέφαν-ται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμμαι, -υνσαι, -υνται, -ύμ-μεθον. See φαίν-ω and ξηραίνω, page 179.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the *α*, the vowel of variation, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140; on the Perf. of ἀγείρω and ἔγειρω with Att. Redup., see § 124.

9. In the second Perf., which, however, belongs only to a few verbs, the short stem-vowel before the ending -α, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take *ο*, the vowel of variation, § 140, 4, e. g. φαίν-ω, first Aor. ἔ-φη-α, second Perf. πέ-φη-α; but σπείρ-ω, Fut. σπερ-ῶ, second Perf. ἔ-σπου-α.

### § 150. *Paradigms of Liquid-Verbs.*

(146.)

ἀγγέλλω, *to announce.*

ACTIVE.				
Present,	Ind. ἀγγέλλ-ω	Subj. ἀγγέλλω	Imp. ἀγγελλε	Inf. ἀγγέλλειν
	Part. ἀγγέλλων			
Impf.	Ind. ἤγγελλ-ον	Opt. ἀγγέλλοιμι		
Perf. I.	Ind. ἤγγελ-κα	Subj. ἤγγέλκω	Imp. not in use	Inf. ἤγγελκέσθαι
	Part. ἤγγελκώς			
Plup. I.	Ind. ἤγγέλ-κειν	Opt. ἤγγέλ-κοιμι		
Perf. II.	ἔ-φθορ-α, perdidici, from φθείρω, perdo; Plup. II. ἔ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἄγγελοίμι	or	ἄγγελοίην	
	2.	ἄγγελ-εῖς	ἄγγελοῖς	“	ἄγγελοίης	
	3.	ἄγγελ-εῖ	ἄγγελοῖ	“	ἄγγελοίη	
	D. 2.	ἄγγελ-εῖτον	ἄγγελοῖτον	“	ἄγγελοίητον	
	3.	ἄγγελ-εῖτον	ἄγγελοῖτην	“	ἄγγελοίητην	
	P. 1.	ἄγγελ-οὔμεν	ἄγγελοῖμεν	“	ἄγγελοίημεν	
	2.	ἄγγελ-εῖτε	ἄγγελοῖτε	“	ἄγγελοίητε	
	3.	ἄγγελ-οὔσα(ν)	ἄγγελοῖεν	“	ἄγγελοίεν	
			Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -οῦν		
	Aor. I.	Ind.	ἤγγειλ-α	Subj. ἄγγειλῶ	Opt. ἄγγείλαμι	Imp. ἄγγειλον
			Inf. ἄγγεῖλαι	Part. ἄγγεῖλας		
Aor. II.	Ind.	ἤγγελ-ον	Subj. ἄγγελῶ	Opt. ἄγγελοιμι	Imp. ἄγγελε	
			Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -όν		
MIDDLE.						
Pres.	Ind.	ἄγγελλ-ομαι	Subj. ἄγγελλωμαι	Imp. ἄγγελλον	Inf. ἄγγελλεσθαι	
Impf.	Ind.	ἤγγελλ-όμην	Opt. ἄγγελλοίμην			
Pf. Ind.	S. 1.	ἤγγελ-μαι	Imperative.		Infinitive.	
	2.	ἤγγελ-σαι	ἤγγελ-σο		ἤγγέλ-θαι	
	2.	ἤγγελ-ται	ἤγγέλ-θω		Participle.	
	D. 1.	ἤγγελ-μεθον			ἤγγελ-μένος	
	2.	ἤγγελ-θον	ἤγγελ-θον		Subjunctive.	
	3.	ἤγγελ-θον	ἤγγέλ-θων		ἤγγελ-μένος ᾧ	
	P. 1.	ἤγγελ-μεθα				
	2.	ἤγγελ-θε	ἤγγελ-θε			
	3.	ἤγγελ-μένοι εἰσά(ν)	ἤγγέλθωσαν or ἤγγέλ-θων]			
	Plp. Ind.	ἤγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἤγγελμένοι ἦσαν				
Fut. Ind.	S. 1.	ἄγγελ-οῦμαι	Opt. ἄγγελ-οίμην	Infinitive.		
	2.	ἄγγελ-ῇ or -εῖ	ἄγγελ-οῖο	ἄγγελ-εἰσθαι		
	3.	ἄγγελ-εῖται	ἄγγελ-οῖτο	Participle.		
	D. 1.	ἄγγελ-οὔμεθον	ἄγγελ-οῖμεθον	ἄγγελ-οὔμενος		
	2.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθον			
	3.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθην			
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οῖμεθα			
	2.	ἄγγελ-εἰσθε	ἄγγελ-οῖσθε			
	3.	ἄγγελ-οὔνται	ἄγγελ-οῖντο			
	Aor. I.	Ind.	ἤγγειλ-άμην	Subj. ἄγγειλ-ωμαι	Opt. ἄγγειλ-αίμην	Imp. ἄγγειλ-αι
		ἄγγειλ-αι	Inf. ἄγγειλ-ασθαι	Part. ἄγγειλ-άμενος		
Aor. II.	Ind.	ἤγγελ-όμην	Subj. ἄγγέλ-ωμαι	Opt. ἄγγελ-οίμην	Imp. ἄγγελ-οῦ	
			Inf. ἄγγελ-έσθαι	Part. ἄγγελ-όμενος.		
PASSIVE.						
Aor. I.	Ind.	ἤγγέλ-θην	Subj. ἄγγελ-θῶ	Opt. ἄγγελ-θείην	Imp. ἄγγέλ-θητι	
			Inf. ἄγγελ-θῆναι	Part. ἄγγελ-θείς		
Fut. I.	Ind.	ἄγγελ-θήσομαι	Opt. ἄγγελ-θησοίμην	Inf. ἄγγελ-θήσεσθαι		
			Part. ἄγγελ-θησόμενος			
Aor. II.	Ind.	ἤγγέλ-ην	Subj. ἄγγελ-ῶ	Opt. ἄγγελ-εῖην	Imp. ἄγγέλ-ηθι	
			Inf. ἄγγελ-ῆναι	Part. ἄγγελ-είς		
Fut. II.	Ind.	ἄγγελ-ήσομαι, etc., like the first Fut. Pass.				
Verbal adjective : ἄγγελ-τέος, -τέα, -τέον.						

§ 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.* (147.)

(a) with *ǎ* in the Future, σφάλλω, fallo; φαίρω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι	
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμην	ἔ-φαιν-ον	ἔ-φαιν-όμην	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι	
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φάγ-κειν)	ἔ-πε-φάσ-μην	
Perf. II.			πέ-φην-α, I appear,		
Plup. II.			ἔ-πε-φήν-ειν, I appeared,		
Fut.	σφαῶλ-ῶ, εἴς, εἴ	wanting	φάν-ῶ	φᾶν-οῦμαι <sup>1</sup>	
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην <sup>2</sup>	
<sup>1</sup> I shall appear, ἀποφ., I shall affirm. <sup>2</sup> Prose ἀπεφ., it was affirmed by me.					
PASSIVE.					
Aor. I.	ἔ-σφάλ-θην		ἔ-φάν-θην, I appeared,		
Fut. I.	σφαλ-θήσομαι		φάν-θήσομαι		
Aor. II.	ἔ-σφαλ-ην		ἔ-φᾶν-ην, I appeared,		
Fut. II.	σφαῶλ-ήσομαι		φᾶν-ήσομαι, I will appear.		
Verbal adjective; σφαλ-τέος, -τέα, -τέον, φαν-τέος.					
Inflection of the Perf. Mid. or Pass. of φαίρ-ω, to show, ξηραίν-ω, to dry, and τείν-ω, § 149, Rem. 3, to stretch.					
Ind. S. 1.	πέ-φασ-μαι	ἔ-ξηραμ-μαι	τέ-τᾶ-μαι		
2.	πέ-φαν-σαι	ἔ-ξηραν-σαι	τέ-τᾶ-σαι		
3.	πέ-φαν-ται	ἔ-ξηραν-ται	τέ-τᾶ-ται		
D. 1.	πε-φάσ-μεθον	ἔ-ξηράμ-μεθον	τε-τᾶ-μεθον		
2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
3.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
P. 1.	πε-φάσ-μεθα	ἔ-ξηράμ-μεθα	τε-τᾶ-μεθα		
2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε		
3.	πε-φασ-μένοι εἰσ(ί)ν	ἔ-ξηραμ-μένοι εἰσ(ί)ν	τέ-τα-νται		
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξηραν-σο)	τέ-τᾶ-σο		
	πε-φάν-θω	ἔ-ξηράν-θω	τε-τά-σθω		
D. 2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον		
3.	πε-φάν-θων	ἔ-ξηράν-θων	τε-τά-σθων		
P. 2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε		
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξηράν-θωσαν or ἔ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων		
Inf.	πε-φάν-θαι	ἔ-ξηράν-θαι	τε-τά-σθαι		
Part.	πε-φασ-μένος	ἔ-ξηραμ-μένος	τε-τᾶ-μένος.		

§ 152. (b) with ε in the Future, 'μείρ-ω (Ion. and Poet.), to desire, and στέλλω, to send. (148.)

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἰμείρ-ω	ἰμείρ-ομαι	στελλ-ω	στελλ-ομαι
Impf.	ἰμειρ-ον	ἰμειρ-όμεν	ἔ-στελλ-ον	ἔ-στελλ-όμεν
Pf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plp. I.	ἰμέρ-κειν	ἰμέρ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Pf. II.			ἔ-φθορ-α fr. φθείρ-ω. I have destr.	
Plp. II.			ἔ-φθόρ-ειν, I had destroyed,	
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἰμειρ-α	ἰμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-σάλλ-ην
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	F. II.	σάλλ-ήσομαι
Verbal Adj. ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.				

§ 153. (c) With ῖ and ῡ in the Future. (149.)

(α) τίλλ-ω, to pluck, σύρω, to draw, μολύν-ω, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυν-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σύρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σύρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σύρ-άμην	ἔ-μόλυν-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σύρ-θην	ἔ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P.	ἔ-σύρ-ην, σύρ-ήσομαι		
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and that of με-μόλυν-μαι like πέ-φασ-μαι, that of ἥσυχν-μαι, formed from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend down, πλύν-ω, to wash, with ν dropped, § 149, 7.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι
Perf.	κέ-κλί-κα	κέ-κλί-μαι	πέ-πλυν-κα	πέ-πλυν-μαι
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἔ-κλιν-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην
PASSIVE.				
Aor. I.	ἔ-κλί-θην	Fut. I. κλί-θήσομαι	ἔ-πλυν-θην	πλυν-θήσομαι
A. II.	ἔ-κλί-ην	Fut. II. κλί-ήσομαι		
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. of κέ-κλι-μαι and πέ-πλυν-μαι is like τέ-τά-μαι, and corresponds with that of pure verbs.				

§ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.* (150—153.)

1. The Future of very many Active verbs is in the Middle form, e. g. *ἀκούω*, to hear, Fut. *ἀκούσομαι*, I shall hear, Aor. *ἤκουσα*, I heard. See § 198.

2. The following verbs in *-αῖω* or *-άω* and *-έω*, whose stem ended originally in *-av* and *-ev* (*αF*, *εF*), resume the *v* in the Aorist and Future, § 25, 2:

*καίω*, Att. *κάω* (without contraction), to burn, Fut. *καίσω*; Aor. *ἔκαυσα*; Perf. *κέκαυκα*; Perf. Mid. or Pass. *κείταιμαι*; Aor. Pass. *ἐκαύθην*; Fut. Pass. *καυθήσομαι*; verbal Adj. *καυστός*, *καυστός*, *καυτός*; but second Aor. Act. *ἐκάην*, I burned, Intrans, in the Ion. and later writers.

*κλαίω*, Att. *κλάω* (without contraction), to weep, *κλαύσομαι* or *κλανσοῦμαι*, No. 3, *ἔκλαυσα*, etc. See § 166, 18.

*δίω*, to run, Fut. *θεύσομαι* or *δευσοῦμαι*, No. 3; the other tenses are wanting. See *τρέχω*, § 167.

*νέω*, to swim, Fut. *νεύσομαι* or *νευσοῦμαι*, No. 3; Aor. *ἔνευσα*.

*πλίοω*, to sail, Fut. *πλεύσομαι*, usually *πλευσοῦμαι*, No. 3; Aor. *ἔπλευσα*; Perf. *πέπλευκα*; Perf. Mid. or Pass. *πίπλευσμαι*; Aor. Pass. *ἐπλεύσθην*; verbal Adj. *πλευστής*.

*πνέω*, to blow, Fut. *πνεύσομαι* or *πνευσοῦμαι*, No. 3, but the compounds, e. g. *συμ-, ἐμ-πνεύω*; Aor. *ἔπνευσα*; Aor. Pass. *ἐπνεύσθην*.

*φείω*, to flow, Fut. *φεύσομαι*; Aor. *ἔφύενσα*; neither form belongs to the Attic, which uses instead of them *φύησομαι*, *ἐφύήην*, § 192, and so also the Perf. *ἐφύηκα*.

REMARK 1. The verb *χέω* (*χέFω*, *χεῖω*), to pour out, differs from the preceding verbs; Fut. *χέω*; Fut. Mid. *χέομαι*, see No. 4; Aor. *ἔχεα*, Subj. *χέω*, Inf. *χέαι*, Imp. *χέον*, *χάτω*, etc.; Aor. Mid. *ἐχάμην*, see No. 7; Perf. Act. *κέχυκα*; Perf. Mid. or Pass. *κέχυμαι*; Aor. Pass. *ἐχύθην*, § 223. The forms with *ev* belong only to the Epic; Fut. *χεύω*; Aor. *ἔχενα*.

3. Doric Future. The circumflexed Fut. form of liquid verbs is used by the Doric writers with verbs whose tense-characteristic is *σ*, e. g. *τυψῶ*, *-εῖς*, *-εῖ*, *-οῦμεν*, *-εῖτε*, *-οῦντι*; *τυψοῦμαι*, etc., and this form prevails in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:

*φεύγ-ω*, to flee,

Fut. *φενξοῦμαι* and *φείδομαι*

*παίζ-ω*, to sport,

“ *παιξοῦμαι* “ *παίδομαι*

*χέζ-ω*, alvum exonerare,

“ *χεσοῦμαι*

*πίπτ-ω*, to fall,

“ *πισοῦμαι* (*ΠΕΤΩ*)

*πυνθάσσομαι*, to inquire,

“ *πυσσοῦμαι*, usually *πίσσομαι*

and in those mentioned under No. 2, *κλαίω*, *πλίοω*, *πνέω*,

*νέω*, *δίω*.



4. Future without the tense-characteristic. The following verbs have a Future, which, as it wants the Future characteristic  $\sigma$ , and has the inflection of the Present, takes, throughout, the form of a Present, viz.

$\tilde{\epsilon}\delta$ - $\omega$ , Epic, usually  $\tilde{\epsilon}\sigma\theta\acute{\iota}\omega$ , to eat, Fut.  $\tilde{\epsilon}\delta$ - $\omicron\mu\alpha\iota$ ;  $\pi\acute{\iota}\nu$ - $\omega$  ( $\Pi\iota\nu$ ), to drink, Fut.  $\pi\acute{\iota}$ - $\omicron\mu\alpha\iota$ ;  $\chi\acute{\epsilon}\omega$ , to pour out, Fut.  $\chi\acute{\epsilon}\omega$ ,  $\chi\acute{\epsilon}\acute{\iota}\varsigma$ ,  $\chi\acute{\epsilon}\acute{\iota}$ , etc.; Fut. Mid.  $\chi\acute{\epsilon}\omicron\mu\alpha\iota$ , see Rem. 1.

5. Also two mute verbs take the Future form of liquid verbs in  $-\omicron\tilde{\upsilon}\mu\alpha\iota$  without  $\sigma$ :

$\mu\acute{\alpha}\chi$ - $\omicron\mu\alpha\iota$ , to fight, Fut.  $\mu\alpha\chi$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$ , formed from the Ion.  $\mu\alpha\chi$ - $\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ .  
 $\tilde{\epsilon}\zeta\omicron\mu\alpha\iota$  ( $\tilde{\epsilon}\alpha\Omega$ ), to sit, Fut. ( $\tilde{\epsilon}\delta$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$ )  $\kappa\alpha\theta\tilde{\epsilon}\delta$ - $\omicron\tilde{\upsilon}\mu\alpha\iota$ .

6. The Fut. Perf. of the following verbs has an Active form:

$\theta\acute{\nu}\eta\sigma\kappa\omega$ , to die, Perf.  $\tau\acute{\epsilon}\theta\eta\mu\alpha$ , I am dead, Fut. Perf.  $\tau\epsilon\theta\eta\acute{\eta}\varsigma\omega$  or  $-\tilde{\epsilon}\sigma\mu\alpha\iota$ , I shall be dead;

$\kappa\lambda\acute{\alpha}\zeta\omega$ , to cry out, Perf.  $\kappa\acute{\iota}\lambda\alpha\gamma\gamma\alpha$ , I am crying out, Fut. Perf.  $\kappa\alpha\lambda\acute{\alpha}\gamma\tilde{\epsilon}\omega$  or  $-\tilde{\epsilon}\sigma\mu\alpha\iota$ , I shall be crying out;

$\acute{\iota}\sigma\tau\eta\mu\iota$ , to station, Perf.  $\acute{\iota}\sigma\tau\eta\mu\alpha$ , I stand, Fut. Perf.  $\acute{\iota}\sigma\tau\eta\acute{\eta}\varsigma\omega$  or  $-\tilde{\epsilon}\sigma\mu\alpha\iota$ , I shall stand.

7. The three following verbs, which are not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic  $\sigma$ :

$\epsilon\acute{\iota}\pi\epsilon\tilde{\iota}\nu$ , second Aor., to say, first Aor.  $\epsilon\acute{\iota}\pi$ - $\alpha$ ;  $\phi\acute{\epsilon}\rho\omega$  ( $\tilde{\epsilon}\Gamma\kappa\Omega$ ), to bear, first Aor.  $\tilde{\eta}\nu\epsilon\gamma\kappa$ - $\alpha$ , second Aor.  $\tilde{\eta}\nu\epsilon\gamma\kappa\omicron\nu$ ;  $\chi\acute{\epsilon}\omega$ ,  $\tilde{\epsilon}\chi\epsilon\alpha$ , see Rem. 1.

8. The verb  $\chi\acute{\epsilon}\zeta$ - $\omega$  ( $\chi\tilde{\epsilon}\alpha\Omega$ ), *alvum exonerare*, forms the second Aor. according to the analogy of the first Aor., i. e. with the tense-characteristic  $\sigma$ , viz.  $\tilde{\epsilon}\chi\epsilon\sigma\omicron\nu$ . The first Aor.  $\tilde{\epsilon}\chi\epsilon\sigma\alpha$  is more frequent.

REM. 2. In the second Aor.,  $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$ , from  $\Pi\tilde{\epsilon}\tau$ - $\omega$  ( $\pi\acute{\epsilon}\pi\tau\omega$ ), to fall, the  $\sigma$  is not the tense-characteristic, but belongs to the stem, since the  $\tau$  has here been changed into  $\sigma$ , Dor.  $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$ . The first Aor.  $\tilde{\epsilon}\pi\epsilon\sigma\alpha$  is later, but is found in Eurip.

9. The following verbs, pure and impure, but which by assuming an  $\epsilon$  as their characteristic in forming the tenses, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

$\kappa\tau\acute{\alpha}$ - $\omicron\mu\alpha\iota$ , to obtain, Perf.  $\kappa\acute{\alpha}\tau\eta\mu\alpha\iota$ , I possess, Subj.  $\kappa\alpha\tau\acute{\omega}\mu\alpha\iota$ ,  $-\tilde{\eta}$ ,  $-\tilde{\eta}\tau\alpha\iota$ ; Plup.  $\tilde{\epsilon}\kappa\alpha\tau\acute{\eta}\mu\eta\nu$ , I possessed, Opt.  $\kappa\alpha\tau\acute{\eta}\mu\eta\nu$ ,  $\kappa\alpha\tau\acute{\eta}\sigma\tau\omicron$ ,  $\kappa\alpha\tau\acute{\eta}\tau\omicron$  or  $\kappa\alpha\tau\acute{\omega}\mu\eta\nu$ ,  $-\tilde{\omega}$ ,  $-\tilde{\omega}\tau\omicron$ .

$\mu\epsilon\mu\eta\sigma\kappa\omega$  ( $M\tilde{\nu}\alpha\Omega$ ), to remind, Perf.  $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$ , I remember, Subj.  $\mu\epsilon\mu\eta\acute{\omega}\mu\alpha\iota$ ,  $-\tilde{\eta}$ ,  $-\tilde{\eta}\tau\alpha\iota$ ; Plup.  $\tilde{\epsilon}\mu\epsilon\mu\eta\mu\eta\nu$ , Opt.  $\mu\epsilon\mu\eta\mu\eta\nu$ ,  $-\tilde{\eta}\sigma\tau\omicron$ ,  $-\tilde{\eta}\tau\omicron$  or  $\mu\epsilon\mu\eta\tilde{\epsilon}\mu\eta\nu$ ,  $-\tilde{\omega}$ ,  $-\tilde{\omega}\tau\omicron$ , and in X. An. 1. 7, 5.  $\mu\acute{\epsilon}\mu\eta\omicron\iota\omicron$ .

βάλλω, *to throw* (BAA), Perf. βέβλημαι, 2 Pers. Pl. Perf. Subj. διαβεβλήσῃς, Andoc. p. 22. § 24.

καίω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῃο, -ῃτο.

REM. 3. ἐκτετιμήσθον may be found in Pl. Rp. 564, c; at present, however, the right reading in most Codd. is ἐκτετιμήσεσθον.

### § 155. Syncope.

(154.)

1. A few verbs, in certain forms, suffer Syncope, § 16, 8. The following prose words, e. g. belong here:

πίτομαι, *to fly*, Aor. ἐπτόμην, πτίσθαι

ἐγείρω, *to wake*, second Aor. ἡγρόμην (also the Inf. ἔγρεισθαι with the accent of the Pres.), *I awake*.

ἔρχομαι, *to go*, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἘΑΕΤΘΩ, § 167.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

#### a. In the Present:

γίγνομαι, *to become*, instead of γι-γένομαι, stem Γ'ΕΝΩ.

μῑνω, *to remain*, Poet., instead of μι-μένω.

πίπτω, *to fall*, instead of πι-πίτω, stem ΠΕΤΩ.

#### b. In the Perfect:

πείαννυμι, *to spread out*, πέπταμαι.

### § 156. Metathesis.

(155.)

1. Metathesis, § 22, occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass. and first Fut. Pass., seldom in the second Aor., sometimes also in the Passive, both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:

βάλλω, *to throw*, Fut. βαλῶ (βαλλήσω, Aristoph.); Aor. βῆλον; Aor. Mid. ἐβαλόμην; BAA; Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, *to tame*, Fut. δαμάσω; Aor. ἐδάμασα; AMA; Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθη.

δοῖω, *to build*, mostly Poet. and Ion., Aor. ἔδοιμα; Aor. Mid. ἐδοιμάμην; AME; Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, to die, Aor. ἔθανον; Perf. τέθνηκα.

θρῶσκω, to leap, Aor. ἔθορον.

καλέω, to call, Poet. κικλήσκω, like θνήσκω, Fut. καλώ; Perf. κέκληκα.

κάμνω, laboro, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλήσομαι.

τέμνω, to cut, Aor. ἔτεμον, Perf. τέτμηκα.

τέλῃσομαι, I will bear; Aor. ἔτελην; Perf. τέτεληκα, from the stem ΤΑΛΑ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:

κρά-ννυμι, Poet. κρά-ω, to mingle, Fut. κραῶσω; Perf. Mid. or Pass. κέ-κρά-μαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράθην.

πικράσκω, to sell, instead of πιπεράσκω, πιπρεάσκω, from πικάω, hence Fut. περάσω; Perf. πέπεράκα, πέπεράμαι; Aor. Pass. ἐπράθην; Fut. Perf. πεπράσομαι.

στορέ-ννυμι, to strew; secondary form στρώννυμι instead of στρέό-ννυμι; Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἔστρωμαι; Aor. Pass. ἐστρώθην.

πλάζω, appropinquo, to bring to, πλάθω, πλάθω; Aor. Pass. ἐπλάσθην; Poet. Att. ἐπλάθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. ἐπέπλάμαι.

(b) Also in the stem of the verb θράττω, to disturb, formed from ταραίτω, τραίτω, secondary Attic form of ταρασσω; Aor. ἔθραξα.

### § 157. Verbs in -ω with the Stem of the Present strengthened. (156.)

1. It has already been seen, §§ 138—140, that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the mode of strengthening there mentioned, by τ (πτ, κτ), σ, (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

2. In this specification, all the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals, § 138, 3. As many verbs do not form the Fut. and first Aor. Mid., every verb, which has these tenses, is denoted by the abbreviation, *Mid.* The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive*, § 102, 3. The μ, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μι, to be treated more at large below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.* (158.)

PRELIMINARY REMARK. *Balνω* has lengthened the stem-vowel α into αι; *ελαίνω*, α into αυ; *δύνω* and *πίνω*, υ̅ and ι into υ̅ and ι.

1. *βαίνω*, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα, § 194; second Aor. ἔβην (μ, § 191); Pass. in compounds, e. g. ἀναβαίνομαι, ἀναβέβᾶμαι, παραβέβᾶμαι, ἀνεβᾶσθην, παρεβᾶσθην, §§ 130, (c) and 131, 5. Verbal adjective βατός.

REMARK. First Aor. Act. ἔβησα, and Fut. βήσω, are transitive, *I brought, will bring*, and belong only to the poetic Ionic and later writers.

2. *δύνω*, to go in, to go under, to emerge, to put on. The un-strengthened verb δύνω (καταδύνω) Fut. δύσω and first Aor. Act. ἔδυσσα has a transitive signification in the Pres., to wrap up, to sink; Aor. Pass. ἔδυσθην, § 130, (b) 2. But the Mid. δύομαι, δέδύμαι, δύσομαι, ἔδυσάμην, to wrap up one's self, to go into, or under, to clothe one's self; the Perf. δέδύκα and the Aor. ἔδυν (μ, § 191), have the same signification.

3. *ελαίνω*, to drive, secondary form ἐλαῶ, -ᾶς, etc. poetic, yet also in X. Cy. 8. 3. 32. ἀπέλα Imp., Fut. ἐλάσω, Att. ἐλαῶ, -ᾶς, -ᾷ, Inf. ἐλαῖν, § 117; Aor. ἤλασα; Perf. ἐλήλακα, ἐλήλαμαι; Inf. ἐηλάσθαι, § 124; Aor. Pass. ἤλασθην [ᾶ in the tense-formation, § 130, (c); without σ, § 131, 5].—Mid.—Verbal adjective ἐλατός, ἐλατέος (X. Hipparch. 2, 7.).

4. *θύνω* and *θύω* (poet.), to rage, Fut. θύσω, etc.; second Aor. Part. θύμενος (μ), raging.

5. *πίνω*, to drink, πίομαι, § 154, 4, among the later writers πιούμαι, but also, in X. Symp. 4, 7. πιῖσθε; second Aor. ἐπίον, Inf. πειν, Pass. πιών, Imp. πῖθι, § 192, poet. πῖε; ΠΟ- Perf. πέπωκα; Perf. Mid. οὐ Pass. πέπομαι; Aor. Pass. ἐπόσθην, §§ 130, (c) and 131, 5. Verbal adjective ποτός, ποτέος.

6. *τίνω*, to expiate, to satisfy, Fut. τίσω; Aor. ἐτίσα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην, § 131. Mid. τίνομαι, to avenge, to punish, τίσομαι, ἐτίσάμην.

Τίω, to honor, τίσω, ἔτισα, τέτιμαι, Poet.

7. *φθάνω*, to anticipate, Fut. φθήσομαι, more rarely φθάσω,

e. g. X. Cy. 5. 4, 38; first Aor. ἐφθᾶσα; second Aor. ἐφθην and ἐφθάμην (μ, § 192); Perf. ἐφθᾶκα.

8. φθίρω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, e. Symp. 211, a.), *to perish*, (seldom *to consume*), Fut. φθίσω and Aor. ἐφθισα, trans. *to consume*. — Intrans., Fut. φθίσομαι; Perf. ἐφθίμαι, ἐφθίνται; Plup. and second Aor. ἐφθίμην, Subj. φθίωμαι, Opt. φθίμην, φθίτω, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *to the dead*, (μ, § 192). Verbal adjective φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:

9. δάκνω, *to bite*, Aor. ἔδᾰκον; Fut. δήξομαι; Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμα; Aor. Pass. ἐδήχθην.

10. κάμνω, *laboro*, Aor. ἔκᾰμον; Fut. καμοῦμαι; Perf. κέκμηκα, § 156, 2.

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔταμον, § 140, 2); Perf. τέτμηκα, § 156, 2); Perf. Mid. or Pass. τέτμημαι, Subj. τέμνησθον, § 154, Rem. 3; Aor. Pass. ἐτέμήθην; Fut. Perf. τετμήσομαι — Mid.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable νε before the ending.* (160.)

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμα; Aor. Pass. ἐβύσθην, § 131.

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι, (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it) ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφικέσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο.

3. κυ-νέω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα, § 130, (b). But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκυσσα, Inf. προσκύνσαι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), *to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχον; but Fut. ὑποσχέσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνοῦμαι or ἀμπέχομαι, *to clothe*, from ἀμπέχω, *to surround*, Fut. ἀμφέξω, Aor. ἡμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἡμπισχόμεν and ἡμπεσχόμεν, § 126, 1.

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable αν, more rarely αυ, before the ending.* (161.)

a. αν or αυ is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and σ, which is changed in the inflexion into η.—The α in the ending -άνω is short Attic, but the Epic is long; in *ἰκάνω* it is long both among the Attic and the Epic writers.

1. αἰσθ-άν-ομαι (seldom αἰσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἀμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἀμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι; Aor. Pass. ἤμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37).

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὐξω), *to increase*, Fut. αὐξήσω; Aor. ἤξησα; Perf. ἤξηκα; Mid. and Pass. *to thrive*, Perf. ἤξημαι; Fut. αὐξήσομαι; Aor. ἤξήθην.

5. βλαστάνω, *to sprout*, Aor. ἐβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα, § 123, 2.

6. δαρθάνω, commonly in composition, καταδ., *to sleep*, Aor. κατέδαρθον (καταδαρθέντα Aristoph. Plut. 300.); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καθιζάνω, secondary form from ἰζω, καθίζω. See § 166, 16.

8. κλαγγάνω, used of dogs, a secondary form from κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι Aristoph. Vesp. 930, see § 164, 6); Aor. ἐκλαγξα, ἐκλαῖγον Eur. Iph. T. 1062.; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω.

10. ὀλισθάνω (-αίνω not used by the Attic writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὤλισθηκα (first Aor. ὠλίσθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὤσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὤσφρησάμην and ὀσφρανθήναι later.

12. *ὀφλισκάνω*, (Inf. *ὀφλειν*, Part. *ὀφλων*, seldom), *to be liable to a fine, to incur punishment*—the double strengthening *ωκ* and *αν* is to be noted—Aor. *ὤφλον*; Fut. *ὀφλήσω*; Perf. *ὤφληκα*; Perf. Mid. or Pass. *ὤφλημαι*.

First Aor. *ὀφλήσαι* later.

b. *ǣ* *ν* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem, is changed into a long one, in inflexion. The *ν* suffers the usual changes before the Pi and Kappa-mutes, § 19, 3.

13. *ἐρυγγάνω*, instead of *ἐρυ-ν-γάνω*, *ructor*, Aor. *ἤρῳγον*; Fut. *ἔρευξομαι*.

14. *θιγγάνω*, *to touch*, Aor. *ἔθιγον*; Fut. *θιξομαι*.

15. *λαγγάνω*, *to obtain by lot*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*, rarely *λελογχα* from *ΛΕΓΧ*, comp. *πέπονθα*, *παθεῖν*, *πένθος*; Perf. Mid. or Pass. *εἴλημαι*, § 123, 4; Aor. Pass. *ἐλήχθην*.

16. *λαμβάνω*, *to take*, Aor. *ἔλαβον*, Imp. *λάβε* and Attic *λαβέ*, § 118, 3, (a); Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημαι*, § 123, 4; Aor. Mid. *ἐλαβόμην*; Aor. Pass. *ἐλήφθην*.

17. *λανθάνω* (poet. and also X. O. 7, 31., also *λήθω*), *to be concealed*, Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *ἔληθα*, *I am concealed*, Mid. *λανθάνομαι* (Ion. and poet. also *λήθομαι*), *to forget*, Fut. *λήσομαι*; Perf. *ἔλησμαι*, § 131; Aor. *ἐλαθόμην*.

18. *λιμπάνω*, rare secondary form from *λείπω*.

19. *μανθάνω*, *to learn*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—The *α* remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

20. *πυνθάνομαι*, *to ask*, Aor. *ἐπυνθόμην*; Perf. *πέπυσμαι*, *πέπυσσαι*, etc., § 131; Fut. *πένσομαι* (very rarely *πενσοῦμαι*, § 154, 3). Verbal adjective *πενστός*, *πενστέος*.

21. *τυγγάνω*, *to happen*, Aor. *ἔτῳγον*; Fut. *τεύξομαι* (*TETX*); Perf. *τετύχηκα* (*TTXE*—according to No. a.). The transitive of this verb is the poetic *τεύχω*, *paro*.

22. *φυγγάνω*, secondary form from *φεύγω*, *to flee*, Fut. *φενύξομαι* and *-ξοῦμαι*, § 154, 3; Aor. *ἔφυγον*; Perf. *πέφευγα*. Verbal adjective *φενκτός*, *-τέος*.

23. *χαράσσω*, to take, Aor. *ἔχαθον*; Perf. with a Pres. signification *κέχαθα*; Fut. *χαίσομαι*, stem *XENΔ-*, comp. *ἔπαθον*, *πείσομαι*.

§ 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants *σκ* or the syllable *ισκ*. (162, 163.)

*Σκ* is annexed, when the stem-characteristic is a vowel, and *ισκ*, when it is a consonant; *κυ-ίσκω*, and *χρη-ίσκομαι* are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εὐρ-ίσκω*, Fut. *εὐρή-σω* from *ΕΥΡΕ-*; *ἀμβλίσκω*, Fut. *ἀμβλώ-σω* from *ΑΜΒΛΟ-*. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. *ἀλ-ίσκ-ομαι*, to be taken, to be conquered, Impf. *ἡλίσκόμεν*; (*ΑΛΟ-*) Fut. *ἀλώσομαι*; second Aor. *ἦλων*, Att. *ἐάλων* and *ἦλων* (μ, § 192), *I was taken*; Perf. *ἦλωνα*, and Att. *ἐάλωνα* and *ἦλωνα*, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by *αἰρεῖν*, signifying, to take captive, to conquer.

2. *ἀμβλίσκω* (seldom *ἀμβλώω*), to miscarry, *ΑΜΒΛΟ-*, Fut. *ἀμβλώσω*; Aor. *ἤμβλωσα*; Perf. *ἤμβλωκα*.

3. *ἀναβιώσκομαι*, (a) to recall to life, (b) to live again, Aor. *ἀνεβιώσάμην*, *I lived again*; but second Aor. *ἀνεβίω* (μ, § 192), *I recalled to life*.

4. *ἀναλίσκω* (also *ἀναλώω*), to spend, to consume, Impf. *ἀνήλισκον* (*ἀνάλουν* without Aug.); Fut. *ἀναλώσω*; Aor. *ἀνήλωσα* and *ἀνάλωσα*, *κατηγάλωσα*; Perf. *ἀνήλωκα* and *ἀνάλωκα*; Perf. Mid. or Pass. *ἀνήλωμαι* and *ἀνάλωμαι*; Aor. *ἀναλώσθην*.

5. *ἀρέσκω*, to please, Fut. *ἀρέσω*; Aor. *ἤρεσα*, § 130, (d); Perf. (*ἀρήρεκα* is mentioned as in use) Mid. or Pass. *ἤρεσμαι*; Aor. Pass. *ἤρεσθην*. — Mid.

6. *βιβρώσκω*, to eat (Fut. Att. *ἔδομαι* from *ἐσθίω*, second Aor. *ἔφαγον*), Perf. *βέβρωκα*; Part. *βεβρώς*, § 194; Perf. Mid. or Pass. *βέβρωμαι*; Aor. Pass. *έβρώσθην*.

7. *γεγωνίσκω*, mostly Poet., to call, to make known, Fut. *γεγωνήσω*; Aor. *έγγωνήσα*; Perf. *γέγωνα*, with a Present signification; — further, *γεγωνέτω*, Xen., *γεγωνείν*, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.



8. *γηράσκω* or *γηράω*, *to grow old*, Fut. *γηράσομαι*, seldom *γηράσω*; Aor. *ἐγήράσα*, in Aesch. Suppl. 901., Trans. *to cause to grow old*, Inf. *γηράσαι* (also *γηράναι* from an old second Aor. *ἐγήραν*, *μ*, § 192); Perf. *γεγήρακα*.

9. *γινώσκω* (*γινώσκω*), *to know*, (*ΓΝΟ*-) Fut. *γνώσομαι*; second Aor. *ἔγνων* (*μ*, § 192); Perf. *ἔγνωκα*; Perf. Mid. or Pass. *ἔγνωμαι*, § 131; verbal Adj. *γνωστός* (old form *γνωτός*), *γνωστέος*.

10. *διδράσκω*, *to run away* (usually in compounds, c. g. *ἀποδ.*, *ἐκδ.*, *διαδ.*), Fut. *δράσομαι*; Perf. *δέδρακα*; second Aor. *ἔδραν* (*μ*, § 192).

11. *εὐρίσκω*, *to find*, second Aor. *εὗρον*; Imp. *εὐρέ*, § 118, 3, (a); (*ΕΤΡΕ*-) Fut. *εὐρήσω*; Perf. *εὗρηκα*; Perf. Mid. or Pass. *εὗρημαι*; Aor. Pass. *εὐρέθην*, § 130, (d); Aor. Mid. *εὐρόμην* (Aug., § 121, Rem.); verbal Adj. *εὐρετός*.

12. *ἡβάσκω*, *to become marriageable*, Aor. *ἡβησα* (*ἡβάω*, *to be young*, but *ἀνῆβάω*, *to become young again*).

13. *θνήσκω*, commonly *ἀποθνήσκω*, *to die* (Metathesis, § 156, 2), (*ΘΑΝ*-) Aor. *ἀπέθανον* (Poet. *ἔθανον*; *θανών*, *οἱ θανόντες*, *the dead*, also in prose); Fut. *ἀποθανοῦμαι*, Poet. *θανοῦμαι*; Perf. *τέθνηκα* both in prose and poetry, *τέθναμεν*, § 194, etc., Inf. *τεθνάναι*; Fut. Perf. *τεθνήξω*, old Att., § 154, 6, and *τεθνήξομαι*, *I shall be dead*.

14. *ἱλάσκομαι*, *to propitiate*, Fut. *ἱλάσομαι*; Aor. *ἱλάσάμην*.

15. *κνίσκω* and *κνίσκομαι*, *to conceive*, inchoative, from *κύνω*.

16. *μεθύσκω*, *to intoxicate*, Fut. *μεθύσω*; Aor. *ἐμέθυσα*. But *μεθύω*, *to be intoxicated*, borrows its tenses from the Passive, e. g. *ἐμεθύσθην*, § 131.

17. *μνησκω*, *to remind*, (*MNΑ*-) Fut. *μνήσω*; Aor. *ἔμνησα*; Perf. Mid. or Pass. *μémνημαι*, *memini*, *I remember*, *I am mindful* (Redup. § 123, Rem. 1), Subj. *μεμνώμαι*, -ῆ, -ῆται, § 154, 9, Imp. *μémνησο*; Plup. *ἐμμνήμην*, *I remembered*, Opt. *μεμνήμην*, -ῆο, -ῆτο, or *μεμνήμην*, -ῆο, -ῆτο, § 154, 9; Fut. Perf. *μεμνήσομαι*, *I shall be mindful*; among the Tragedians also, *I will mention*; Aor. *ἐμνήσθην*, *I remembered*, *ἐμνησάμην* Poet.; Fut. *μνησθήσομαι*, *I shall remember*.

18. *πάσχω*, formed from *πάθω*, by transferring the aspiration to *κ*, *to experience a sensation*, *to suffer*, Aor. *ἔπαθον*; (*ΠΕΝΘ*-) Fut. *πείσομαι*; Perf. *πέπονθα*. Verbal Adj. *παθητός*.

19. *πιπίσκω*, to give to drink, Fut. *πίσω*; Aor. *ἔπισα*.

20. *πικράσκω*, to sell, Fut. and Aor. in the Common language expressed by *ἀποδώσομαι*, *ἀπεδόμην*; Perf. *πέπρωκα*, § 156, Rem.; Perf. Mid. or Pass. *πέπρωμαι* (Inf. *πεπρωσθαι* often instead of the Aor.); Aor. *ἐπράθην*; Fut. Perf. *πεπρώσομαι* in the sense of the simple Fut. *πράθῃσομαι*.

21. *στερίσκω* (seldom *στερέω*), to deprive of, Fut. *στερήσω*; Aor. *ἑστέρησα*; Perf. *ἑστέρηκα*; Mid. and Pass. *στερίσσομαι*, *στερούμαι*, privor, *στέρωμαι*, I am deprived, Fut. *στερήσομαι*; Perf. *ἑστέρημαι*; Aor. *ἑστερήθην*; Fut. *στερηθήσομαι*. The simple occurs most frequently in the Middle form; in the Active, the compound *ἀποστερίσκω* is more frequent.

22. *τιτρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρωσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

23. *φάσκω*, to say, to think (Ind. not used), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*.

24. *χάσκω*, to gape (*XAN-*, among the later writers *χαίνω*), Aor. *ἔχων*; Fut. *χῶνῃμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-eo*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἰδίδαξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαί*; Aor. Pass. *ἰδιδάχθην*. This is found in the Epic and poetic verbs, *ἀλθίσκω*, *ἀλίσκω*, *λάσκω*. See § 230.

## § 162. V. Verbs which have a Secondary Form

in -θω.

(166.)

Several verbs, particularly in poetry, have secondary forms in -θω, e. g. *φλέγειν*, poetic, instead of *φλέγειν*, to burn; *ἡγείσθονταί* and *ἡγείσονται*, Epic, instead of *ἡγείρονται* and *αἰγείρονται*. Here belong also the Pres. and Impf. endings, -άθειν and -αθον, which are used even in Attic prose, e. g. *ἀλίσω*, to ward off, tragic Inf. *ἀλκιάθειν*, stem *AAK*; *ἀμύνω*, to ward off, *ἀμυνάθειν*, Impf. *ἡμύναθον*;—*διώκω*, to pursue, *διωκάθειν*, Impf. *ἰδιώκαθον*, also prose;—*εἴκω*, to yield, Impf. *εἵκαθον*;—*εἴργω*, to shut up, Impf. and Aor. *εἴργαθον*;—*ἔχω*, to have, *σχέθειν*, in Homer *σχέθειν* as Aor.

## § 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

(164.)

The reduplication consists in repeating the first consonant of the root with the stem-vowel *α*. In the Epic and poetic dialects, there are also verbs,

which take the Attic reduplication, i. e. they repeat the first two letters of the root, see ἀπαχίζω, ἀπαφίσκω, ἀραρίσκω, § 230.

1. βιβάζω, *to make go, to convey*, Fut. βιβάσω, Att. βιβῶ, -ᾶς, -ᾶ.

2. γίγνομαι (commonly γίνομαι) instead of γιγένομαι, § 155, 2, *to become*, (GEN-) Aor. ἐγενόμην; Fut. γενήσομαι (Pl. Parm. 141, e. γενήσεται, *fiet*, and moreover γενεθήσεται, *efficietur*); Perf. γεγένημαι, *I have become, factus sum, exstiti*, and γέγονα with a present signification, *I am*.

3. πίπτω, instead of πιπέτω, § 155, 2, *to fall*, Imp. πῖπτε; (PIET-) Fut. πεσοῦμαι, § 154, 3; Aor. ἔπεσον (very seldom first Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular vowel of variation (Part. πεπτός, πεπτῶτος Poet., § 194).

4. τετράω, *to bore*, Fut. τερήσω; Aor. ἔτερσα. More usual the secondary form τετραίνω, Fut. τετραῖνω; Aor. ἐτέτηρα, § 149, Rem. 2; Perf. τέτηρα, τέτημαι.—Mid.

Several verbs of class IV, § 161, belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel α is strengthened in the Pres. and Impf. by ι.* (167.)

Here belong the dialectic verbs, mostly Epic and poetic, ἀγαιόμαι, *to be indignant*, δαίω, *to divide and burn*, μαιόμαι, *to rage, vaio*, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem takes ε in the Pres. and Impf.* (170.)

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γᾶμῶ; Aor. ἔγημα, γῆμαι (ἐγάμησα in Lucian.; γαμήσειας with the better reading γαμησείεις in X. Cy. S. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc., § 130, (d) 2.

2. γηθίω, usually Perf. γέγηθα, (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Aor. Pass. ἑδόχθην, Perf. Mid. or Pass. δέδογμαi, *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. έώθουν; Fut. ώσω and ώθήσω; Aor. έωσα, ώσαι; Perf. έωκα; Perf. Mid. or Pass. έωσμαι; Aor. έώσθην (Aug., § 122, 4).—Mid.

§ 166. *Verbs, whose Stem is Pure in the Pres. and Impf. but which assume an s in forming the tenses.* (168.)

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ, partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ, and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The s is changed into η in inflexion. Exceptions: αἰδομαι, ἄχθομαι and μάχομαι, § 130, (d).

1. αἰδομαι, *to be ashamed* (Pres. and Impf. old poetic, in the Common language αἰδίομαι), Impf. αἰδόμην without Aug.; Fut. αἰδέσομαι and -ήσομαι; Aor. ᾗδεσάμην, *to regard a suppliant*, and ᾗδέσθην, *I was ashamed*.

2. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from myself*, Fut. ἀλεξήσομαι, seldom ἀλέξομαι (from ἈΛΕΚ-); Aor. ἤλεξάμην (Inf. second Aor. ἀλκάθειν, used by the Trag., § 162).

3. αὐξω, *to increase*, see αὐξάνω, § 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθέσομαι; Aor. ἤχθεσθην, § 131; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

5. βόσχω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I fed*, intransitive.

6. βούλομαι, *to wish*, (second Pers. βούλει, § 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug., § 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, § 137, 2, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

8. ἐθέλω and θέλω, *to will*, Impf. ᾗθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ᾗθέλησα and ἐθέλησα; Perf. only ᾗθέληκα.

9. *εἴλω, εἴλλω, ἴλλω*, also *εἰλέω, to press, to shut up*, Fut. *εἰλήσω*; Perf. Mid. or Pass. *εἴλημαι*; Aor. Pass. *εἰλήθην*.

10. *ἔλκω, to drain*, Fut. *ἔλξω* (which more commonly has the other form *ἐλκύνω* from *ΕΛΚΥΩ*); Aor. *ἐλκυσα*, § 122, 3, *ἐλκύναι* (more common than *εἰλξα*); Aor. Pass. and Perf. Mid. or Pass. only *ἐιλκύνεσθην, ἐἴλκυσμαι*.—Mid.

11. *ἔιπωμαί*, Aor. *ἠρόμην, I inquired, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρόμενος*; Fut. *ἐρήσομαι*. The other tenses are supplied by *ἐρωτᾶν*; but the Aor. *ἠρώτησα* is rejected.

12. *ἐῤῥώ, to go forth*, Fut. *ἐῤῥήσω*; Aor. *ἤῤῥησα*.

13. *εὕδω*, commonly *καθεύδω, to sleep*, Fut. *καθευδήσω* (Aug., §§ 121, Rem. and 126, 3). Verbal adjective *καθευδητέον*.

14. *ἔχω, to have, to hold*, Impf. *εἶχον*, § 122, 3; Aor. *ἔσχον*, instead of *ἔ-σεχον*, Inf. *σχεῖν*, Imp. *σχέε, παράσχεε* according to verbs in *μι* (in composition also *παράσχε*), Subj. *σχῶ, -ης, παράσχω, παράσχεις*, etc., Opt. *σχοίην* (*μι*, § 192, Rem.), Part. *σχών*; Fut. *ἔξω* and *σχήσω*; Perf. *ἔσχηκα*; Aor. Mid. *ἐσχόμην*, Subj. *σχῶμαι*, Opt. *σχοίμην*, Imp. *σχοῦ, παράσχου*, Inf. *σχέσθαι, παρασχέσθαι*, Pass. *σχόμενος*; Fut. *σχήσομαι*; Perf. Mid. or Pass. *ἔσχημαι*; Aor. Pass. *ἐσχέθην*. Verbal adjective *ἐκτός* and *σχετός*.

15. *ἔψω, to cook*, Fut. *ἐψήσω*. Verbal adjective *ἐφθός* or *ἐψητὸς, ἐψητέος*.

16. *ἕζω*, commonly *καθίζω, to seat, to sit*, Perf. *ἐκάθισον*, old Attic *καθιζόν*; Fut. *καθιῶ*; Aor. *ἐκάθισα*, old Attic *καθῖσα*, § 126, 3; Perf. *κεκάθικα*; Mid. *I seat myself*, Fut. *καθιζήσομαι*; Aor. *ἐκαθισάμην, I seated for myself, I caused to sit*. But *καθεζομαι, I seat myself, I sit*, Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι*.

17. *κῆδω, to make anxious*, (Act. only Epic), Fut. *κηδήσω*; Perf. *κέκηδα, I am anxious*; Mid. *κῆδομαι, to be anxious* in prose only Pres. and Impf.; in Aesch. S. 138. is found Imp. Aor. Mid. *κῆδεσαι*.

18. *κλαίω, to weep*, Att. *κλάω* without contraction, Fut. *κλαύσομαι* (*κλανσοῦμαι*, § 154, 3, in Aristoph.), rarer *κλαιήσω* or *κλαήσω*; Aor. *ἔκλανσα*; Perf. *κέκλανμαι* and *κέκλανεμαι*, § 131, 3. Comp. § 154, 2.—Mid.—Verbal adjective *κλανστός* and *κλαντός, κλανστέος*.

19. *μάχομαι*, to fight, Fut. *μαχοῦμαι*, § 154, 5; Aor. *ἐμαχεσάμην*; Perf. *μεμάχημαι*. Verbal adjective *μαχετός* and *μαχητός*.

20. *μέλλω*, to intend, to consider, to be about to do, hence to delay, Impf. *ἔμελλον* and *ἤμελλον*; Fut. *μελλήσω*; Aor. *ἐμέλλησα*; Pass. *μέλλεσθαι*, to be put off, (Aug. § 120, Rem. 1).

21. *μελει μοι*, *curae mihi est* (rarely personal *μέλω*), Fut. *μελήσει*; Aor. *ἐμέλησε(ν)*; Perf. *μεμεληκε(ν)*; Mid. *μέλομαι*, commonly *ἐπιμέλομαι* (and *ἐπιμελοῦμαι*); Fut. *ἐπιμελήσομαι* (sometimes *ἐπιμελήθωμαι*); Aor. *ἐπεμελήθην*.

The compounds, e. g. *μεταμέλει* *poenitet*, are used as impersonals only. Epic Perf. *μέμνημι*, *I am concerned about*; *μέμνηται* has in prose the sense of the Pres. as well as of the Perf., *curo, curavi, μεμνήως*, *caring for*.

22. *μύζω*, to suck, Fut. *μυζήσω*, etc.

23. *ὀζω*, to smell, Fut. *ὀζήσω*; Aor. *ὤζησα*; Perf. *ὀδωδα* with the meaning of the Pres., § 124, 2.

24. *οἶομαι* and *οἶμαι*, to think, second Pers. *οἶε*, § 116, 11; Impf. *φύομην* and *φύμην*; Fut. *οἰήσομαι*; Aor. *φύθην*, *οἰήθηναι*, (Aug., § 122, 1).

The abbreviated forms, *οἶμαι*, *φύμην*, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; *οἶομαι*, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. *οἶχομαι*, to go away, *abii*, Inf. *φύχομην*, *I went away*; Fut. *οἰχήσομαι*; Perf. *φύχημαι*, in the Common language only as a compound, e. g. *παρφύχημαι*, Ion. and Att. Poet. *οἶχωκα*, (so originate, *οἶχα*, *οἶκ-ωχα*, *οἶχ-ωκα*, comp. the Epic *ὄκωχα* from *ἔχω*, § 230).

26. *ὀφείλω*, to be obliged, to owe, *debeo*, Fut. *ὀφειλήσω*; Aor. *ὠφείλησα*; second Aor. *ᾠφελον*, *-εε*, *-ε(ν)* (first and second Pers. Pl. not used), in forms expressing *wish*, *imprecation*, *utinam*.

27. *παίω*, to strike, Fut. *παίσω* (Att. secondary form *παίήσω* in Aristoph.); Aor. *ἔπαισα*; Perf. *πέπαικα*; Pass. with *σ*, § 131, 2.—Mid.

28. *πέρδω*, *emittere flatum*, Aor. *ἔπαρδον*; Fut. *παρδήσομαι*; Perf. *πέπορδα*, § 140, 4.

29. *πέτομαι*, to fly, Fut. (*πετήσομαι*, Aristoph.) commonly *πητήσομαι*; Aor. *ἐπτόμην*, *πέτεσθαι* (rarer *ἔπτην* and *ἐπτάμην*, § 192, 2); Perf. *πεπότημαι*.—Syncope, § 155, 1.

30. σκέλλω or σκελέω, *to dry*, Aor. ἔσκλην, § 192, 4, and Perf. ἔσκληκα and Fut. σκλησόμαι, intensive, *to dry up*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*. Instead of τύψω the Attic dialect has τυπτήσω, but Aor. ἔτυψα, second Aor. only in Eur. Ion. 766; Aor. Pass. ἐτύπην. Verbal Adj. τυπτητέος.

32. χαίρω, *to rejoice*, Fut. χαίρήσω; Aor. ἐχάρην (μυ, § 192, 8); Perf. κεχάρηκα, *I have rejoiced*, and κεχάρημαι, *I am glad*.

REMARK 1. Of the preceding classes, there belong here verbs in -άνω, § 160, and ὑπισχνέομαι, mentioned in § 159.

REM. 2. With these verbs several liquid verbs are classed, § 149, 6; still, these form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμείνηκα. Verbal Adj. μενετεός.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθη. — Mid. νέμομαι, Fut. νεμοῦμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητέος.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.* (171.)

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἘΑ) εἶλον, εἶλεῖν; Aor. Pass. ἤρέθην; Fut. Pass. αἰρεθήσομαι, § 130, (d). — Mid. *to choose*, Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come*, (the remaining modes and participials are borrowed from εἶμι, § 181, thus ἔρχομαι, ἶω, ἰθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦεν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go*, ἦξω, *I shall come*; — (ΕΛΕΤΘ-) Perf. ἐλήλυθα, § 124, 2; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἔλθέ, § 118, 3, (a), ἔλθειν, ἔλθών. Verbal Adj. ἐλευστεόν. — Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἔλθειν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἔσθίω, *to eat*, Impf. ἥσθιον; (ἔδω, Ep.) Fut. ἔδομαι, § 154, 4;

Perf. *ἰδήδοκα*; Aor. *ἔφαγον*, *φαγεῖν*; Perf. Mid. or Pass. *ἰδήδεσμαι*, § 124, 2; Aor. Pass. *ἠδέσθην*. Verbal Adj. *ἰδεστός*.

4. *ὁράω*, *to see*, Impf. *ἴωρων*; Perf. *ἰώρᾱκα*, Poet. also *ἰόρακα*, (Aug., § 122, 6); Aor. (from *ἴΔ-*) *εἶδον*, *ἴδω*, *ἴδοιμι*, *ιδέ*, § 118, 3, (a), *ιδεῖν*, *ιδών*. On the second Perf. *οἶδα*, *ἴκνομαι*, see § 195. Fut. (from *ἴΟΙ-*) *ὄψομαι*, 2. p. *ὄψει*, § 116, 11. — Mid. or Pass. *ὀράωμαι*; Perf. Mid. or Pass. *ἰώρᾱμαι* or *ὠμμαι*, *ὠψαι*, etc.; Inf. *ὠφθαι*; Aor. Mid. *εἰδόμην*, *ιδέσθαι*, *ιδού* (and with the meaning *ecce*, *ιδού*), as a simple only Poet.; Aor. Pass. *ὠφθην*, *ὀφθῆναι*; Fut. *ὀφθήσομαι*. Verbal Adj. *ὀρατός* and *ὀπτός*.

5. *τρέχω*, *to run*, (*ΔΡΕΜ-*) Fut. *δραμοῦμαι*; Aor. *ἔδραμον*; Perf. *δεδράμηκα*; Perf. Mid. or Pass. *δεδράμηναι*.

*θρίξομαι*, *ἔθριξα* very rare. — Epic second Perf. *δίδρομα* (*ΔΡΕΜΩ*).

6. *φέρω*, *to bear*, (*ΟΙ-*) Fut. *οἴσω* (Aor. Imp. *οἶσε*, *οἰσέτω*, *bring*, in Aristoph., see § 230, under *φέρω*); — (*ΕΓΚ-*) Aor. *ἤνεγκον* (rarer *ἤνεγκα*), *-εσ*, *-ειν*, *-ομεν*, *-ετε*, *-ον* (and *-αμεν*, *-ατε*, *-αν*), § 124, Rem. 2, Opt. *ἐνεγκοιμι*, etc. (rarer *-αμι*, etc.), Inf. *ἐνεγκεῖν*, Part. *ἐνεγκών* and *ἐνεγκας*, Imp. *ἐνεγκε*, *-έτω*, etc.; — (*ΕΝΕΚ-*) Perf. *ἐτήροχα*, § 124, 2; Perf. Mid. or Pass. *ἐτήνεγμαι*, *-γξαι*, *-γκται*, or *ἐτήνεκται*; Aor. Mid. *ἤνεγκάμην*, *ἐνεγκαι*, *-ασθαι*, *-άμενος*; Aor. Pass. *ἠνέχθην*; Fut. *ἐνεχθήσομαι*, rarer *οἰσθήσομαι*. — Verbal Adj. *οἰστός*, *οἰστίος*, Poet. *φερτός*. — Mid.

7. *φημί*, § 178, *to say*, Impf. *ἔφην* with the meaning of the Aor., also *φάναι* and *φάς*, § 178, Rem. 2; — (*ΕΠ-*) Aor. *εἶπον*, *εἶπω*, *εἶποιμι*, *εἶπέ*, § 118, 3, (a), (the other forms of the Imp. are rarely or never used, compound *πρόειπε*), *εἶπεῖν*, *εἶπών*, first Aor. *εἶπα*, not very frequent in Attic writers, more frequent *εἶπας*, very frequent *εἶπατε*, rarely *εἶπαν*, Imp. *εἶπον* rarely, very frequent *εἶπάτω*, *εἶπατον*, *εἶπάτων*, and always *εἶπατε*; all other forms wanting in the Att. From the Epic Pres. *εἶρω*, come Fut. *ἔρῶ*, Perf. *εἶρηκα*, Perf. Mid. or Pass. *εἶρημαι*, § 123, 4; — (*ΡΕ-*) Aor. Pass. *ἔρῃθην* (*ἔρῃθην* appears to be not Attic), *ῥήθηναι*, *ῥηθείς*; Fut. Pass. *ῥηθήσομαι* and *εἰρήσομαι*. — Mid. only in compounds, Fut. *ἀπεροῦμαι* and first Aor. *ἀπείπασθαι*, *to deny*, *to despair*, like *ἀπειπεῖν*. — Verbal Adj. *ῥητός*, *ῥητίος*.

Compare *ἀπαγορεύω*, *to forbid*, *ἀπείπον*, *I forbade*; *ἀντιλέγω*, *to contradict*, *ἀντίπον*, *I contradicted*, oftener than *ἀπηγόρευσα* and *ἀντίλεξα*. So, *ἀγορεύω τινά κακῶς*, but *ἀντίπον κακῶς*.



§ 168. *Conjugation of Verbs in -μι.* (172.)

1. Verbs in -μι are principally characterized by taking in the Pres. and Impf., (also in the second Aor. Act. and Mid. of several verbs) personal-endings, different from those of the conjugation in -ω, and also by omitting the mode-vowel in the Ind. of the tenses just named. The formation of all the remaining tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, take, in the Pres. and Impf., a reduplication, § 163, which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant, or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. These verbs are the following:

ΣΤΑ ἴ-στη-μι	ΠΑ πλ-μ-πρῆ-μι
ΧΡΑ κλ-χρῆ-μι	ΔΕ (δι-δῆ-μι) διδᾶσι
ΒΑ (βι-βῆ-μι) βιβάζ	ΘΕ τι-θῆ-μι
ΠΑ ἴ-πια-μαι	Ἔ ἴ-η-μι
ΠΑΑ πι-μ-πλῆ-μι	ΔΟ δι-δω-μι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to place, ἵστημι, to station, δίδωμι, to give, and ἵημι, to send, have this conjugation complete, though even in these verbs there are forms in use (together with several forms of the inflexion in -μι), which are borrowed from the conjugation in -ω. See § 172, Rem. 8.

§ 169. *Division of Verbs in -μι.* (173.)

Verbs in -μι are divided into two principal classes:

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἴ-στη-μι, to station,	Stem ΣΤΑ-
(b) " ι, " τι-θῆ-μι, to place,	" ΘΕ-
(c) " ο, " δι-δω-μι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" Ἔ-
(e) " σ, " σιμῖ, instead of ἐσμι, to be,	" ἘΣ-

2. Such as annex to their stems the syllable -νῦ or -νῷ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes -νν̄.

- (a) in α, e. g. *σπειρά-νν̄-μι*, to scatter, Stem *ΣΚΕΔΑ-*  
 (b) “ ε, “ *κορε-νν̄-μι*, to satisfy, “ *ΚΟΡΕ-*  
 (c) “ ι, only *τι-νν̄-μι*, to alone “ *ΤΙ-*  
 (d) “ ο, e. g. *στρώ-νν̄-μι*, to spread out, “ *ΣΤΡΟ-*.

B. In a consonant, and assumes -ν̄.

- (a) in a mute, e. g. *δείκ-ν̄-μι*, to show, Stem *ΔΕΙΚ-*  
 (b) “ liquid “ *ὄμ-ν̄-μι*, to swear, “ *ὍΜ-*.

REMARK 1. When a diphthong precedes the final consonant of the stem, then that consonant is omitted before the -νν̄, except it is a Kappa-mute, e. g.

*αἶ-ννμαι* Stem *ἄΙΡ* (comp. *αἶρ-ω*, *ἄρ-ννμαι*)  
*δαί-ννμι* “ *ΔΑΙΤ* (comp. *δαίς*, *δαιτ-ός*)  
*καί-ννμαι* “ *ΚΑΙΔ* from *ΚΑΔ* (comp. Perf. *κίκαδ-μαι*, *κίκασμαι*)  
*κτεί-ννμι* “ *ΚΤΕΙΝ* from *ΚΤΕΝ* (Fut. *κτεν-ῶ*); but  
*δείκ-ννμι*, *εἰργ-ννμι*, *ζεύγ-ννμι*, *οἶγ-ννμι*.

REM. 2. Verbs of the second class—those in -ννμ—form only the Pres. and Impf. like verbs in μ, and even in these tenses, forms in -ν̄μ and -ν̄ω often occur indiscriminately, and in the Sing. Impf. the accompanying forms in -ν̄ω are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb *σβί-ννν-μι* from the stem *ΣΒΕ-*, is the only verb of this class which forms the second Aor., namely *ἔσβην*; there are, also, several verbs in -ω, which form their second Aor. according to the analogy of these verbs, e. g. *δύω*, *ἔδυν*.

## § 170. Characteristic-vowel and Strengthening of the Stem of the Present. (174.)

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf. and second Aor. Act., as follows:

α and ε into η, and ο into ω.

Still, this prolongation extends in verbs in -ε and -ο only to the Sing. Ind. of the three tenses above named, but in verbs in -α, to the Dual and Pl. Ind., and also to the entire Imp. and Inf. of the second Aor. Act. In the second Aor. Inf. of verbs in -ε and -ο, the -ε is lengthened into -ει, and -ο into -ου, e. g. *θεῖ-ναι*, *δοῦ-ναι*. In the second Aor. Mid., however, the short characteristic-vowel remains throughout.

2. In verbs of the second class in -ννμ, the stem ending in a vowel, and which annexes -ννν, retains the short characteristic-vowel, except those whose stem ends in -ο, e. g. *στρώ-νννμ*,

*ΣΤΡΟ*-; but the stem ending in a consonant, which annexes -*ν*, is strengthened in the Pres. by prolonging the stem-vowel, namely,

<i>α</i>	becomes <i>η</i> ,	as in <i>πήγ-νυμι</i> , second Aor. Pass. <i>ἐπύχ-ην</i>
<i>α</i>	"	<i>αι</i> , " <i>αἶ-νυμι</i> instead of <i>ἄρνυμαι</i> , stem <i>ἈΡ</i> , <i>ἈΙΡ</i>
<i>ε</i>	"	<i>ει</i> , " <i>δεῖκ-νυμι</i> , stem <i>ΔΕΚ</i> , hence Ion. <i>ἔδειξα</i>
<i>υ</i>	"	<i>ευ</i> , " <i>ζεύγ-νυμι</i> , second Aor. Pass. <i>ἔζυγ-ην</i> .

### § 171. *Mode-vowels*.

(175.)

1. The Ind. of the Pres., Impf. and second Aor. do not take the Mode-vowel, § 168, 1, and hence the personal-endings are annexed to the verb-stem, e. g.

<i>ἰ-στα-μεν</i>	<i>ἰ-τῖ-θῖ-μεν</i>	<i>ἰ-δῶ-μεν</i>
<i>ἰ-σταί-μεθα</i>	<i>ἰ-τί-θῖ-μεθα</i>	<i>ἰ-δῶ-μεθα</i> .

2. The Subj. has, like verbs in -*ω*, the mode-vowels *ω* and *η*, but these vowels coalesce with the characteristic-vowel, so that the following deviations from the verbs in -*ω* in respect to contraction are to be noted, namely,

*άη* and *άη* coalesce into *ῆ* and *ῆ* (not, as in contracts in -*άω*, into *ᾶ* and *ῆ*)  
*όη* coalesces into *ῶ* (not, as in contracts in -*όω*, into *οι*), e. g.

<i>ἰ-στά-ω = ἰ-σιῶ</i>	<i>ἰ-στά-ης = ἰ-σιῆς</i>	<i>ἰ-στά-η-ται = ἰ-σιῆ-ται</i>
<i>στά-ω = σιῶ</i>	<i>στά-ης = σιῆς</i>	
<i>τι-θῖ-ω = τι-θῶ</i>	<i>τι-θῖ-ης = τι-θῆς</i>	<i>τι-θῖ-ω-μαι = τι-θῶ-μαι</i>
<i>δι-δῶ-ω = δι-δῶ</i>	<i>δι-δῶ-ης = δι-δῶς</i>	<i>δι-δῶ-η = δι-δῶ.</i>

REMARK 1. This form of the Subj. of *ἵστημι* and *τίθημι* is like the Subj. of the two Aorists of the Pass. of all verbs, e. g. *τυφθῶ*, -*ῆς*, -*ῆ*, etc., *τυπ-ῶ*, -*ῆς*, -*ῆ*, from *τύπ-τω*, *στα-θῶ*, -*ῆς*, -*ῆ*, from *ἵστημι*.

REM. 2. The Subj. of verbs in -*νυμι* is like that of verbs in -*νω*, e. g. *δεικνύω*, -*ύης*, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel *ι*, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Opt. Impf. A. <i>ἰ-στα-ι-ην = ἰ-σταί-ην</i>	Aor. II. A. <i>σταί-ην</i>	Impf. M. <i>ἰ-σταί-μην</i>
<i>τι-θῖ-ι-ην = τι-θῖ-ην</i>	<i>θῖ-ην</i>	<i>τι-θῖ-μην</i>
<i>δι-δῶ-ι-ην = δι-δῶ-ην</i>	<i>δῶ-ην</i>	<i>δι-δῶ-μην</i>

REM. 3. The form of the Opt. of verbs in -*ι* (*τίθημι*) is like the Opt. of the Aorists Pass. of all verbs, e. g. *στα-θῖ-ην*, *τυφ-θῖ-ην*, *τυπ-τί-ην*.

REM. 4. The Impf. Opt. of verbs in -*νυμι*, like the Subj. Pres., follows the form in -*ω*, e. g. *δεικνύοιμι*. The few exceptions will be considered below.

§ 172. *Personal-endings.*

(176—178.)

1. The personal endings for the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	ἵ-στη-μι
2.	-ς (properly -σι)	ἵ-στη-ς
3.	-σι(ν) properly -τι	ἵ-στη-σι(ν)
Dual 2.	-τον	ἵ-στα-τον
3.	-τον	ἵ-στα-τον
Plur. 1.	-μεν (properly -μες)	ἵ-στα-μεν
2.	-τε	ἵ-στα-τε
3.	[-νσι(ν)] (properly -ντι)	[ἵ-στα-ντι ἵ-στα-νσι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:

from ἵ-στα-νσι	is formed	ἵ-σταᾶσι	(ἵ-στα-ᾶσι)
" τι-θι-νσι	"	τι-θιῖσι	Att. τι-θι-ᾶσι
" δι-δο-νσι	"	δι-δοῦσι	" δι-δύ-ᾶσι
" δεικ-νυ-νσι	"	δεικ-νῦσι	" δεικ-νύ-ᾶσι.

REMARK 1. The uncontracted form in -ᾶσι, -ῶσι, -ῦσι, is the common form of the Attic writers, though it, also, occurs in the Ionic dialect; the contracted form in -ῖσι, -ῶσι, -ῦσι, is the usual form of the Ionic and of the older Attic writers, as, also, of writers in the Common language. From ἵημι—Stem *E*—to send, comes the Attic ἰᾶσι, contracted from ἵ-ῆ-ᾶσι.

(b) The personal endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ἵ-στη-ν	ἔ-τι-θῆ-ν
2.	-ς	ἵ-στη-ς	ἔ-τι-θῆ-ς
3.	-	ἵ-στη	ἔ-τι-θῆ
Dual 2.	-τον	A. II. ἵ-στη-τον	ἔ-θι-τον
3.	-την	ἔ-στη-την	ἔ-θι-την
Plur. 1.	-μεν (properly -μες)	ἵ-στη-μεν	ἔ-θι-μεν
2.	-τε	ἵ-στη-τε	ἔ-θι-τε
3.	-σαν	ἵ-στη-σαν	ἔ-θι-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἕστην, e. g. ἐτίπν-ην, ἐ-σταῖ-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor.—except the first Pers. Sing.—differ from those of the Opt. of the historical tenses of verbs in -ω only, that in verbs in -μι, η

precedes the endings mentioned under (c) above, comp. Opt. *βουλεύοιμι, βουλεύσαιμι*, etc. with

*στοι-ην ἰ-στοι-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.*

REM. 3. In the Dual and Pl. Impf. Opt., the -η in the Attic dialect is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν, e. g.

*τιθεί-ημεν = τιθείμεν ἵσται-ητε = ἵσταϊτε*  
*τιθεί-ησαν = τιθείεν διδοί-ησαν = διδοῦεν.*

The same holds of the Opt. of Pass. Aorists of all verbs, e. g. *παιδευθείημεν = παιδευθ-ίμεν*—wholly like *τιθείην*.—On the contrary, in the second Aor. Opt. Act., the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδῶην* and *δῶην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are,

Sing. 2.	-θι	(ἱ-στα-θι)	(τι-θε-θι)	(δι-δο-θι)
3.	-τω	ἰ-στά-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τον	ἱ-στα-τον	τι-θε-τον	δι-δο-τον
3.	-των	ἰ-στά-των	τι-θέ-των	δι-δό-των
Pl. 2.	-τε	ἱ-στα-τε	τι-θε-τε	δι-δο-τε
3.	-τωσαν	ἰ-στά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
		or ἰ-σάντων	τι-θέντων	δι-δόντων.

REM. 5. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into ῡ,

*ἱ-στα-θι* becomes *ἱ-στε*      *τι-θε-θι* becomes *τι-θει*  
*δι-δο-θι*      “      *δι-δου*      *δεικ-νῦ-θι*      “      *δείκνῦ.*

The ending -θι in the Pres. is retained only in a very few verbs, e. g. *φάθι* from *φημι*, *ἴσθι* from *εἰμι*, *ἴθι* from *εἴμι*, and some others; also in simple forms of the Perf. of verbs in -ω, e. g. *τέθναθι*.

In the second Aor. of *τίθηναι, ἵηναι* and *δίδωμι*, the ending -θι is softened into ς, thus *θεί-θι* becomes *θεις*, *ἔ-θι* = *εις*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending -θι is retained, thus *στή-θι*, also in the two Aorists Pass. of all verbs, e. g. *τύπη-θι, παιδεύθητι*, instead of *παιδεύθη-θι*, § 21, Rem. 3. In compounds of *στήθι*, in the Poet. dialect and in other Aorists belonging here, the ending -θηθι is often shortened into ᾱ, e. g. *παράσταᾱ, ἀπόσταᾱ, πρόβαᾱ, κατάβαᾱ*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, § 170, 1, thus,

Pres.      *ἰ-σταῖ-ναι*    *τι-θεί-ναι*    *δι-δό-ναι*    *δεικ-νῦ-ναι*  
 Second Aor.    *στή-ναι*    *θεί-ναι*    *δοῦναι.*

REM. 6. The Inf. of Pass. Aorists of all verbs is like *στήναι*, e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -τις, -ντσα, -ντι, which are joined to the characteristic-vowel according to the common rules, thus,

ἰ-στά-ντις	= ἰ-στάς, ἰ-στάσα, ἰ-σάων	στάς, στάσα, σάων
τι-θέ-ντις	= τι-θείς, -εῖσα, -έν	θείς, θείσα, θέν
δι-δῶ-ντις	= δι-δούς, -οῦσα, -όν	δούς, οὔσα, όν
δεικ-νύ-ντις	= δεικ-νύς, -ῦσα, -ύν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*, e. g. *τυπ-είς*, -εῖσα, -έν, *βουλευθ-είς*.

2. The Personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the Personal-endings retain their full form, -σαι and -σο, almost throughout. Still, the following things are to be noted,

(a) The second Pers. Pres. Ind. of verbs in -α is, in the Attic prose writers, only -σαι; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίστω* from *ἐπίσταμαι*, in Aesch., *δύνῃ*—from the Ionic ending -σαι—instead of *δύνῃ*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf. *ἴστω*, *ἐπίστω*, *ῆπιστω*, *δύνω*, *ῆδύνω*, are explained by the old grammarians as used instead of the better Attic forms *ἴστασο*, *ἐπίστασο*, etc.; still they are very often found in the Attic poets.

(b) In verbs in -σ, both the uncontracted and contracted forms of the Pres. and Impf. are used, e. g. *τίθεται* and *τίθη*, *τίθεται* and *τίθει*, *τίθει* and *τίθου*; the regular forms of the second Aor., both of verbs in -σ and -ο, are those which are contracted, e. g. *ἔθου*, *θοῦ*, *ἔδου*, *δοῦ*. But in verbs in -ο, the contracted forms are not used in the Pres. Ind., though in the Impf. and Imp. both forms occur: *ἰδίδωσο* and *ἰδίδου*, *δίδωσο* and *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in -ω, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΕΩ* with the common contractions. Of verbs in -ύμι, the corresponding forms of -ύνω may be used throughout the Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ῶμνύω*, *συμγνύω*, together with *δεικνυμι*, *ῶμνυμι*, *συμγνυμι*.—In Attic poetry, there are also contracted forms of *τίθημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθείς*, *εἰς*, *τιθεῖ*, *εἶ*.

## FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (179.)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η*, and in the Perf. Act. of *τίθημι* and *ἵημι*, *ε* into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and *ἵημι*, where the *ει* of the Perf. Act., *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*, is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*, thus,

*ἔ-θη-κ-α*, *ἦ-κ-α*, *ἔ-δω-κ-α*.

The forms of the first Aor. Act. *ἔθηκα*, *ἦκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. *ἔθήκαμεν*, X. C. 4. 2, 15. *ἔδωκαμεν*, O. 9, 9. 10. *ἔδώκατε*, Antiph. 138, 77. *ἔδωκαν*, X. Cy. 4. 6, 12. *ἔθηκαν*, H. 2. 3, 20. *ἀφῆκαν*, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νύ-μι <sup>1</sup>
		2.	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νύ-ς
		3.	ἵ-στη-σ(ν)	τί-θη-σ(ν)	δί-δω-σ(ν)	δείκ-νύ-σ(ν)
		D. 1.				
		2.	ἵ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		3.	ἵ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		P. 1.	ἵ-σῶ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νύ-μεν
		2.	ἵ-σῶ-τε	τί-θε-τε	δί-δο-τε	δείκ-νύ-τε
		3.	ἵ-σῶ-σι(ν)	τι-θέ-ασι(ν)	δι-δό-ασι(ν) and δι-δοῦσι(ν)	δεικ-νύ-ασι(ν) et δεικ-νύ-σ(ν)
			(from ἰστά-ασι)	and τι-θείσ(ν)		

<sup>1</sup> And δεικνύ-ω, -εις, etc., especially δεικνύουσι(ν). Also Impf. δέικνυν.

<sup>1</sup> And *δευνύ-ω*, -εις, etc., especially *δευνύουσι(ν)*. Also Impf. *ἰδείννυν*,

trary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι and δίδωμι, namely, ἔθην, ἦν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔ-στη-σ-α, ἔ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs, e. g. ἐπτάμην, ἐπριάμην.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἰστήξω old Att., and ἰστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, to station; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, to station one's self, to stand, namely, ἵστην, I stationed myself, or I stood, ἔστηκα, I have stationed myself, I stand, στο, ἰστήκειν, stabam, ἰστήξω, ἰστήξομαι, stabo, — ἀφαιστήξω, I shall withdraw. The Mid. denotes either to station one's self, to stand erect, to stand, consistere, or to let one's self be stationed, i. e. to be stationed.

§ 174. II. *Second Class of Verbs in -μι.* (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. σιτῶ-νν̄-μι, ζῶ-νν̄-μι, ρῶ-νν̄-μι, Fut. σιτῶ-σω, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel, e. g. ὄμ-νν̄-μι, Aor. ὤμ-ο-σα, from ὈΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-νν̄-μι. See § 182.

*Verbs in -μι.*

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-σταῖ-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σταῖ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται
ἵ-σταῖ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-σταῖ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νν̄-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νν̄-νται

-νν̄ς, -ν̄ς(ν), and the Participle usually δεικνῦ-ων, -ούσα, -ον, § 172, Rem. 8.



ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Subjunctive.	S. 1.	ἰ-στώ	τι-θῶ	δι-δῶ	δείκ-νῶ-ω
		2.	ἰ-σῇ-ς	τι-θῇ-ς	δι-δῷ-ς	δείκ-νῶ-ης,
		3.	ἰ-σῇ	τι-θῇ	δι-δῷ	etc.
		D. 1.				
		2.	ἰ-σῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		3.	ἰ-σῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		P. 1.	ἰ-σῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἰ-σῇ-τε	τι-θῇ-τε	δι-δῶ-τε	
		3.	ἰ-σῶ-σμεν	τι-θῶ-σμεν	δι-δῶ-σμεν	
	Imperative.	S. 2.	ἴ-στη (from ἰσταῖθι)	τί-θει (from τίθεθι)	δί-δου (from δίδοθι)	δείκ-νῦ (from δείκνῦθι)
		3.	ἴ-στα-τω	τι-θέ-τω	δι-δό-τω	δείκ-νῦ-τω
		D. 2.	ἴ-στα-των	τι-θέ-των	δι-δο-των	δείκ-νῦ-των
		3.	ἴ-σταῖ-των	τι-θέ-των	δι-δό-των	δείκ-νῦ-των
		P. 2.	ἴ-στα-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
3.		ἴ-σταῖ-τωσαν et ἰ-στάντων	τι-θέ-τωσαν et τι-θέντων	δι-δό-τωσαν et δι-δόντων	δείκ-νῦ-τωσαν and δείκ-νύτων	
Infinitive.		ἰ-σταῖ-ναι	τι-θεί-ναι	δι-δό-ναι	δείκ-νῦ-ναι	
Participle.		ἰ-σταῖς, ᾄσα, ἄν G. ἄντος	τι-θείς, εἶσα, ἐν G. ἐντος	δι-δούς, οὔσα, ὄν G. ὄντος	δείκ-νύς, ὕσα, ὄν G. ὕντος	
Imperfect.	Indicative.	S. 1.	ἴ-στη-ν	ἐ-τί-θουν	ἐ-δί-δουν	ἐ-δείκ-νυν
		2.	ἴ-στη-ς	ἐ-τί-θεις	ἐ-δί-δους	ἐ-δείκ-νύς
		3.	ἴ-στη	ἐ-τί-θει	ἐ-δί-δου	ἐ-δείκ-νῦ
		D. 1.				
		2.	ἴ-σταῖ-τον	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἐ-δείκ-νῦ-τον
		3.	ἴ-σταῖ-την	ἐ-τι-θέ-την	ἐ-δι-δό-την	ἐ-δεικ-νῦ-την
		P. 1.	ἴ-σταῖ-μεν	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἐ-δείκ-νῦ-μεν
		2.	ἴ-σταῖ-τε	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἐ-δείκ-νῦ-τε
		3.	ἴ-σταῖ-σαν	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἐ-δείκ-νῦ-σαν
	Optative.	S. 1.	ἴ-σταί-ην	τι-θεί-ην	δι-δοί-ην	δείκ-νῦ-οιμι
		2.	ἴ-σταί-ης	τι-θεί-ης	δι-δοί-ης	δείκ-νῦ-οις,
		3.	ἴ-σταί-η	τι-θεί-η	δι-δοί-η	etc.
		D. 1.				
		2.	ἴ-σταί-τον <sup>1</sup>	τι-θεί-τον <sup>1</sup>	δι-δοί-τον <sup>1</sup>	
Aorist II.	Indicative.	S. 1.	ἔ-στη-ν, I	{ ἔ-θη-ν } A.I. { ἔ-δω-ν } A.I. { ἔ-θη-ς } used { ἔ-δω-ς } used { ἔ-θη } for it { ἔ-δω } for it	wanting.	
		2.	ἔ-στη-ς [stood,			
		3.	ἔ-στη			
		D. 1.				
		2.	ἔ-σ τη-τον	ἔ-θε-τον		ἔ-δο-τον
		3.	ἔ-σ τη-την	ἔ-θε-την		ἔ-δό-την
		P. 1.	ἔ-σ τη-μεν	ἔ-θε-μεν		ἔ-δο-μεν
		2.	ἔ-σ τη-τε	ἔ-θε-τε		ἔ-δο-τε
		3.	ἔ-σ τη-σαν	ἔ-θε-σαν		ἔ-δο-σαν

<sup>1</sup> See § 172, Rem. 3. <sup>2</sup> On the irregular accentuation of ἐπισταμαι, etc., see § 176, 1.

<sup>1</sup> See § 172, Rem. 3. <sup>2</sup> On the irregular accentuation of ἐπίσταμαι, etc., see § 176, 1.

## MIDDLE.

ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἰ-στώ-μαι <sup>3</sup> ἰ-στώ ἰ-στέ-ται ἰ-στώ-μεθον ἰ-στέ-σθον ἰ-στέ-σθον ἰ-στώ-μεθα ἰ-στέ-σθε ἰ-στώ-νται	τι-θῶ-μαι τι-θῶ τι-θῆ-ται τι-θῶ-μεθον τι-θῆ-σθον τι-θῆ-σθον τι-θῶ-μεθα τι-θῆ-σθε τι-θῶ-νται	δι-δῶ-μαι δι-δῶ δι-δῶ-ται δι-δῶ-μεθον δι-δῶ-σθον δι-δῶ-σθον δι-δῶ-μεθα δι-δῶ-σθε δι-δῶ-νται	δείκ-νύ-μαι δείκ-νύ-η, etc.
ἰ-στά-σο and ἰ-στώ ἰ-στά-σθω ἰ-στα-σθον ἰ-στά-σθων ἰ-στα-σθε ἰ-στά-σθωσαν and ἰ-στά-σθων	τί-θε-σο and τί-θου τι-θε-σθω τί-θε-σθον τι-θε-σθων τί-θε-σθε τι-θε-σθωσαν and τι-θε-σθων	δί-δο-σο and δί-δου δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο  δείκ-νύ-σθω δείκ-νυ-σθον δείκ-νύ-σθων δείκ-νυ-σθε δείκ-νύ-σθωσαν and δεικ-νύ-σθων
ἰ-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
ἰ-στά-μενος, η, ον	τι-θε-μενος, η, ον	δι-δό-μενος, η, ον	δείκ-νύ-μενος, η, ον
ἰ-στά-μην ἰ-στά-σο and ἰ-στώ ἰ-στα-το ἰ-στά-μεθον ἰ-στα-σθον ἰ-στά-σθην ἰ-στά-μεθα ἰ-στα-σθε ἰ-στα-ντο	ἐ-τι-θέ-μην [θου ἐ-τί-θε-σο and ἐ-τί- ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην [δου ἐ-δί-δο-σο and ἐ-δί- ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δείκ-νύ-μην ἐ-δείκ-νύ-σο ἐ-δείκ-νύ-το ἐ-δείκ-νύ-μεθον ἐ-δείκ-νυ-σθον ἐ-δείκ-νυ-σθην ἐ-δείκ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταί-μην <sup>3</sup> ἰ-σταί-ο ἰ-σταί-το ἰ-σταί-μεθον ἰ-σταί-σθον ἰ-σταί-σθην ἰ-σταί-μεθα ἰ-σταί-σθε ἰ-σταί-ντο	τι-θοί-μην <sup>4</sup> τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην <sup>4</sup> δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δείκ-νύ-οί-μην δείκ-νύ-οιο, etc.
(ἰ-στά-μην does not occur, but ἐ-πα-μην ἐ-πριά-μην)	ἐ-θέ-μην ἐ-θου (from ἔθεσο) ἐ-θε-το ἐ-θέ-μεθον ἐ-θε-σθον ἐ-θέ-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δου (from ἔδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.

<sup>3</sup> On the accentuation in ἰσίσταται, etc., see § 176, 1.<sup>4</sup> See § 176, 2.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Subjunctive.	S. 1.	στῶ <sup>1</sup>	θῶ <sup>1</sup>	δῶ <sup>1</sup>	
		2.	στής	θῆς	δῶς	
		3.	στή	θῇ	δῶ	
		D. 1.				
		2.	στή-τον	θῇ-τον	δῶ-τον	
		3.	στή-τιν	θῇ-τιν	δῶ-τιν	
		P. 1.	στώ-μεν	θῶ-μεν	δῶ-μεν	
		2.	στήτε	θῇτε	δῶτε	
		3.	στώ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)	
	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον <sup>2</sup>	θεί-ητον <sup>2</sup>	δοί-ητον <sup>2</sup>	
		3.	σταί-ητιν	θεί-ητιν	δοί-ητιν	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
	Imperative.	S. 2.	στή-θι <sup>3</sup>	θείς (θείθι) <sup>4</sup>	δός (δόθι) <sup>4</sup>	
		3.	στή-τω	θεί-τω	δό-τω	
		D. 2.	στή-τον	θεί-τον	δό-τον	
		3.	στή-των	θεί-των	δό-των	
		P. 2.	στή-τε	θεί-τε	δό-τε	
		3.	στή-τωσαν and στήντων	θεί-τωσαν and θέντων	δό-τωσαν and δόντων	
		Inf.	στή-ναι	θεί-ναι	δοῦ-ναι	
		Part.	στάς, ἄσα, ἄν Gen. σάντος	θείς, εἷσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος	
Future.		στή-σω	θή-σω	δώ-σω	δείξω	
Aorist I.	ἔ-στησα, I sta- [tioned,	ἔ-θη-κα Instead of these forms the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 173, 2.	ἔ-δω-κα	ἔ-δειξα		
Perfect.	ἔ-στη-κα <sup>5</sup> sto	τέ-θει-κα	δέ-δω-κα	δέ-δειχα		
Pluperfect.	ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-θει-κειν	ἔ-δε-δω-κειν	ἔ-δε-δείκειν		
Fut. Perf.	ἔ-στήξω old Att.	wanting.	wanting.	wanting.		
P A S						
Aor. I.	ἔ-σταῖ-θην	ἔ-τέ-θην <sup>6</sup>	ἔ-δό-θην	ἔ-δείχ-θην		
<sup>1</sup> The compounds, e. g. ἀποστῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστάσι, ἐκθήτον, διαδῶμεν. <sup>2</sup> See § 172, Rem. 3.						
<sup>3</sup> In composition, παρῴσθηθι, παράστα; ἀπόσθηθι, ἀπόστα, § 172, Rem. 5.						
<sup>4</sup> In composition, περίθεις, ἐνθεις; ἀπόδος, ἔκδος; περίθεις, ἔκδοι, § 118, Rem. 1. <sup>5</sup> See § 176, 3. <sup>6</sup> ἐτίθην and τεθήσομαι instead of ἐθήθην						

## MIDDLE.

ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
(στώ-μαι does not occur, but πρίω-μαι, -η, -ηται, etc.)	θῶ-μαι <sup>7</sup> θῆ θῆ-ται θῶ-μεθον θῆ-σθον θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶ-μαι <sup>7</sup> δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθα δῶ-σθε δῶ-νται	
(σταί-μην does not occur, but πριαί-μην, -αισ, -αιτο, etc.)	θοί-μην <sup>8</sup> θοῖ ο θοῖ-το θοί-μεθον θοῖ-σθον θοῖ-σθην θοί-μεθα θοῖ-σθε θοῖ-ντο	δοί-μην <sup>8</sup> δοῖ ο δοῖ-το δοί-μεθον δοῖ-σθον δοῖ-σθην δοί-μεθα δοῖ-σθε δοῖ-ντο	
(στά-σο or στῶ does not occur, but πρία-σο or πρίω)	θού (θέσο) <sup>9</sup> θῆ-σθω θῆ-σθον θῆ-σθων θῆ-σθε θῆ-σθωσαν and θῆ-σθων	δού (δόσο) <sup>9</sup> δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θῆ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θῆ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἑ-στη-σάμην	(ἑ-θή-κά-μην) Instead of these forms the second Aor. Mid. is used by the Attic writers, § 173, 2.	(ἑ-δω-κά-μην)	ἑ-δείξάμην
ἑ-στά-μαι	τέ-θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἑ-στά-μην	ἑ-τε-θεί-μην	ἑ-δε-δό-μην	ἑ-δε-δείγ-μην
ἑ-στήξομαι	wanting.	wanting.	wanting.

## S I V E.

[Fut. I. | σταῖ-θήσομαι | τε-θήσομαι <sup>6</sup> | δο-θήσομαι | δειχ-θήσομαι

and θῆ-θήσομαι, § 21, 2. <sup>7</sup> Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc., ἐκθῶμαι, -ῶ, -ῶται, etc., ἀποδῶμαι, -ῶ, -ῶται, etc. <sup>8</sup> See § 176, 2. <sup>9</sup> In composition, κατὰθιν, ἀπόθιν; περιδου, ἀπόδου; κατὰθισθι, περιδοσθι; ἐνθισθι, πρόδοσθι; but ἐνθού, εἰθού; προδοῦ, ἐνδοῦ, § 118, Rem. 1.

§ 176. *Remarks on the Paradigms.*

1. The verbs *δύναμαι*, *to be able*, *ἐπισταμαι*, *to know*, *χρέεσθαι*, *to hang*, and *πρῆσθαι*, *to buy*, have a different accentuation from *ἵσταμαι* in the Pres. Subj. and Impf. Opt., namely, Subj. *δύνομαι*, *ἐπιστάμαι*, -ῃ, -ῆται, -ῆσθον, -ῆσθε, -ῶνται; Opt. *δυναίμην*, *ἐπισταίμην*, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also *ὀναιμην*, -αιο, -αιτο (§ 177, 4.)

2. The forms of the Opt. Impf. and second Aor. Mid. in -οι, viz. *τιθοίμην*, *θοίμην*, are more common than those in -ει, viz. *τιθείμην*, -εῖο, -εῖτο, etc., *θεύμην*, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus, *ἐνθοίμην* (*ἐνθείμην*), *ἐνθοῖο* (*ἐνθεῖο*), etc. The same is true of compounds of *δοίμην*, e. g. *διαδοίμην*, *διαδοῖο*, etc.

3. On the abbreviated form of the Perf. and Plup.: *ἔ-σταῖ-τον*, *ἔ-σταῖ-μεν*, *ἔ-σταῖ-τε*, *ἔ-σταῖ-σι(ν)*, see § 193.

4. The forms of the Impf. *τίδουν*, -εις, -ει, *ἰδίδουν*, -ους, -ου, are constructed according to the Conjugation in -έω and -όω. The other forms, *τίθην*, -ης, -η, *ἰδίδων*, -ως, -ω, are not used, § 172, Rem. 8.

5. Verbs in -ῦμι, as has been seen, form the Subj. and Opt. like verbs in -ῖω. Still there are some examples where these Modes follow the analogy of verbs in -μι, ὅπως μὴ δῖσσκει δά ν ν ῖ τ α ι—instead of -ίηται.—Pl. Phaedon. 77, b. *ψύχοιτό τε καὶ πεγνύτο* (from *ύιτο*, instead of *ύοιτο*) Ibid. 118, a.

6. In later writers the Perf. and Plup. are found with the Trans. meaning, *I have stationed*, namely *ἔστακα*, *ἔστακειν*.

## SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 177. (a) *Verbs in -α, (ῖ-στη-μι, ΣΤΑ-).* (183.)

1. *κί-χρη-μι*, *to lend, to bestow*, *XPΑ-*, *κυχράναι*, Fut. *χρήσω*, etc. Mid. *to borrow*, Fut. *χρήσομαι*.—Aor. *ἐχρησάμην* in this sense is not used by the Attic writers. To the same stem belong,

2. *χρή*, *oportet*, stem *XPΑ-* and *XPE-*, Subj. *χρῆ*, Inf. *χρήναι*, Part. (τὸ) *χρεῖν*; Impf. *ἐχρῆν* or *χρῆν*, Opt. *χρεῖη* from *XPE-*.

Inf. *χρεῖν*, *ἀποχρεῖν*, in Eurip., by contraction from *χράειν*.

3. *ἀπόχρη*, *it suffices, sufficit*; besides those formed regularly from *XPΑΩ*; *ἀποχρῶσιν*, Inf. *ἀποχρεῖν*; Impf. *ἀπέχρη*; Aor. *ἀπέχρησε(ν)*, etc. Mid. *ἀποχρῶμαι*, *to have enough*, *ἀποχρεῖσθαι*, inflected like *χράομαι*, § 129, Rem. 2.

4. *ὀνίημι*, *to benefit*, *ὈΝΑ-*, *ὀνιάναι*; Impf. Act. wanting: Fut. *ὀνήσω*; Aor. *ὤνησα*, Inf. *ὀνήσαι* (for *ὀνῆναι*, like *σῆναι*, in Pl. Rp. 600, d.). Mid. *ὀνίεσθαι*, *to be profited*, Fut. *ὀνήσομαι*; Aor. *ὠνήμην* (*ὠνάμην* later, but also in Eur. *ὠνασθε*), -ῆσο, -ῆτο, etc., Imp. *ὀνησο*, Part. *ὀνήμερος* (Hom.), Opt. *ὀναιμην*, -αιο, -αιτο, § 176,

1. Inf. ὄνασθαι; Aor. Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελειν.

5. πί-μ-πλη-μι, to fill, ΠΛΑ-, πίμπλάναι; Impf. ἐπίμπλην; Fut. πλήσω; Aor. ἐπλήσα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην § 131; second Aor. ἐπλήμην Poet. — Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication, e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.

7. ΤΑΗ-ΜΙ, to endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτην, (τελῶ,) τλαιήν, τλήθι, τλάς; Fut. τλήσομαι; Perf. τέτληκα.

8. φη-μί, to say, (stem ΦΑ-), has the following formation:

### § 178. (184.)

Present.		ACTIVE.		Imperf.	
Indicative	S. 1.	φημί	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, us'ly ἔφῃσθα
	3.	φῃσί(ν)		3.	ἔφῃ [§ 116, 2.]
	D. 2.	φάτον		D. 2.	ἔφατον
	3.	φᾶτόν		3.	ἔφᾶτην
	P. 1.	φᾶμέν		P. 1.	ἔφαμεν
	2.	φάτε		2.	ἔφατε
	3.	φᾶσί(ν)		3.	ἔφᾶσαν
Subj.	φῶ, φῆς, φῇ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαῖτον, φαίητην and φαίτην, φαίημεν and φαῖμεν, φαίητε and φαῖτε, -ιεν	
Imp.	φᾶθι or φᾶθι, φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φάντων		Fut. Aor.	φήσω ἔφῃσα.	
Inf. Part.	φᾶναι φᾶς, φᾶσα, φάν G. φάντος, φάσης				
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective φάτος, φατέος.					

REMARK 1. In the second person φῆς, both the accentuation and the Iota subscript is contrary to all analogy. In compounds it retains the accent

on the ultimate, e. g. ἀντιφής, but σύμφημι, ἀπόφημι, σύμφαθι, etc. On the inclination of this verb in the Pres. Ind. (except φής), see § 33.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert*, etc. The Fut. φήσω, however, has only the last signification; the first is expressed by λέξω, ἐρῶ. The Impf. ἔφην with φάνασ and φάς, is used also as an Aorist.

REM. 3. With φημί the verb ἡμί, *inquam* may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἡν, ἡ is used in the phrases ἡν δ' ἐγώ, *I said*, ἡ δ' ὅς, *he said*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

(185.)

1. ἄγμαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. δύναμαι, *to be able*, second Pers. δύνασαι (δύνη from the Ion. δύνει, Poet. and later,) Subj. δύνωμαι, § 176, 1, Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἰδυνάμην and ἡδυν; second Pers. ἰδύνω (-ασο more rarely), Opt. δυνάμην, δύναιο, § 176, 1; Fut. δυνήσομαι; Aor. ἰδυνήθην, ἡδ. and ἰδυνάσθην, the last Ion. and in Xen. (Aug., § 120, Rem. 1.); Perf. δεδύνημαι. Verbal adjective δυνατός, *able and possible*.

3. ἐπίσταμαι, *to know*, (properly, *to stand upon something*, to be distinguished from ἐπίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι, § 176, 1, Imp. ἐπίστω (more seldom ἐπίστασο); Impf. ἡπιστάμην, ἡπίστω (more seldom ἡπίστασο), Opt. ἐπιστάμην, ἐπίσταιο, § 176, 1; Fut. ἐπιστήσομαι; Aor. ἡπιστήθην, (Aug., § 126, 3). Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love*, (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. κρέμαμαι, *to hang*, pendeo, Subj. κρέμωμαι, § 176, 1, Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο, § 176, 1, (Arist. Vesp. 298, κρέμοισθε, comp. μάραμαι, § 230, and μεμνόμεν, § 154, 9; Aor. ἐκρεμάσθην; Fut. Pass. κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*).

6. πρίασθαι, *to buy*, ἐπριάμην, (the Attic writers employ an Aor. Mid. of this verb, instead of the Aor. of ὠνέσθαι, viz. ἔωνησάμην, which is not used by them, § 122, 4, Subj. πρίωμαι, § 176, 1; Opt. πριάμην, -αιο, -αιτο, § 176, 1; Imp. πρίασο or πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*.

(186.)

*Τ-η-μι* (stem 'E-), to send. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἴημι, ἴης, ἴησι(ν); ἴετον; ἴεμεν, ἴετε, ἰᾶσι(ν) or εἰσι(ν). Subj. ἴω, ἴης, ἴῃ; ἴητον; ἰώμεν, ἰήτε, ἰώσι(ν); ἀφῴω, ἀφῴης, ἀφῴῃ (ἀφῴῃ in Xen.), etc. Imp. (ἴεθι), ἴει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰείσα, ἰέν.
Impf.	Ind. ἴουν (from ἴΕΩ), ἀφῴουν or ἡφῴουν (seldom ἴειν, προῖειν, ἡφῖειν), ἰeis, ἰει; ἴετον, ἰέτην; ἰεμεν, ἴετε, ἰεσαν, ἡφῖεσαν. Opt. ἰείην (second Pers. Pl. ἀφῴετε Plat.).
Perf. Aor.II.	εἶχα. — Plup. εἵκειν. — Fut. ἥσω. — Aor. I. ἵχα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶτον, εἶτην; Plur. ἔμεν, commonly with Aug. εἴμεν, καθεῖμεν, ἔτε, commonly εἴτε, ἀνείτε, ἔσαν, commonly εἶσαν, ἀφείσαν. Subj. ὦ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶῃ; εἶτον, εἶτην; εἴμεν, εἴτε, εἴεν. Imp. ἔς, ἀφές, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔτων. Inf. εἶναι, ἀφείναι. — P. εἰς, εἶσα, ἐν, Gen. ἐντός, εἰσός, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἴην is very doubtful, and also the forms ἴης, ἴη are very rare. The form ἴειν has the ending of the Plup., as the Impf. of εἶμι, to go; it is Att. and Ion., a secondary form from ἴουν.

MIDDLE.	
Pres.	Ind. ἵμαι, ἵσαι, ἵται, etc. — Subj. ἰῶμαι, ἀφῴῶμαι, ἰῃ ἀφῴῃ etc. Imp. ἰέσο or ἰον. — Inf. ἰέσθαι. — Part. ἰέμενος, -η, -ον.
Impf.	ἰέμην, ἰέσο, etc. — Opt. ἰείμην, Att. ἰοίμην, ἰοῖο, ἀφιοῖο, etc.
Aor.II.	Ind. εἵμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc. Subj. ὦμαι, ἀφῶμαι, ῆ, ἀφῆ, ἦται, ἀφῆται Opt. προῖμην, -οῖο, -οῖτο, -οῖμεθα, -οῖσθε, -οῖντο; (προεῖτο, προεῖσθε, προεῖντο are rarer forms), Imp. οὐ, ἔσθω, etc. Inf. ἔσθαι. — Part. ἔμενος, -η, -ον.
Perf.	εἵμαι, μεθεῖμαι; Inf. εἶσθαι, μεθείσθαι. — Plup. εἵμην, εἶσο, ἀφείσο, etc. — Fut. ἥσονται. — Aor. I. ἡκάμην, § 173, 2.
PASSIVE.	
A. I. εἶθην, P. εἰθείς. — Fut. ἐθήσομαι. — Ver. Adj. ἐτός, ἐτέος, (ἀφετός).	

REM. 3. Besides the two verbs τίθημι and ἵημι, only the following dialectic verbs belong here, viz. ἈΗ-ΜΙ, ΔΙ-ΔΗ-ΜΙ (ΔΕ), (διδῆσαι, however, from the last is found in X.), δίζημαι and ΔΙΗ-ΜΙ.





REMARK 1. On the inclination of the Ind. of εἰμι, *to be* (except the second Pers. εἶ), see § 33. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρεμι, πάρει, πάρεσσι, etc., ἰμῖ. πάρεσθι; but παρήν on account of the temporal augment, παρίσται on account of the omission of ε (παρίσται), παρίναι like infinitives with the ending -ναι, παρῶν, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, Gen. παρόντος, so also παρίων, Gen. παρίοντος.

REM. 2. The compounds of εἰμι, *ω*, follow the same rules as those of εἰμι, *sum*; hence several forms of these two verbs are the same in compounds, e. g. πάρεμι, πάρει and πάρεισι, third Pers. Sing. of εἰμι and third Pers. Pl. of εἰμι; but Inf. παρίναι, Part. παρίων.

REM. 3. The form εἶεν, *esto, be it so, good*, shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶν instead of εἶσαν of the third Pers. Pl. Opt. Impf. A secondary form of the third Pers. Imp. ἦτω instead of ἔστω is found once in Pl. Rp. 361, c. The form of the first Pers. Impf. is often ἦ, among the Attic poets, and sometimes also in Plato; the form ἦμην is rare, e. g. X. Cy. 6. 1, 9. The form of the second Pers. Impf. ἦς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. The Dual forms with σ are preferred to those without σ.

REM. 4. The form of the third Pers. Sing. Impf. ἦεν instead of ἦι is found in the Attic poets only before vowels, Arist. Plut. 696. προσήεν (*Senarius*).

REM. 5. The Pres. of εἰμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἔρχομαι, § 167, 2.

II. Verbs in -μι which annex the Syllable νν̄ or ν̄ to the Stem-vowel and append to this the Personal-endings.

§ 182. Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

(195.)

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σχεδᾶ-νν̄-μι*	κορέ-νν̄-μι*	στρώ-νν̄-μι*
	Impf.	ἔ-σχεδᾶ-νν̄-ν*	ἔ-κορέ-νν̄-ν*	ἔ-στρώ-νν̄-ν*
	Perf.	ἔ-σχεδᾶ-κα	κε-κόρε-κα	ἔ-στρώ-κα
	Plup.	ἔ-σχεδᾶ-κειν	ἔ-κε-κορέ-κειν	ἔ-στρώ-κειν
	Fut.	σχεδᾶ-σω,	κορέ-σω,	στρώ-σω
	Aor.	Att. σχεδῶ, -ῆς, -ῆ ἔ-σχεδᾶ-σα	Att. κορῶ, -εῖς, -εἶ ἔ-κόρε-σα	ἔ-στρω-σα

<i>Mid.</i>	Pres.	σκεδά-νῦ-μαι	κορέ-νῦ-μαι	στρώ-νῦ-μαι
	Impf.	ἐ-σκεδα-νῦ-μην	ἐ-κορέ-νῦ-μην	ἐ-στρω-νῦ-μην
	Perf.	ἐ-σκεδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-αμην	
	F. Pf.		κε-κορέ-σ-ομαι	
<i>Pass.</i>	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.
* And σκεδα-νῦω, ἐσκεδά-νυνον — κορε-νῦω, ἐ-κορέ-νυνον — στρω-νῦω, ἐ-στρώ-νυνον ( <i>υ</i> always short).				

## B. Verbs whose Stem ends with a Consonant.

Pres.	ὄλ-λῦ-μι, * perdo,	ὄλ-λῦ-μαι, pereō,	ὄμ-νῦ-μι *	ὄμ-νῦ-μαι
Impf.	ὥλ-λῦ-ν *	ὥλ-λῦ-μην	ὥμ-νῦ-ν *	ὥμ-νῦ-μην
Perf. I.	ὄλ-ώλε-κα (ὉΛΕΣΣ), perdidī,		ὄμ-ώμο-κα (ὉΜΟΩΣ)	ὄμ-ώμο-μαι
	§ 124, 2.		§ 124, 2.	
Perf. II.	ὄλ-ωλ-α, perii,			
Plup. I.	ὄλ-ώλε-κειν, perdideram,		ὄμ-ωμό-κειν	ὄμ-ωμό-μην
Plup. II.	ὄλ-ώλε-ειν, perieram,			
Fut.	ὄλ-ῶ, -εῖς, -εῖ	ὄλ-οῦμαι, -εῖ	ὄμ-οῦμαι, -εῖ	
Aor. I.	ὥλε-σα	A. II. ὥλ-όμην	ὥμο-σα	ὥμο-σάμην
			A. I. P. ὥμο-σ-θην et ὥμοσθην	
			I. F. P. ὥμο-σ-θήσομαι.	
* And ὀλλύ-ω, ὀλλυ-ον — ὀμνύ-ω, ὀμνυ-ον (always <i>υ</i> ).				

REMARK. Ὀλλυμι comes by assimilation from ὀλ-ννμι, § 18, Rem. For an example of a stem-ending with a mute, see δεικνύμι above, under the paradigms, § 175. The Part. Perf. Mid. or Pass. of ὀμνυμι is ὀμωμοσ-μένος. The remaining forms of the Perf. and Plup. commonly omit the *σ* among the Attic writers, e. g. ὀμώμοται, ὀμώμοτο.

## SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

§ 183. (a) *Verbs whose Stem ends in α*. (196.)

1. κερά-νν-μι (poetic secondary form κερνάω, κέρνημι; Epic and Poet. κεράω), *to mix*, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέρρακα; Perf. Mid. or Pass. κέρραμαι; Aor. Pass. ἐκράσθην, Att. also ἐκεράσθην. — Mid. — Metathesis, § 156, Rem.

2. κρεμά-ννῦ-μι, *to hang*, Fut. κρεμάσω, Att. κρεμῶ; Aor. ἐκρέμασα; Mid. or Pass. κρεμάννυμαι, *I hang myself or am hung* (but κρεμάμαι, *to hang*, § 179, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, *I was hung, or I hung*.

3. πετά-ννῦ-μι, *to spread out, to open*, Fut. πετάσω, Att. πετῶ; Perf. Mid. or Pass. πέπτάμαι, § 155, 2; Aor. Pass. ἐπετάσθην.

4. σκεδά-ννῦ-μι, *to scatter*, Fut. σκεδάσω, Att. σκεδῶ; Perf. Mid. or Pass. ἐσκεδάσμαι; Aor. Pass. ἐσκεδάσθην.

§ 184. (b) *Verbs whose Stem ends in ε.*

PRELIMINARY REMARK. The verbs ἐννιμι, σβέννιμι, and also ζώννιμι, § 186, do not properly belong here, since their stem originally ended in σ, *ΕΣ-*, comp. *ves-tire*, *ΣΒΕΣ-*, comp. ὕσβισ-ιός, *ΖΩΣ-*, comp. ζωσ-ιήρ, ζωσ-ιρον, ζωσ-ιης, ζωσ-ιός; but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. ἔ-ννῦ-μι, *to clothe*, in prose ἀμφιέννυμι, Impf. ἀμφιέννυ without Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἡμφιέσα; Perf. Mid. or Pass. ἡμφιέσμαι, ἡμφιέσαι, ἡμφιέσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι. (Aug., §§ 126, 3. and 230). As in ἀμφιέννυμι, so generally in other compounds, the preposition is not elided, e. g. ἐπύεσασθαι.

2. ζέ-ννῦ-μι, *to boil*, Trans., Fut. ζέσω; Aor. ἔξεσα; Perf. Mid. or Pass. ἔξεσμαι; Aor. Pass. ἐξέσθην.—(ζέω, on the contrary, is usually intransitive).

3. κορέ-ννῦ-μι, *to satiate*, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. ἐκορέσθην.—Mid.

4. σβέ-ννῦ-μι, *to extinguish*, Fut. σβέσω; first Aor. ἔσβεσα, *I extinguished*; second Aor. ἔσβην, *I ceased to burn*; Perf. ἔσβηκα, *I have ceased to burn*.—Mid. σβέννυμαι, *to cease to burn*, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην. No other verb in -ννυμι has a second Aor., § 191, 2.

5. στορέ-ννῦ-μι, *to spread out*, shortened form στόρνυμι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στρώννυμι; ἑστρωμαι, ἑστρώθην, στρωτός (not Att. ἐστορέσθην and ἐστορήθην). See § 182.

§ 185. (c) *Verbs, whose Stem ends in ι.* (198.)

τι-ννῦ-μι (ΤΙ-), *to expiate*, Mid. τι-ννῦ-μαι, *to punish, to avenge*, second-

ary Epic form of *τίνω* and *τινῶμαι*.—In Attic poetry the Mid. is often found and with one *ν*, *τινῶμαι*.

§ 186. (d) *Verbs in o, with the o lengthened into ω.*  
(199.)

1. ζώ-*νῦ*-μι, *to gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι, § 131.—Mid.

2. ῥώ-*νῦ*-μι, *to strengthen*, Fut. ῥώσω; Aor. ἔρῳσα; Perf. Mid. or Pass. ἔρῳσμαι, Imp. ἔρῳσο, *farewell*, Inf. ἔρῳσθαι; Aor. Pass. ἔρῳσθην, § 131.

3. στρώ-*νῦ*-μι, § 182, *to spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννυμι, § 184, 5.

4. χρώ-*νῦ*-μι, *to color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

B. Verbs whose Stem ends in a Consonant and assumes  
-*νῦ*.

§ 187. (a) *In a Mute.*

(200.)

1. ἄγ-*νῦ*-μι, *to break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι (P. Lys. 100, 5. κατεάξαντες with the Aug.); second Perf. ἔαγα, *I am broken*; Aor. Pass. ἔαγην (Aug., § 122, 4.)—Mid.

2. δείκ-*νῦ*-μι, see § 175.

3. εἰργ-*νῦ*-μι (or εἰργω), *to shut in*, Fut. εἰρξω; Aor. εἰρξα, Inf. εἰρξαι, Part. εἰρξας (Pl. Polit. 235, b.), περιέρξαντες (Th. 5, 11), ξυνέρξαντος (Pl. Rp. 5. 461, b), Subj. καθείρξης (with the variation καθέρξης) Pl. Gorg. 461, d; Aor. Pass. εἰρχθην; Perf. εἰργμαι. (But εἰργω, εἰρξω, εἰρξα, εἰρχθην, *to shut out*, etc.)

4. ζεύγ-*νῦ*-μι, *to join together*, Fut. ζεύξω; Aor. ἔζυξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζευχθην and more frequently ἔζυγην.

5. μίγ-*νῦ*-μι, *to mix*, (μίσγω, Poet. secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην more frequently ἐμίγην; Fut. Perf. μεμίξομαι.

6. οἶγ-*νῦ*-μι, usually as a compound, ἀνοίγνυμι (but instead of it ἀνοίγω is more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοίξαι (in X. Hell. ἤνοιγον, ἤνοιξα signifying *to put to sea, to weigh anchor*); first Perf. ἀνέφχα, *I have opened*; second Perf. ἀνέφγα, *I stand*

*open*, instead of which Att. *ἀνέφγωμαι*; Impf. Mid. *ἀνεφγόμεν*; Aor. Pass. *ἀνεφχθην*, *ἀνοιχθῆναι* (Aug., § 122, 6).

7. *ὀμόρεγ-νῦ-μι*, to *wipe off*, Fut. *ὀμόρεξω*; Aor. *ὤμορεξα*.—Mid.

8. *πήγ-νῦ-μι*, to *fasten*, Fut. *πήξω*; Aor. *ἔπηξα*; first Perf. *πέπηχα*, *I have fastened*; second Perf. *πέπηγα*, *I stand fast*; Mid. *πήγ-νῦμαι*, *I stick fast*; Perf. *πέπηγμαι*, *I stand fast*; Aor. Pass. *ἐπαγγην* (more seldom *ἐπήχθην*); Fut. Pass. *παγήσομαι*.—Mid.

9. *ρήγ-νῦ-μι*, to *rend*, Fut. *ρήξω*; Aor. *ἔρρηξα*; second Perf. *ῥή-ρωγα*, *I am rent*, § 140, Rem. 3; Aor. Pass. *ἐρράγγην*; Fut. *ῥάγή-σομαι*.

10. *φράγ-νῦ-μι*, secondary form of *φράσσω*, *φράττω*, § 143, 1, to *shut up*, Impf. *ἐφράγγυν* (Thuc. 7, 74); Fut. *φράξω*; Aor. *ἔφραξα*; Perf. Mid. or Pass. *πέφραγμα*; Aor. Pass. *ἐφράχθην* (*ἐφράγγην* among the later writers).—Mid.

§ 188. (b) *Verbs whose Stem ends in a Liquid.* (301.)

1. *αἶρε-νῦ-μαι* (Epic and also in Plato), to *take, obtain*, secondary form of *αἶρομαι*, and used only in particular phrases, to *obtain, to acquire*, namely, a *reward, spoils*, etc. Impf. *ἤρνύμην*. The remaining forms come from *αἶρομαι*.

2. *κτεί-νῦ-μι*, commonly written, *κτείννυμι* in the Codd., to *put to death*, Att. prose secondary form of *κτείνω*, is used in the Pres. and Impf. The stem is *KTEIN-*, lengthened from *KTEN-*. The *ν* of the stem is omitted on account of the diphthong, § 169, Rem. 1.

3. *ὄλ-λῦ-μι* instead of *ὄλ-νῦ-μι*, to *destroy*. See § 182, B.

4. *ὄμ-νῦ-μι*, to *swear*. See § 182, B.

5. *στόρε-νῦ-μι*, to *spread out*. See *στορέννυμι*, § 184, 5.

§ 189. *Inflection of the two forms of the Perf.*  
*κειμαι* and *ῥμαι*. (312.)

PRELIMINARY REMARK. The two forms of the Perf. *κειμαι* and *ῥμαι*, are so essentially different, in their formation, from the other verbs in *-μι*, that they require to be treated by themselves.

a. *Κεῖμαι*, to *lie*.

*Κεῖμαι*, properly, *I have laid myself down, I am lying down*, hence to *lie*, (e. g. *ἀνάκειμαι*, *I am consecrated*, *σῆκεται*, *compositum est, constat*, but *συντίθεται ὑπό τινος*, *it has been agreed*

by some one); this verb is a form of the Perf. without reduplication, from the stem *KEI-*, contracted from *KEE-*.

<i>Perf.</i>	Ind. <i>κείμεναι, κῆσαι, κῆται, κείμεθα, κῆσθε, κῆνται</i> ; Subj. <i>κείμεναι, κῆν, κήνται</i> , etc. Imp. <i>κῆσο, κῆσθω</i> , etc.; — Inf. <i>κῆσθαι</i> ; — Part. <i>κείμενος</i> .
<i>Impf.</i>	Ind. <i>ἐκείμεν, ἔκεισο, ἔκειτο</i> , third Pers. Pl. <i>ἐκείντο</i> . Opt. <i>κείοιμην, κέοιο, κέοιτο</i> , etc.
<i>Fut.</i>	<i>κείσομαι</i> .
Compounds <i>ἀνάκειμαι, κατάκειμαι, κατάκεισαι</i> , etc.; — Inf. <i>κατακῆσθαι</i> ; — Imp. <i>κατάκεισο, ἔγκεισο</i> .	

§ 190. b. *ἵμαι, to sit*.

(203.)

1. *ἵμαι*, properly, *I have seated myself, I have been seated*, hence *to sit*,—also Ion. and poetic of inanimate objects, instead of *ἰδρῦμαι, I have been established, erected*;—this verb is a Perf. form of the Poet. Aor. Act. *ἵσα, to set, to establish*. The stem is *ἵΑ-*, comp. *ἦσ-ται* instead of *ἦδ-ται*, according to § 17, 5, and the Lat. *sed-co*.

REMARK 1. The active Aorist forms of *ἵσα* are dialectic, § 230, and Poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, *ἰσάμην*; Part. *ἰσάμενος* Th. 3, 58. *ἰσάμενος*; Imp. *ἵσαι, ἵσαι* (*ἔφισσαι*); Fut. poetic *ἵσομαι, ἵσομαι* (*ἐφίσσομαι*). The defective forms of this word are supplied by *ἰδρύω*.

<i>Perf.</i>	Ind. <i>ἵμαι, ἵσαι, ἵσαι, ἵμεθα, ἵσθε, ἵνται</i> ; Imp. <i>ἵσο, ἵσθω</i> , etc.; — Inf. <i>ἵσθαι</i> ; — Part. <i>ἵμενος</i> .
<i>Plup.</i>	<i>ἵμην, ἵσο, ἵστο, ἵμεθα, ἵσθε, ἵντο</i> .

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the former differs from the latter in never taking *σ* in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:

<i>Perf.</i>	<i>κάθημαι, κάθησαι, κάθηται</i> , etc.; — Subj. <i>κάθωμαι, κάθη, κάθηται</i> , etc.; — Imp. <i>κάθησο</i> , etc.; — Inf. <i>κάθησθαι</i> ; — Part. <i>καθήμενος</i> .
<i>Plup.</i>	<i>ἐκάθημην</i> and <i>κάθημην</i> , <i>ἐκάθησο</i> and <i>καθήσο</i> , <i>ἐκάθητο</i> and <i>κάθητο</i> , etc.; — Opt. <i>καθόμην, κάθοιο, κάθοιτο</i> , etc.

REM. 2. The defective forms of *ἵμαι* are supplied by *ἕζομαι* or *ἕσθαι*, prose *καθῆζομαι, καθῆσθαι*.

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μ, IN FORMING THE SECOND AOR. ACT. AND MID., THE PERF. AND PRES. ACT.

§ 191. I. *Second Aor. Act. and Mid.* (201.)

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and, though rarely, a second Aor. Mid., according to the analogy of verbs in -μ, since it wants the mode-vowel, and hence appends the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾶ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ι* and *υ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The third Pers. Pl. in -*ησαν* (Char. α) and -*υσαν* shortens the vowel, when the poets use the abridged form in -*ν*, instead of -*σαν*, e. g. *ἔβαν*, *ἔδυν*. The Subj., Opt. and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. *βαίην* (*σταίην*), *σβείην* (*θείην*), *γνοίην* (*δοίην*), *γνούς* (*δούς*). The Imp., like *στῆθι*, in the second Pers. Sing., takes the ending -*θι*, and the stem-vowel remains long through all the persons; in compounds of *βαίω*, *βηθι* is also abridged into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἐμβᾶ*, *ἐπίβᾶ* instead of *κατάβηθι*, etc.

Modes and Persons.	a. Character. α <i>BA-Ω, βαίω, to go.</i>	b. Characteristic ε <i>ΣBE-Ω, σβέννυμι, to extinguish.</i>	c. Characteristic ο <i>ΓNO-Ω, γινώσκω, to know.</i>	d. Character. υ <i>δύ-ω, to wrap up.</i>
Ind.S.1.	<i>ἔβην, I went,</i>	<i>ἔσβην, I ceased</i>	<i>ἔγνων, I knew,</i>	<i>ἔδυν, to go</i>
2.	<i>ἔβης</i>	<i>ἔσβης [to burn,</i>	<i>ἔγnows</i>	<i>ἔδύς [in or</i>
3.	<i>ἔβη</i>	<i>ἔσβη</i>	<i>ἔγνω</i>	<i>ἔδύ [under,</i>
D.2.	<i>ἔβη-τον</i>	<i>ἔσβη-τον</i>	<i>ἔγνω-τον</i>	<i>ἔδύ-τον</i>
3.	<i>ἔβη-την</i>	<i>ἔσβη-την</i>	<i>ἔγνώ-την</i>	<i>ἔδυ-την</i>
P.1.	<i>ἔβη-μεν</i>	<i>ἔσβη-μεν</i>	<i>ἔγνω-μεν</i>	<i>ἔδυ-μεν</i>
2.	<i>ἔβη-τε</i>	<i>ἔσβη-τε</i>	<i>ἔγνω-τε</i>	<i>ἔδυ-τε</i>
3.	<i>ἔβη-σαν</i> (Poet. <i>ἔβαν</i> )	<i>ἔσβη-σαν</i>	<i>ἔγνω-σαν</i> (Poet. <i>ἔγνων</i> )	<i>ἔδυ-σαν</i> (Poet. <i>ἔδυν</i> )



Subj. S.	βῶ, βῆς, βῆ <sup>1</sup>	σβῶ, ῆς, ῆ <sup>1</sup>	γνώ, γνῶς, γνῶ <sup>1</sup>	δύω, ῆς, ῆ <sup>1</sup>
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, ἦτε, ὡσε(ν)	σβῶμεν, ἦτε ὡσε(ν)	γνῶμεν, ὦτε, ὡσε(ν)	δύωμεν, ἦτε, ὡσε(ν)
Opt. S. 1.	βαίην	σβείην	γνοίην <sup>2</sup>	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνοίητον et οἶτον	
3.	βαιήτην et αἶτην	σβειήτην et εἶτην	γνοιήτην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβειήμεν et εἶμεν	γνοιήμεν et οἶμεν	
2.	βαιήτε et αἶτε	σβειήτε et εἶτε	γνοιήτε et οἶτε	
3.	βαῖεν (seldom βαλήσαν)	σβῖεν	γνοῖεν (rarely γνοίησαν)	
Imp. S.	βῆθι, ἦτω <sup>3</sup>	σβῆθι, ἦτω <sup>3</sup>	γνώθι, ὦτω <sup>3</sup>	δύθι, ὑτω <sup>3</sup>
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνώτον, ὦτων	δύτον, ὑτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ᾰσα, ᾰν G. βάντος	σβείς, εἶσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γνόντος	δύς, ὕσα, ὕν G. δύντος.

<sup>1</sup> Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω,

<sup>2</sup> Aeschyl. Suppl. 230 (215) συγγνώη; but in the Mid. form συγγνοῖτο.

<sup>3</sup> Compounds, e. g. ἀνάβηθι, ἀνάβητες; ἀπόσβηθι; διάγνωθι; ἀναδυσθι.

REMARK. The Opt. form δύν instead of δύην, is not found in the Att. dialect, but in the Epic, § 227.

## § 192. Summary of Verbs with a second Aor. like Verbs in -μι. (205—210.)

Besides the verbs mentioned above, some others have this form,

1. διδράσκω, to run away, § 161, 10, Aor. (ΔΡΑ-) ἔδραν, -ᾰς, -ᾱ, -ᾱμεν, -ᾰτε, -ᾰσαν (ἔδραῶν Poet.), Subj. δρῶ, δρᾶς, δρᾶ δρᾶτον, δρῶμεν, δρᾶτε, δρῶσε(ν), Opt. δραιην, Imp. δρᾶθι, -άτω, Inf. δρᾶναι, Part. δράς, -ᾰσα, -ᾰν.

2. πέτομαι, to fly, § 166, 29, Aor. (ΠΤΑ-) ἔπιτην, Inf. πτῆναι, Part. πτιάς; Aor. Mid. ἐπτάμην, πτιάσθαι.

3. πρίασθαι, see § 179, 6.

4. σκίλλω or σκλιώ, to dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither, Intrans., Inf. σκλήναι, Opt. σκλιήν.

5. φθά-νω, to come before, to anticipate, § 158, 7, Aor. ἔφθην, φθῆναι, φθάς, φθῶ, φθαίην.

6. καίω, to burn, Trans. § 154, 2, Aor. (ΚΑΕ-) ἐκάην, I burned, Intrans.; but first Aor. ἔκανσα, Trans.

7. ρέω, to flow, § 154, 2, Aor. (ΡΤΕ-) ἔρρῆην, I flowed.

8. χαίρω, to rejoice, § 166, 32, Aor. (ΧΑΡΕ-) ἐχάρην.

9. ἄλλισκομαι, Aor. (ΑΛΙΟ-) ἦλυν, Att. ἰάλυν, § 161, 1.

10. βίωω, to live, Aor. ἐβίωον, Subj. βιώω, -ῶς, -ῶ, etc., Opt. βιώην, (not βιόην, as γνολην, to distinguish it from the Opt. Impf. βιόην), Inf. βιῶναι, Part. βιούς; but the Cases of βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίωον, to recall to life, from ἀναβιώσσομαι, § 161, 3. The Pres. and Impf. are but little used by the Attic writers; instead of these, they employ ζῶ, of which only the Fut. ζήσιν was in good use among Attic writers; the remaining tenses were borrowed from βίωω; thus, Pres. ζῶ; Impf. ἔζων, § 137, 3; Fut. βιώσομαι, more rarely ζήσω; Aor. ἐβίωον; X. O. 4, 18. has also ἐβίωσιν; Perf. βεβίωκα; Perf. Mid. or Pass. βεβίωται, Part. βεβιωμένος.

11. φύω, to produce, second Aor. ἐφῦν, to be produced, to be born, φῦναι, φῦς, Subj. φύω, Opt. wanting in the Attic dialect; but the first Aor. ἐφῦσα, to produce; Fut. φύσω, I will produce. The Perf. πέφυκα, also has an intransitive sense, so also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

REMARK. Here also belong the forms σχίς and σχοίην of the second Aor. ἔσχον from ἔχω, to have, § 166, 14, and πίθι of the second Aor. ἐπιον from πίνω, to drink, § 158, 5.

## § 193. II. Perfect and Pluperfect. (211.)

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. *ΔΙ-Ω*, to fear, *δέ-δν-α*, and then, in the Dual and Pl. Ind. Perf. and Plup., and also to some extent in the Inf., rejects the mode-vowel, e. g. *δέ-δν-μεν* instead of *δε-δί-α-μεν*. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. *ἵ-στα-μεν*. The stem-vowel remains short, e. g. *δεδίμεν*, *τέτλᾱμεν*, *τετλᾶναι*; but in the third Pers. Pl. Perf., the mode-vowel is not rejected, e. g. *δε-δί-ᾱσι*; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. *τε-τλά-ᾱσι* = *τε-τλᾶ-σι*.

REMARK 1. Except the forms of *δεδιέναι* and *ιστάναι*, all the other Perfects of this kind belong to poetry, particularly to the Epic.

REM. 2. The Imp. of these Perfects is also in use, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., thus conforming wholly to the analogy of the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; *δεδιέναι* is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the ending, and the Opt. Plup. ends in -αίην, e. g. *ιστά-ω*, *ιστιῶ*, -ῆς, etc., *τετλαίην*. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. *ισταώς* = *ιστάς*, *ιστα-ός* = *ιστώς* and *ιστός*, and also have a peculiar feminine form in -ῶσα, e. g. *ιστώσα*; all the Cases retain the ω, e. g. *ιστώπος*, *ιστώσης*, etc.

REM. 3. The uncontracted form in ε is retained in some participles, in the Ionic dialect, e. g. ἵστανός, *standing firm*, and so τεθνεώς (never τεθνήως), together with τεθνηκώς from τεθνηκα, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

ἵστανός, ἵστανώσα, ἵστανός, Gen. ἵστανώτος, -ώσης.

τεθνεώς, τεθνεώσα, τεθνεώς, Gen. τεθνεώτος, -ώσης.

Βέβηκα and τέτληκα never have this form of the participle.

	Perfect.	Pluperfect.	Perf.	Plup.
Ind. S. 1.	δέ-δῖ-α	ἔδεδῖεν	Ἐ-ΣΤΑ-Α	
2.	δέ-δῖ-ας	ἔδεδῖεις		
3.	δέ-δῖ-ει(ν)	ἔδεδῖει		
D. 2.	δέ-δῖ-τον	ἔδεδῖτον	ἔ-σταῖ-τον	ἔσταῖτον
3.	δέ-δῖ-τον	ἔδεδῖτην	ἔ-σταῖ-τον	ἔσταῖτην
P. 1.	δέ-δῖ-μεν	ἔδεδῖμεν	ἔ-σταῖ-μεν	ἔσταῖμεν
2.	δέ-δῖ-τε	ἔδεδῖτε	ἔ-σταῖ-τε	ἔσταῖτε
3.	δε-δῖ-ασι(ν)	ἔδεδῖσαν and ἔδεδῖσαν	ἔ-σταῖ-σι(ν)	ἔσταῖσαν
Imp.	δέ-δῖ-θι, δεδῖτω, etc.		ἔ-σταῖ-θι, etc., 3. pl.	
Subj.	δε-δῖ-ω, -ης, -η, etc.		ἔσταῖτωσαν and -άτων	
Inf.	δε-δῖ-έναι		ἔ-σταῖ-ναι	
Part.	δε-δῖ-ώς, -υῖα, -ός, Gen. -ότος		ἔ-στώς, -ώσα, -ώς and -ός, Gen. -ώτος, -ώσης	
Subj. Pf.	ἔσταῶ, -ῆς, -ῆ, etc.			
Opt. Plup.	ἔσταίην, Dual ἔσταίητον and -αίτον, Pl. ἔσταίημεν and -αίμεν, etc., third Pers. Pl. ἔσταίεν,			

REM. 4. The Plup. of ἵστανμι, in this form never takes the strengthened augment ει. The Imp. Perf. ἵσταῖθι, etc., and the Opt. Plup. ἵσταίην, etc., are poetic only. But the Inf. ἵσταναι seems to have taken the place of the full form ἵστανέναι throughout.

### § 194. Summary of Verbs with a Perfect like Verbs in -μι.

(212.)

Besides these two, the following verbs have this form of the Perfect:

1. γίγνομαι, *to become*, ΓΕΓΑΑ, stem ΓΑ; Perf. (Sing. γίγωνα, -ας, -ε) γέγαμεν, -ατε, -άουσιν, Inf. γιγάμεν (Epic), Part. γηγώς, γεγώσα, γιγώς, Gen. γεγώτος.

2. βαίνω, *to go*, Perf. βέβηκα, ΒΕΒΑΑ; Pl. βέβῃμεν, -ατε, -ασι, third Pers. Pl. Subj. ἔμβειῶσι, Pl. Phaedr. 252, e, Inf. βεβῆναι, Part. βεβώς, X. Hell. 7. 2, 3, βεβύια (βεβώσα, Pl. Phaedr. 254, b), βεβώς, Gen. βεβώτος; Plup. ἔβεβῃμεν, -ατε, -ασαν. These abridged forms are almost wholly poetic and dialectic, § 230.

3. θνήσκω, *to die*, τέθνηκα, ΤΕΘΝΑΑ; Pl. τέθναμεν, τέθνατε, τεθνάσι, Imp. τέθναθι, Part. τεθνηκώς, τεθνηκυῖα, τεθνηκός, or τεθνεώς, τεθνεώσα,

Demosth. 40, 24., τεθνήσκω, Inf. τεθνᾶναι, Aesch. τεθνᾶναι from τεθναίνειαι; Plup. ἐτέθνυσαν, Opt. τεθναίην.

4. ΤΑΛΛΩ, to bear, Perf. τέτληκα, ΤΕΤΑΛΛΑ; Dual τέτλατον, Pl. τέτλαμεν, τέτλατε, τετλάσιν, Imp. τέτλαθι, -άτω, etc., Subj. wanting, Inf. τετλάναι, but Part. τετληκώς; Plup. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Dual ἐτέτλατον, ἐτετλάτην, Opt. τετλαίην.

5. Here belong the two participles of,

βιβρώσκω, § 161, 6, to eat, Perf. βίβρωκα, poetic βιβρώς, Gen. -ώτος.

πίπτω, § 163, 3, to fall, πίπτωκα, Att. Poet. πεπιώς, comp. § 230.

REMARK. There are also found, in imitation of Homer, κέκραγμεν and the Imp. κέκραχθι, from the poetic Perf. κέκρυγα (from κράζω, to cry out); also the Imp. πείσεσθι, from πείποιθα, to trust (from πείθω, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects οἶδα and ἔοικα require a distinct consideration.

### § 195. Οἶδα and ἔοικα.

(915, 916.)

1. Οἶδα, Perf. from ἔΙΔΩ (second Aor. εἶδον, I saw, Inf. ἰδεῖν, videre), properly I have seen, hence I know. Its inflection is as follows:

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα <sup>1</sup>	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴστω	εἰδέναι
D. 2. 3.	ἴστον, ἴστον	εἰδήτον, -ήτον	ἴστον, ἴστων	
P. 1.	ἴμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδώς, -υῖα, ὅς
3.	ἴσασι(ν)	εἰδώσι(ν)	ἴτωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν <sup>2</sup>	Dual	Pl. ᾔδειμεν, Poet. ᾔσμεν	
2.	ᾔδεις and -εισθα <sup>1</sup>	ᾔδειτον, Poet. ᾔστον	ᾔδειτε	“ ᾔστε
3.	ᾔδει(ν)	ᾔδείτην, “ ᾔστην	ᾔδεσαν	“ ᾔσαν
Opt. Sing.	εἰδείην, -ης, -η;	Dual εἰδείητον, -ήτην;	Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείην, (seldom εἰδείησαν).	
Fut.	εἰσομαι (Ion. εἰδήσω, although Isocr. συνειδήσεις), I shall know. — Verbal Adj. ἰστέον.			
Σύνοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				
<sup>1</sup> § 116, 2.				
<sup>2</sup> First Pers. ᾔδῃ, second ᾔδησθα, third ᾔδῃ, are considered as Attic forms; yet ᾔδειν, ᾔδειςθαι (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι, instead of ἴμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1052. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6.				

REMARK. The Perfect, *I have known*, is expressed by ἔγνων, and the Aorist, *I knew*, by ἔγνων.

2. Ἐοικα, *I am like, I seem*, Perf. from ἔϊκλ (εἶκε, the Impf. of which is used in Homer), poetic εἶκα instead of ἔοικα, εἰκίναι instead of εοικέναι, and (instead of εοικασι) the anomalous Att. third Pers. Pl. εἶτασι, even in prose, Part. εοικώς, in the Attic writers only in the sense of *like*, Att. εἰκώς, only in the sense of *probable, likely, right*, hence especially in the neuter εἰκός, as ὡς εἰκός, *as is natural*; Plup. ἐώκειν, § 122, 5, Fut. εἶξω.

Here belongs the abridged form ἔοιγε, among the Tragedians, instead of εοίκαμεν, comp. ἴσμεν. The poetic Mid. forms ἦϊται, Eur. Alc. 1065, second Pers. Sing. Perf., and ἦϊτο, third Pers. Sing. Plup., are constructed according to the same analogy.

### § 196. III. *Present and Imperfect.* (218.)

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἐρύω, σεύω, ἔδω, φέρω; οἴμαι, § 166, 24, of the Common language, belongs here.

### § 197. *Summary of all the Dependent Passives.*

§ 102, 2, 3.

*Αγαμαι, to wonder,	διαλίγομαι, to converse,	ἡδομαι, to rejoice, [hot,
αἰδέομαι, to reverence,	διανοομαι, to think,	θίρομαι (Poet.), to become
αἰάομαι, to wander,	δύναμαι, to be able,	κρίμαμαι, to hang,
ἀμιλλάομαι, to contend,	δυσαρεστέομαι, to be dis-	μαίνομαι, to be mad,
ἀντιόομαι (Poet.), adversor,	satisfied,	μισάτιμαι, to loathe,
ἀπονοομαι, to be distracted,	ἐναντιόομαι, to resist,	νυμειάομαι, (Poet.), to be
ἀπορίομαι, to be perplexed,	ἐνθυμίομαι, to reflect,	justly indignant,
ἀριστοκρατέομαι, to have	ἐννοομαι, to consider,	οἶομαι, to suppose,
an aristocratic govern-	ἐπιμέλομαι and -ίομαι,	ὀλιγαρχέομαι, to have an
ment,	to take care,	oligarchy,
ἀρνέομαι, to refuse,	ἐπινοομαι, to reflect upon,	πειράομαι, to try,
ἀχθομαι, to be displeased,	ἐπίσταμαι, to know,	προθυμίομαι, to desire,
βούλομαι, to wish,	ἐραμαι (Poet.), to love,	προνοομαι, to foresee,
βρυχαομαι, to roar,	εὐθυμίομαι, to be happy,	σέβομαι, to reverence, Aor.
δέομαι, to want,	εὐλαβέομαι, to be cautious,	ἐσιφθην, Pl. Phaedr.
δέρκομαι (Poet.), to see,	εὐνομέομαι, bonis legibus	254, b. [tious,
δημοκρατέομαι, to have a	utor,	φιλοτιμίομαι, to be ambi-
democratic government,	εὐπορέομαι, to be opulent,	ὑποτιμίομαι, to conjecture.

REMARK 1. Αὐλλέομαι, to lodge, ἐπινοομαι, to reflect upon, λοιδορέομαι, to reproach, ορέγομαι, to desire, have both a Mid. and Pass. form for their Aorist. Several verbs have a Mid. and Pass. form for their Future, e. g. διαλίγομαι, colloquor, has the Fut. διαλεχθήσομαι and διαλέξομαι; ἄχθομαι,

§ 156, 4; ἐπιμέλωμαι, § 166, 21; ἡδομαι, to rejoice, has only ἡσθήσομαι; the poetic ἔραμαι, § 179, 4, has ἐρασθήσομαι.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf., and almost all are confined to poetry.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβῶμαι, terreo, to terrify, φοβήθη and φοβήσασθαι, timere, to fear. Here belong all verbs in -αίνεσθαι and -ύνεσθαι, derived from substantives and adjectives, almost all in -οῦν, and most in -ίζεσθαι, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανείσθαι, to be happy, πεπαινεῖν, to make ripe, πεπανθήναι, πεπανείσθαι, maturescere, to ripen, αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνείσθαι, to feel shame, ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλλαττώσεσθαι, to be inferior, to be conquered, χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry, μαλακίζειν, to make effeminate, μαλακισθήναι, μαλακιῦσθαι, to make one's self effeminate, ὀργίζειν, to make angry, ὀργισθήναι, ὀργιῦσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:

ἄγειν *	ἔστιᾶν	λείπειν	πλανᾶν	στρέφειν
ἄγνυναι	εὖωχεῖν	λύειν	πλήττειν	σφάλλειν
ἀνιᾶν	ἡττᾶν	μεθύσκειν	πορεύειν	σώζειν
αἰρεῖν	ἰδρύειν	μιγνύναι	φηνγύναι	τρέπειν
ἀλλάττειν	κινεῖν	μιμνήσκειν	φωννύναι	τρέφειν
ἄρμόζειν	κλίνειν	ὀρμᾶν	σεῖειν	φαίνειν
ἄσχολεῖν	κοιμᾶν	ὀχεῖν	σῆπειν	φέρειν
αὐξάνειν	κομίζειν	πειθεῖν	σκεδαννύναι	φθείρειν
βάλλειν	κρίνειν	πηγνύναι	σπᾶν	φοβεῖν
ἐπείγειν	λέγειν	πλάζειν	στελλειν	χεῖν

§ 198. Summary of the Active Verbs most in use with a Middle Future, § 154, 1. (222.)

ἄγνοῶ, not to know,	γηράσκω, to grow old,	θηρεύω, θηρεύω, to hunt,
ᾄδω, to sing,	γιγνώσκω, to know,	θιγγάνω, to touch,
ἀκούω, to hear,	δάκνω, to bite,	θνήσκω, to die,
ἀλαλάζω, to cry out,	δαρδάνω, to sleep,	θρώσκω, to leap,
ἀμαρτάνω, to miss,	δεῖσαι, to fear,	κάμνω, to labor,
ἀπαντάω, to meet,	διδράσκω, to run away,	κλαίω, to weep,
ἀπολαύω, to enjoy,	διώκω, to pursue,	κλέπτω, to steal,
ἄρπάζω, to seize,	ἐγκωμιάζω, to praise,	κολάζω, to punish,
βαδίζω, to go,	εἰμὶ, to be,	κωμιάζω, comissor,
βαίνω, to go,	ἐπαινέω, to praise, [self,	λαγχάνω, to obtain,
βιώω, to live,	ἐπιορκέω, to perjure one's	λαμβάνω, to take,
βλέπω, to see,	ἐσθίω, to eat,	λιχμάω, to lick,
βοάω, to cry out,	θαυμάζω, to wonder,	μανθάνω, to learn,
γελῶω, to laugh,	θέω, to run,	νέω, to swim,

\* From ἀνάγειν come ἀναχθῆναι and ἀναγαγείσθαι in the sense of *in mare proveli*.

οἶδα, to know,	πλέω, to sail, [πνέω, to whistle, etc.,	συρίτω, to whistle, etc.,
οἰμῶζω, to lament,	πνέω, to blow (but συμ-	τίκτω, to produce,
ὀλολύζω, to howl,	πνίγω, to strangle,	τρέχω, to run,
ὀμνύμι, to swear,	ποθέω, to desire,	τρώγω, to gnaw,
ὄφθω, to see,	προσκυνέω, to reverence,	τυγχάνω, to obtain,
παίζω, to sport,	ῥέω, to flow,	τωθάζω, to rail at,
πάσχω, to suffer,	σιγάω, to be silent,	φείγω, to flee,
πηδύω, to leap,	σιωπύω, to be silent,	φθάνω, to come before,
πίνω, to drink,	σκώπτω, to sport,	χάσκω, to gape,
πίπτω, to fall,	σπουδάζω, to be zealous,	χωρέω, to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἀγροίω, διώκω, ἐπαινέω, etc.

#### SECTION VII.

##### § 199. *Prepositions and Conjunctions.* (32.)

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.

# PECULIARITIES OF THE DIALECTS,

PARTICULARLY OF THE EPIC DIALECT.

## A. SOUNDS.

### § 200. *Digamma or Labial Breathing F.* (7.)

1. The Greek language had originally, in addition to the Spiritus Asper  $\sigma$ , and the Lingual Breathing  $\sigma$ , a Labial Breathing, the sound of which corresponds nearly to the Eng. *f*. In accordance with its form, *F*, which is like one Gamma standing upon another, it is named Digamma, and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the Alphabet, namely between  $\epsilon$  and  $\zeta$ , and is named *Baŭ*. Comp. § 25, 2.

2. This character disappeared very early; but its sound, was in some cases changed, in some of the Dialects, into the smooth Labial  $\beta$ , e. g. *βία*, vis, *Flς*—later *ις*; in other instances it was softened into the vowel *v*, and after other vowels, coalesced with *v* and formed the Diphthongs *av*, *ev*, *ηv*, *ov*, *uv*, e. g. *ναŭς*—*νάFς*—*navis*, *χείω* (*χίFω*), Æol., *βοŭς*—*βόFς*,—*bōvs*, *bōs*, Gen. *bōvis*; in others still it was changed, into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before  $\rho$  is not indicated, e. g. *Flς*, vis, *ις*; *ὄFlς*, *ovis*, *ὄις*; *εἰλέω*, volvo; *φρόδον*, *φόδον*, etc; it was also changed in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*, *ἔννυμι*, *vestio*.

3. In the Homeric poems no character exists to denote the Breathing *F*; but it is very clear that in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγνυμι*, *ἀναξ*, *ἀνύσσω*, *ἀνδάνω*, *ἔαρ*, ver, the forms of *ΕΙΔΩ*, video, *ἔοικα*, *εἴκοσι*, viginti, *εἶμα*, vestis, *εἰπεῖν*, *ἐκχλος*, *ἔννυμι*, vestio, *έός* and *ός*, suus, *οὔ*, sui, *οἶ*, sibi, *ἔσπερος*, *vesperus*, *οἶκος*, vicus, *οἶνος*, vinum, etc.; this is obvious from the following facts; (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ἔθεν* = *πρὸ Fίθεν*; (b) hence also a vowel capable of Elision, when placed before such a word, cannot be elided, e. g. *λίπεν διέ* = *διέ Fε*, *ἀπὸ έο* = *ἀπὸ Fέο*; (c) the *ν* *εὐελκυστικόν* is wanting before words which have the Digamma, e. g. *δαΐ οἶ* = *δαΐ Fοἶ*;



—(d) *οὐ* instead of *οὐκ* or *οὐχ*, is not found before the Digamma, e. g. *ἐπὶ οὐ ἔθ' ἐν ἔστι χειρῶν* = *οὐ Φεθεν*;—(e) in compounds neither Elision nor Crasis (contraction) occurs, e. g. *διαειπόμεν* = *διαΦειπόμεν*, *ἀαγής* = *ἄΦαγής*;—(f) a word, having the Digamma, makes together with a preceding consonant, a vowel long by position, e. g. *γάρ ἐθεν*;—(g) long vowels are not shortened before words that have the Digamma, e. g. *κάλλει τε στίλβων καὶ εἵμασι* = *καὶ Φείμασι* Il. γ, 392.

### § 201. *Interchange of the Vowels.* (38.)

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾶ*, called—§ 140, 2, and 4—vowels of *Variation*—(*τρέφω*, *τέτροφα*, *ἐτράφη*) undergo various changes in the dialects.

*α* is used instead of *ε*, Ion., e. g. *τράπω*, *τάμνω*, *μίγαθος* instead of *τρέπω*, *τέμνω*, *μίγεθος*; so also Doric *τράφω*, *σκιαρός*, *Ἄρταμις* instead of, *τρέφω*, *σκιερός*, *Ἄρτιμις*; and in several particles, e. g. *ὅκα*, *τόκα*, *πόκα* instead of *ὅτε*, *τότε*, *πότε*.

*ε* instead of *α* in the Ionic dialect in the following Liquids, e. g. *τέσσερες*, *ἔρσην*, *ῥέλος*, *βίρεθρον*, Ion., instead of *τέσσαρες*, *ῥσην*, *ῥρεθρον*, *a male*, *ῥαλος*, *glass*, *βαρεθρον*, *gulf*; besides in very many verbs in *-άω*, e. g. *φοιτέω*, *ὀρέω*, Ion., instead of *φοιτάω*, *ὀράω*.

*ε* instead of *ο*, Doric, e. g. *ἰβδεμῆκοντα* instead of *ἰβδομήκοντα*.

*ο* instead of *α* often, Æolic, e. g. *στροτός* instead of *στρατός*, *army*.

*α* instead of *ο*, Ion., in *ἀρύωδεῖν* instead of *ὀρύωδεῖν*.

2. The following cases are to be noted in addition: The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm*, i. e. the broad pronunciation of the Dorians, e. g. *ἄμῖρα*, *κῶπος*, *ἄδύς*, *Δαμάτηρ*. The Older and the later Ionic have softened this grave *ᾶ* into *η*. The Attic writers use the letters, *ᾶ* and *ῆ*, interchangeably, § 16, 7. Comp. Dor. *ἄμῖρα*, Ion. *ἡμῖρη*, Att. *ἡμῖρα*; Ion. *σοφῆη*, Dor. and Att. *σοφῖα*; Ion. *θώρηξ*, Dor. and Att. *θώραξ*.—So, also, *α* in the diphthong *αν*, in the Ionic writers, is changed into *η*, *νης*, *γητς*, instead of *ναῦς*, *γαῦς*; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ης* and *ησι* Ion. instead of *αις* and *αισι*.—Still, in certain words, the Dorians retain the *η*, as the Ionians do the *ᾶ*.

*η* instead of *α*, Æolic and Doric, e. g. *σαμῆον*, *τῆνος*, *ὀξῆα*, so the Infinitives, e. g. *λαβῆν*, *καλῆν* instead of *σημεῖον*, *κτεῖνος*, *ὀξεῖα*, *λαβεῖν*, *καλεῖν*.

*αι* instead of *ει*, Doric, e. g. *φθαίρω* instead of *φθείρω*,

*υ* often instead of *ο*, Æolic, e. g. *συνφός*, *ὄνυμα* instead of *σοφός*, *ὄνομα*; so in Homer *ἄγυρις* instead of *ἀγορά*; and in the Common Language, *εὐώνυμος*, *παρήγυρις*, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the Breathing σ in the third Pers. Pl. οισι(ν) instead of ουσι(ν) and in the Participle ending -οισα instead of -ουσα, and in *Μοῖσα* and *Ἀρέθουσα* instead of *Μοῦσα*, and *Ἀρέθουσα*; the first is Dor., yet not in Pindar; the last is Æolic and in Pindar, e. g.

Τῷ ἐφάβῳ instead of τοῦ ἐφήβου, ὦν (also Ion. and Pindar) instead of οὖν, δῶλος instead of δοῦλος, ὠρανός instead of οὐρανός, βῶς instead of βούς;—τύπτοις(ν) instead of τύπτουσι(ν), τύπτοιςα instead of τύπτουσα, φιλοῖσιν instead of φιλοῦσιν, ἔχουσα instead of ἔχουσα.

Some other instances will be considered below in treating of the Declensions and Conjugations.

§ 202. *Interchange of the Consonants.* (39, 40.)

The change of consonants in the different dialects depends on the two following laws:

Consonants of the same order—§ 5, Rem. 3,—interchange with each other; and the consonants which are called *homonymous*, § 5, Rem. 1, interchange with the *homonymous*.

§ 203. I. *Interchange of Consonants of the same order.*

A. THE MUTES; (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, πῶς, πότε, ποῖος, ὅποιος, etc., are in Ion. κῶς, κότε, etc.

κ instead of τ; πόια, ποτέ, ὅτε, τόια, ὅποτε, ἄλλοτε, are in Dor. πόκα, ποκά, ὅκα, τόκα, ὅποκα (Poet. ὀπόκα), ἄλλοκα; so ὄκᾱ (shortened from ὄκακα) instead of ὄταν. On the contrary τ instead of κ, e. g. τήνος Dor. instead of κείνος, ἐκείνος.

π instead of τ Æol. and Dor., e. g. πέμπει instead of πάντε.

(b) The Medials β and γ; e. g. βλήχων, penny-royal, Att., is in Ion. γλήχων, βλέφαρον, eye-lash, is γλέφαρον.

δ instead of γ Dor., e. g. δᾶ instead of γῆ; hence Δημήτηρ instead of Γημήτηρ.

δ instead of β, Dor., in ὀδελός instead of ὀβελός.

β instead of δ in the Æol. words βελφίν, Βελφοί instead of δελφίν, Δελφοί.

(c) The Aspirates θ and φ; e. g. θήρ, *beast*, θλῆν, θλίβειν, οὐθαρ, *udder*, are in Dor. φήρ, φλῆν, φλίβειν, οὐφαρ (uber); φήρ and φλίβειν also in Homer.

χ instead of θ; ἔθμα is in Dor. ἔχμα and ὄρνιθος, etc. (from ὄρνις) is ὄρνιχος, etc.

B. THE LIQUIDS; (a) The Liquids interchange with one another: ς instead of λ before θ and τ often in the Dor. dialect, e. g. ῥνθον, βέρντιστος Dor. instead of ῥλθον, βέρντιστος; also Ion. and Att. πλύνμων, pulmo, instead of πνέμων, λίτρον instead of νίτρον.

ρ is rarely used instead of λ, e. g. κρήβανος, *oven*, Att., instead of κλήβανος.

(b) The Liquid ρ and the Breathing σ in the Later and often in the Mid. Attic; ῥῥ instead of the Ion. and old Attic ρσ, e. g. ῥρσσην and ῥῥῥην, *a male*, κόρσση and κόῥῥη, *back*.

## § 204. II. *Interchange of the so called Homonymous Consonants.*

(a) The Palatals γ and χ, e. g. κραφεύς, *fuller*, is preferred by the Attic writers to the other form, γραφεύς.

κ and χ in δέχομαι, Ion., instead of δέχομαι.

(b) The Linguals θ and τ, e. g. αῖτις Ion. and Epic, instead of αῖθις, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. κιδών Ion., instead of χιδών, ἐνθαῖτα, hic, ἐνθεῖται, hinc Ion., instead of ἐνταῦθα, ἐντεῦθεν; κύρη Ion., instead of χύτρα, *pot*.

σ and τ, e. g. Ποτειδάν, ἔπειτον, εἴκατι, τύ, τέ Dor., instead of Ποσειδών, ἔπεισον, εἴκοσι, σύ, σέ. The Attic forms τεῦτλον, *beet*, τηλία, *nicot*, (from σή-θω), τύρβη (from σύρω), turba, τήμερον, *to-day*, and τῆτες, *this year*, (the two last only in the comedians, but in tragedians and in other Attic writers σήμερον, σῆτες), is in the Ion. and Common Language σεῦτλον, σηλία, σύρβη.

σσ and ττ. The Later, and often, also, the Middle Attic dialect uses, in most words, ττ, instead of σσ, which are employed by the older and the later Ionic, and in most other dialects, e. g. τάσσω, γλώσσα; but Att. τάττω, γλώττω. Still, the Ionic forms prevail, not only in the older Attic writers, but are, also, found in other authors, as some words always have σσ, e. g. πάσσω, *to scatter*, πτήσσω, *to crouch*, βύσσω, *a deep*, πίσσω, *to stamp*, πτίσσω, *to fold*, βράσσω, *to move*, πτώσσω, *to cower*, ἐρέσσω (ἐρέττω is rejected), etc.

σ and ν in the Dor. verb-ending -μες, e. g. τύπτομες, instead of the common form τύπτομεν, see § 220, 6; also αῖς Dor. instead of αῖν.

δδ instead of ζζ in the Lacon. dialect, e. g. μουνιδδεν instead of μυθίζειν, μάδδα instead of μάζα.

σδ instead of ζζ Æol., so also in Theoc., but only in the middle of words, e. g. μελλσδεται, μίσδων instead of μελλίζειται, μέζων or μελζων, not at the beginning of words, nor if θ precedes, or σ follows, e. g. μοχθίζοντι, επιφθίζουσα.

ζ and ττ, συριττειν, ἀρμόττειν Att., instead of συριζειν, ἁρμόζειν.

Here belong,

ξ and σ and σσ, e. g. ξύν Epic and old Attic instead of σύν; διξός and τριξός Ion. instead of δισσός, τρισσός; κλάξ Dor. instead of κλαῖς (κλαῖς); even

in the Fut. and Aorists, the Dorians, and also Homer, in several verbs, use ξ instead of σ, see § 234, 4.

(c) The Labials φ and π,—the first Att., the last Ion.—e. g. ἀσφάραγος Att., ἀσπάραγος Ion. So Æol. and Dor. π, instead of φ, e. g. ἀμπί Æol., instead of ἀμφί; hence in the Common language, ἀμπίχειν, etc.

μ and π, e. g. πεδά Dor., instead of μετά.

(d) The double consonants ξ and ψ and the two of which they are composed, though transposed, in the Æol. dialect, e. g. σκίνος, σπάλις instead of ξίνος, ψαλίς, but only at the beginning of a word. So σφ and ψ, e. g. ψέ Dor. instead of σφί.

#### CHANGE OF THE VOWELS.

#### § 205. *Contraction and Diaeresis.* (10—12.)

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted;—εο and εον, sometimes, also, οο and ος are contracted into εν in Dor. and Ion.—not, as commonly, into ου; so αο, αον and οου Ion. are contracted into εν—not, as is usual, into ω and ου, e. g. φιλεῦ from φιλέου = φιλοῦ; πλεῦνες from πλέονες; πληρεῦντες from πληρόοντες = πληροῦντες; ἐδικαίεν from ἐδικαίος = ἐδικαίου; εἰρώτευν from εἰρώταον = εἰρώτων; γελεῦσα from γελάουσα = γελῶσα; δικαιοῦσι from δικαιοῦσι = δικαιοῦσι. But commonly the Dorians contracted ος into ω—in- stead of ου—e. g. τυρόεντα = τυρῶντα instead of τυροῦντα, φηγῶν instead of φηγῶν.

2. Αο, αου and αω are contracted in the Dor. dialect into ᾱ—in- stead of ω,—namely, in verbs in -άω, in genitives in -αο and -άων, in substantives in -άων, Gen. -άονος, and in proper names in -λαος, e. g. φυσᾶντες, χαλᾶσι, γελᾶν from φυσάοντες, χαλάουσι, γελάων; — τᾶν κορᾶν from τᾶων κοράων = τῶν κορῶν; — Ποσειδᾶν, -ᾶνος, Att. Ποσειδῶν, -ῶνος; — Μινέλᾱς, Ἀρ- κισίλλᾱς, Gen. -α, Dat. -α.

3. Αι and αει are contracted in the Dor. (but not in Pindar) into η and η instead of ᾱ and α, in verbs, e. g. ἐφοίτη, φοιτῆς instead of ἐφοίτα, φοιτᾶς. See § 222, III, (1). See 221.

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic, as it almost always admits contractions, while the other dia- lects, and the later Ionic commonly, avoid them. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their sim- ple elements, e. g. φιλέει instead of φιλή, which had been contracted from φιλέη. Epic poetry often uses, indiscriminately, contracted and uncon- tracted forms, according to the necessity of the verse, e. g. ἄικων and ἄκων.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits

them, where the Attic dialect does not, e. g. ἰρός (*i*), ἰρέύς, ἰρεύσασθαι Ion., instead of ἱερός, etc., and especially the contraction of *oi* into *o*, particularly in the verbs βόῃν and νοεῖν, e. g. ἔβωσα, ἔνωσα, (ἀγνώσασκεν Hom. from ἀγνοέω), ἐννένωκα, instead of ἐβόησα, ἐνόησα, ἐννερόηκα; so ὀδῶκοντα in Homer, instead of ὀδοήκοντα.

6. The opposite of contraction is diaeresis—διαίσεις—which separates a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare, where it is found, most frequently, in such words as separate the two vowels by means of the Digamma, namely, *ai* in πᾶις; *au* in αὐτή, *breath* (from ἄφῃμι), αὐσταλός, *dirty*; *ei* in εἶσκα, *to make like*, εἶκτο, εἶκτον, εἶκτην; *eu* very often in the adverb εὖ (= εὔ, *well*), e. g. εὖ κρίνας, εὖκτιμενος; when *mu*, *nu*, *rho* or *sigma* follows *eu* in compounds then they are doubled, e. g. εὐμμελής, εὐννητος, εὐρύθοος, εὐύσσελμος; *oi* in οἷς (ὄφης, *onis*), οἶομαι (comp. *opino*), οἷστός, οἷξα, οἷξαν (from οἷγνυμι).

§ 206. *Crasis, Synizesis, Elision, N efelkustikón.*  
*Hiatus.* (15, 16, 17, 19, 21.)

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *o*, and with *ai* and forms *o*, e. g. τὸ ἀγαλμα = τῷγαλμα, so τῷληθές, τῷντό, ὠνήρ, ὠνδρες, ὠνθρωποι, ὠπόλοι, from τὸ ἀληθές, τὸ αὐτό, ὁ ἄνήρ, οἱ ἄνδρες, οἱ ἄνθρωποι, οἱ αἰπόλοι. In Herodot. occur, ὠριστος, ὠντός, ὠλλοι, with the Spiritus lenis, instead of the Spiritus asper (from ὁ ἄριστος, ὁ αὐτός, οἱ ἄλλοι); Homer uses the Crasis seldom, namely, only in ὠριστος, ὠντός, τᾶλλα, οὐμός instead of ὁ ἐμός, τοῦ-νεκα, οὐνεκα instead of οὗ ἐνεκα; καγώ is doubtful.

2. Instances of Crasis in Doric are, τῷλγες, τῷντρω instead of τοῦ ἄλγες, τῷ ἄντρω; so *o* and *e* = *o*, *ai* and *e* = *η*, e. g. ὁ ἔλαφος = ὠλαφος, ὁ ἐξ = ὠξ, καὶ ἐκ = κῆκ, καὶ εἴτε = κῆπε, καὶ εἰάν or ῆν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ou*, in the Masc. and Neut. of the Art. and in ἕτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis, § 12, is very frequent in the Homeric poems,

(a) In the middle of words, it is oftenest found in the following connected vowels, *ea*, *ea*, *ei*, *ea*; *eo*, *soi*, *eu*; *ew*, *ew*; e. g. στήθεα, ἡμέ-ας, θεοί, χρυσέοις, τεθνεῶτε; much rarer in *ae*, *ia*, *ia*, *ie*, *ie*, *io*, e. g. ἀεθλεύων, πόλις, πόλις; *oo* only in ὄγδοον; *voi* only in θαρύνουσι; *hi* in θηοιο, θηίων, θηλοισι, ῆι;

(b) Between two words in the following connected vowels, *η α*, *η ε*, *η η*, *η ε*, *η ου*, *η οι*; *αι ου*; *ω α*, *ω ου*; The first word is either

ῆ, ῆ, δῆ, μή and *ἐπεὶ*, or a word with the inflexion-endings, η, φ, e. g. ῆ, οὐ, δῆ ἀφρονέτατος, μή ἄλλοι, εἰλαπίνῃ ἥδ' γέμοις, ἀσβέστης εὐδ' νύον.

5. Elision, §§ 13 and 14, is found very often in Homer; namely,

- (a) The α in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλκιψ' ἐμέ Od. μ, 200; commonly in the particle ἄρα;
- (b) The ε in the personal-endings, -ἐμέ -με -σέ, etc., in the Vóc. of the third Dec., in the Dual of the third Dec., in verb-endings and in particles, e. g. δέ, τέ, τότε, etc.—but never in ἰδέ;
- (c) The ι in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc. e. g. χαίρει δὲ τῷ ὄρνιθ' Ὀδυσσεύς, Il. κ, 277; in ἄμμι, ἔμμι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἰκοσι; finally in all verb-endings;
- (d) The ο in ἀπό, ἐπό, but never in πρό, in δύο, in the Neut. of pronouns, except those in -τό, and in all verb-endings;
- (e) The αι in the verb-endings -μαι, -ται, -σθαι, —σαι only in ῆσ' ὀλιγήμελων Il. ο, 245, and αι in the Nom. of the first Dec. in ὄξεϊ' ὀδύναι Il. λ, 272;
- (f) The οι in μοι, to me, and in the particle, τοι.

6. The ν ἐφακυστικόν, § 15, is commonly rejected in Ion. prose, e. g. πᾶσι ἔλεξα.

7. The Hiatus, § 8, is admitted by Homer in the following cases,

- (a) In long vowels or diphthongs either in the Arsis\* of the verse, e. g. ἀντιθέ|ρ' Ὀδυσ|σῆϊ; or in the Thesis, in which case the long vowel or diphthong is short, e. g. οἴκοι ἔ|σαν;
- (b) When the vowel does not admit Elision, or but rarely, e. g. παιδὶ ἄμυνεν;
- (c) When two words are separated by a punctuation-mark, e. g. ἀλλ' ἄνα, εἰ μέμονας γε;
- (d) In the Fem. Caesura, (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot of the verse, e. g.  
*κρινή | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χεῖρ Il. γ, 376.*  
*τῶν οἱ | ἐξ' ἐγεί | γοντο || εἰ | νὲ μεγά | ροῖσι γε | νείθλη Il. ε, 270.*
- (e) In the Diaeresis (i. e. the division of the verse which is occasioned by a foot ending with a word) after the first and fourth foot of the verse, e. g.

\* Arsis is that part of a foot on which the weight or stress of the voice falls. The rest of the foot is called Thesis. The Arsis is on the long syllable of a foot. E. g. the Arsis of the Iambus μένω is on ω; the Arsis of the Dactyle πίνομεν is on πῖ.—Ta.

ἔγχεϊ | Ἰδομένηος ἀγανοῦ Δευκαλίδας II. μ., 117.

πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι | οὐλον Ὀνειρον II. β., 6. Comp. ζ., 422;

(f) Where the first word has the apostrophe, e. g. δένδρε' ἔθαλλεν;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus, § 203, 3, e. g.

οὐ | δὲ οὐς | παῖδας ἔ | ασκεν (= οὐδὲ Φούς).

### § 207. Lengthening and Shortening of the Vowels.

1. The following vowels are lengthened:

*A* in Homer is sometimes lengthened into *αι*; this occurs in αἰτός, αἰεί, ἀγαίωμα, instead of αἰτός, etc.; so also παραί (also καταβαταί), in the Tragedians διαί, and the analogous form ὑπαί instead of παρά, διά, ὑπό.

*ā* into *η* in Homer in ἡρέεθονται, ἡγερέθονται, ἡγεμόεις in the Arsis, consequently on account of the metre.

*ā* into *αι* before *σ*, Æol., in the Acc. Pl. of the first Dec. as also in μέλαις and τάλαις instead of μέλας, τάλας, ταῖς instead of τας, καλαῖς instead of καλός; in Pindar in the first Aor. Act. Part., e. g. τύψαις, -αῖσα instead of -ās, -āσα; but always πās.

*An* into *ων*, Ion., in τραῦμα, θαῦμα, and its derivatives, e. g. in τρώῦμα, θρώῦμα, θωῦμάζω, and in pronouns compounded with αὐτός, e. g. ἰωντοῦ, σεωῖτοῦ, ἔμεινόντων instead of ἰαντοῦ, etc.; so also τωιντό instead of ταῖντό.

*E* into *υ* in the Ion. writers before a Liq. in a number of words, e. g. εἵνεκα—also in Attic prose—κινός, ζῆνος, στεινός, εἰρωτάω. Homer uses this lengthened syllable according to the necessities of the verse in other words also, which in Ionic prose have *ε*, e. g. εἰν, ὑπεῖρ, πείρας, end, φρεῖατα, from φρεῖαρ, *a well*; also before vowels in adjectives in -εος, e. g. χρίσειος, in substantives and pronouns, e. g. σπείος, ἔμειο, in verbs in -έω, e. g. τελεῖω, πνέω, also in εἰως instead of ἔως, unto, sometimes also in the Augment and Reduplication, e. g. εἰλήλουθα, εἰοικνῖται, δεῖδια, δειδίχεται.

*E* into *η*, in Hom. and in the Dor. dialect, in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further, also, Ion., in adjectives in -ειος, e. g. βασιλῆϊος, *regius*; finally, in single words, e. g. κληῖς, κληῖος, etc., instead of κλείς, Ion., in very many substantives, e. g. ἀληθινή instead of ἀλήθεια.

*H* sometimes into *αι*, Æol., e. g. θναίσκω instead of θνήσκω.

*O* into *οι*, Ion. and Hom., before a vowel in several words, e. g. ποιή, ποιήεις, χοροή, φοιή, etc.; in Homer in the Gen. of the second Dec., e. g. Θεοῖο instead of Θεοῦ, and in φοίνιος, χοροειτυπή, ὁδοπόριον, ἀγκοῖνησιν and ἡγροῖησε.

O is changed into ou, Ion. and Hom., before a Liq. or Sigma, still only in a certain number of words, and, in the Dor., before a Liq. into ω, e. g.

πόρος Ion. ποῖρος Dor. πῶρος      μόνος Ion. μοῖτος  
ὄνομα “ οὔνομα “ ὠνομα      Ὀλυμπος “ Οὔλυμπος;

also the oblique cases of δόρυ and γόνυ. But substantives, which have the vowel of variation ο, cannot be thus lengthened, e. g. πόνος from πείνομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητώεις, τραχάω, πωτάομαι, and also τροχάω, ποτιάομαι.

T into ou often, Dor., e. g. θουγάτηρ instead of θυγάτηρ. In Homer in εἰληλουθα.

2. The Epic dialect resolves the contracted sounds, namely, *ā* into *αα*, *ā* into *αα*; *η* into *ειη*, *ηη*; *ω* into *οω*, *ωο*, *ωω*; particularly in declining verbs, e. g. ὀράας instead of ὀράῃς, κρήηνον instead of κρήνον, ὕρώω instead of ὕρῳ, γελῶντες instead of γελῶντες, ἡβῶωσα instead of ἡβῶσα; also φῶως instead of φῶς, light, from φᾶος, and proper names in -φῶν, e. g. Δημοφῶν.

3. The Epic dialect has a different lengthening of the vowel, which arises from the resolution of an original Digamma or a Spiritus Asper into a vowel, e. g. εὔκηλος and ἔκηλος (Fέκηλος) οὔρος instead of ὄρος, bound, οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος, ἔισος instead of ἴσος, εἰλίσσω instead of ἰλίσσω, comp. volvo, ἥως instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω, contracted from αο and αω, is resolved by ε, e. g. ἰκέτω instead of ἰέταο, πυλέων instead of πυλάων.

4. The following vowels are abridged,

Αι into *ᾱ* before a vowel often in the Æol. dialect, e. g. ἀρχᾱός, Ἀλκᾱός, instead of ἀρχαῖος, Ἀλκαῖος; in Homer in ἔταρος, ἐταρη, ἐταρίζεσθαι.

Ει into *ε* before liquids in the Ion., and in Hom., in the forms χειρός, χειρή, from χεῖρ, hand, so also Att. χεροῖν, χερσί; also Ion. and Dor. before a vowel, in a Proparoxytone in -ειος, and in Properispomena in -εῖα; in Homer only in a few Fem. adjectives in -υς, e. g.

ἐπιτήδεος, -έη, -εον Ion. instead of -ειος      ὠκία instead of ὠκεία from ὠκίς  
τέλειος, -έη, -εον “ “ -ειος      βαθίη “ βαθεία “ βαθύς  
εὐρήη from εὐρύς “ “ -εῖα      δασέη “ δασεία “ δασύς;

so also in Hom. Ἐρμείη instead of Ἐρμείη; also ει in Ion. is abridged into ε, when two consonants follow which make the vowel long by position, e. g. ἀπόδειξις instead of ἀπόδειξις, μέζων instead of μεῖζων, κρείσσων instead of κρείσσων; finally in the Dor. verb-forms, e. g. αἰδεις instead of αἰεῖδεις.

REMARK 1. In the Æol. dialect, ει before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτέννω, σπείρρω, ὠτελλᾶ, instead of κτείνω, σπείρω, ὠτελλή.



*η* is changed into *ε* in Hom. in ἄργετε, ἄργετα, from ἄργής, -ήτος, *slanting*, and in the Subj. ending -εῖ instead of -ῃτε, so also -ομεν instead of -ωμεν, e. g. εἶδετε, θωρήσομεν.

*οι* into *ο* often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιω.

*ου* into *ο* in Hom. in the compounds of πούς, e. g. ἀελλόπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τοῖς λύκος instead of τοῖς λύκου; also Æol. βόλλα instead of βουλή, and so also in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic change of the vowels, see § 16, 5.

6. Homer often uses Syncope, § 16, 8, namely, in verb-forms, as will be seen below; he also has τίπτε instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope—ἀποκοπή—is the rejection of a short ultimate vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs in the prepositions, e. g. ἀνά, κατά, παρά, rarely in ἀπό and ὑπό, and in the Epic conjunction ἄρα. The accent is then thrown back; ᾗ before β, π, φ, μ, is changed into ᾧ, § 19, 3, e. g. ᾧ μ βωμοῖσι, ἀμβαίνειν, ᾧ πείλαγος, ᾧ φόρον, ἀμμίνω; the τ in κάτ is always assimilated to the following consonants, except that the corresponding smooth mute stands before the aspirate, § 17, 4, e. g. καδ δύναμιν, κάπ φύλαρα, κάκ κεφαλῆς, κάγ γόνυ; examples of ἀπό and ὑπό are, ἀππέμψει, ὑββάλλειν, Hom.; examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4. 5, 46. 7. 5, 12, ἄμπωτις.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and one consonant is rejected, e. g. κάκτανε, κάσχεθε, ἀμνάσει, instead of κάκκτανε, κάσσχθε, ἀμνάσει.

8. The Prothesis, § 16, 10, occurs in Homer in ἀστεροπή and στεροπή, ἐθίλω and θίλω, ἐκείνος and κῆνος, ἐρύομαι and ῥύομαι; Homer also often resolves the *F* into the vowel *ε*, namely, ἐέρση, ἔιδνα, εἰκοσι, εὔτος, ξειπον, εἰλδομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts *ε*, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτίων, πρωτίων. To prevent the accumulation of short syllables, he inserts in several compound words an *η* in place of a short vowel, e. g. τανηλεγίος, ἐπήβολος, ἐπητανός, ὀλιγηπελὺς, ἐλαφηβόλος, instead of τανυλ., ἐπιβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος. An *ι* is found in Homer after *οι* in ὁμοίος instead of ὁμοιος, and in the Dual -οιν instead of -οιν.

10. The Later Ionic, also, sometimes inserts an *ι* before a long vowel, namely, (a) in the Gen. of some substantives, in Fem. pronouns before *ω*, and in οὔτος, τοιοῦτος and αὐτός before long inflection-endings, e. g. ἀν-

δράων, χηρών, ἐκινίων, τουτίων, αὐτίων, αὐτίω; (b) in some verb-forms before a long vowel, e. g. ἰστιάσι, δυνέωμαι, δυνώνται; (c) some verbs in -ω have forms as if from -έω, e. g. βάλλω συμβαλλέμενος, ὑπερβαλλέειν; πίεζω πιεζέμενος (also in Hom. πιέζεν instead of ἐπιέζον); also ἔψεε, ἐνείχεε, ὤφλεε, from ἔψω, ἐνέχω, ὠφλον; finally the three forms of the Perf. in -εε instead of -ε, οἰχώκεε, ὀπώπεε, ἑώθειε.

§ 208. *Changes of the Consonants.* (25, 36, 37.)

1. In the Ion. dialect, the rough Breathing has no effect on the preceding smooth mute, e. g. ἀπ' οὔ, ἐπήμερος, οὐκ ὁσίως, etc.

2. In the Hom., Ion. and Dor. dialects, a δ or θ remains before μ in certain words and phrases, contrary to § 19, 1, e. g. ὀδμή instead of ὀσμή, ἰδμεν ὀρχηθμός, ἐπίπιθμεν, κεκορυθμένος; also in the Hom. dialect, the ν remains before σ, contrary to § 20, 2, in ἀνσιάς, ἀνσχεθίεν, πανσυνδίη instead of πασσυνδίη; finally χ before μ, contrary to § 19, Rem. 1, in ἀναχμέος, *acule*.

3. The Metathesis, § 22, of ρ often occurs in Hom. and in other poets, e. g. καρδίη instead of καρδία, *heart*, κάρτερος and κράτερος, *strong*, κάρτιστος, βύρδιστος, from βραδύς, *slow*, also in the second Aorists ἔπραθον, ἔδραθον, ἔδρακον, from πέρθω, *perdo*, δαρθάνω, *to sleep*, δέρομαι, *to see*; here belong also ἡμβροτον instead of ἡμαρτον = ἡμαρτον, according to § 24, 2.

4. Homer doubles a consonant, comp. § 23, Rem., after a short vowel, according to the necessities of the verse, namely, in the following cases:

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. ἔλαβον, ἔμαθον, ἐν-νιον, ἔσσεια;
- (b) In compounds, also, the liquids and Sigma are doubled, e. g. νεόλ-λουτος, from νέος and λούω; ἄμμορος, φιλομμείδης; ἀννήφλος, εὐννητος; βαθυῤῥόος; εὐύσελμος;
- (c) In the inflection of the Dat. in -σι, and of the Fut. and Aor., e. g. νέκυσσι, δώμασσι; κάλυσσα, ὁμόσσαι, φράσσομαι, ἐξείνισσα;
- (d) In the middle of several words, e. g. ὕσσαν, τόσσαν, ὀπίσσω, πρόσσω, μέσσης, νιμέσσαι, νειμησηθείς, θυσσανόεις.

Homer doubles the mute π in Interrogative pronouns which begin with ὅπ, e. g. ὅππως, etc.; — x in πέλεκκον, πελεκκῶν; — τ in ὅττι, ὅττεο, ὅττεν; — δ in ἔδδισι, περιδδίσασα, ἀδδείς, ἄδδην.

REMARK. The doubling of ρ, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. ἔρεζον from ῥέζω, χρυσόροντος. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

5. Homer often places a consonant before a syllable, so as to make a

short syllable long by position, namely, *ν* in *ρώννμος*, *ἀπάλαμος*, *ἰδρύνθη*, *ἀμύνθη*, *ὑπεμνήμυκε*; a *τ* after *π* in *πιύλιμος*, *πιόλις*, *πιολιθρον*; a *θ* after *χ* in *χθύμαλος*, *διχθύ*, *τριχθύ*, *τετραχθύ*, and after *λ* or *ρ* in *μάλθακος*, *ἐργηγόρθασι*; or he places a *γ* before *δ* in *ἐρίγδουπος*, *ἐγδοῦπησε*, and a *σ* before *μ* and *π* in *σμικρός* (also Att., § 24, 4), *σκεδάννυμι*, comp. *κίδνημι*, *σμογεῖω*, comp. *μογεῖω*, *σμερδαίλος*. Here belongs the Epic prefix of *μ* (= *ν*, according to § 24, 3), before words compounded with *-βροτός*, so as to strengthen the long syllable, e. g. *ἄμβροτος*, *τερψίμβροτος*, and in *ἀμφασίη* instead of *ἀφασίη*.

§ 209. *Quantity.*

(45.)

1. In Epic poetry, a mute with a liquid, § 27, 4, commonly makes a syllable long by position; a shortening of the vowel occurs, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τεχεστὶ-πλήττα*.

2. The final syllable of a word in verse, is uniformly long by position, (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάθι | σὸν Τρωῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἀδμή | τηρ, ἦν | οὐπω ὕ | πὸ ζυγὸν | ἦγαγεν | ἀνὴρ* Il. x, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἐρα | τὰ πρόφει | ρε χερυ | σείης Ἀφρο | δίτης* Il. γ, 64; on the contrary, in the Thesis, *αὐτὰρ ὃ | πλησίον | ἐστέ | κει* Il. δ, 329; but *ἄνδρα | θνητὸν ἐ | ὄντα, πᾶ | λαι πᾶ | πρω- μίνον | αἴση* Il. π, 441.

REMARK 1. In the names *Σάμανδρος*, *Ζάκυνθος*, *Ζέλιτα*, *σχ*, and *ζ* even, do not make a syllable long by position in Homer; *ἐπ | εἰτ' ἄ σκέ | παρνον* Od. ε, 237, also occurs.

3. A long vowel, or a diphthong at the end of a word, in Homer commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμίνῃ | ἐν βέν | θεοσίν* Il. α, 358. *νῆες, ὃ | μὲν Κτεά | τοῦ, ὃ δ' ἄρ' | Εὐρύτου | Ἀκτορ | ωνος* Il. β, 621. *αὐτὰρ ὃ | ἔγνω | ἦσιν ἐ | νὶ φρεσὶ | φώνῃ | σέν τε* (ἦσιν = *ἦσιν*). Exceptions sometimes occur of the shortening of a long vowel in the Thesis before words which have not the digamma, namely, in the fourth foot of an Hexameter, e. g. *τῷ | μὲν | μοι πατὶ | ρας ποθ' ὃ | μοιῇ | ἔνθεο | τιμῇ* Il. δ, 410, and before a punctuation-mark, e. g. *κῆσθαί, | ἀλλ' ἐπ' | μνον* Il. ε, 685.

4. A long vowel or a diphthong before a following vowel is shortened by

the poets in the middle of a word, yet seldom, and, for the most part, in certain words and forms; thus, e. g. in Homer,  $\epsilon\pi\epsilon\iota\eta$  ( $\cup \cup -$ ),  $\xi\mu\pi\alpha\iota\omicron\varsigma$  ( $- \cup \cup$ ),  $\omicron\iota\omicron\varsigma$  ( $\cup \cup$ ),  $\beta\epsilon\beta\lambda\eta\alpha\iota$  ( $\cup \cup -$ ), and often in the Iambuses of the Attic dramatists, e. g.  $\omicron\iota\omicron\varsigma$ ,  $\pi\omicron\iota\omicron\varsigma$ ,  $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ ,  $\tau\omicron\iota\omicron\varsigma\delta\epsilon$ ,  $\omicron\iota\iota$  (from  $\omicron\iota\omicron\mu\alpha\iota$ ),  $\pi\omicron\iota\sigma\iota\nu$ ; and always before the demonstrative  $\iota$  in pronouns, e. g.  $\tau\omicron\upsilon\tau\omicron\upsilon\iota$ ,  $\alpha\iota\tau\alpha\iota\tilde{\iota}$ .

5. A short syllable, which is in the Arsis, and which is regarded in Epic poetry as long, may stand at the beginning of a word, e. g.  $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$  |  $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha$  |  $\tau\omicron\nu \pi\bar{\upsilon}\rho$  Il.  $\epsilon$ , 4; or at the end, in which case it is followed either by a liquid,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , or a  $\sigma$  or a  $\delta$ , the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g.  $\kappa\alpha\iota \pi\epsilon\delta\iota$  |  $\bar{\alpha} \lambda\omega$  |  $\tau\epsilon\iota\nu\tau\alpha$  Il.  $\mu$ , 263.  $\theta\nu\gamma\alpha\tau\epsilon$  |  $\rho\acute{\alpha} \eta\nu$  (=  $F\eta\nu$ ) Il.  $\lambda$ , 226.

REM. 2. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g.  $\acute{\alpha}\rho\epsilon\varsigma$   $\acute{\alpha}$  |  $\rho\epsilon\varsigma \beta\rho\omicron\tau\omicron$  |  $\lambda\omicron\iota\gamma\epsilon$ ;— $\acute{\alpha}\nu\delta\rho\epsilon\varsigma$   $\iota$  |  $\sigma\alpha\sigma\iota\nu$  and  $\pi\lambda\epsilon\iota\lambda\omicron\nu\alpha$  |  $\iota\sigma\alpha\sigma\iota\nu$ .

6. Not unfrequently in Homer a short vowel is measured as long in the Thesis, when a short vowel stands between two long vowels, from the mere necessities of the verse. This occurs in the middle of a word, and oftenest in  $\iota$ , e. g.  $\acute{\upsilon}\pi\omicron$  |  $\delta\acute{\epsilon}\tilde{\iota}$  |  $\eta$  Il.  $\iota$ , 73.  $\tilde{\eta}\sigma\iota \pi\rho\omicron$  |  $\theta\nu\mu\acute{\iota}$  |  $\eta\sigma\iota$  Il.  $\beta$ , 588; this is rarely the case at the end of a word, e. g.  $\pi\epsilon\kappa\nu\acute{\alpha}$  |  $\phi\omega\gamma\alpha\lambda\acute{\epsilon}$  |  $\eta\nu$  Od.  $\rho$ , 198.  $\tau\tilde{\eta} \delta'$   $\acute{\epsilon}\pi\iota$  |  $\mu\acute{\iota}\nu \Gamma\omicron\rho$  |  $\gamma\acute{\omega} \beta\lambda\omicron\sigma\upsilon\nu$  |  $\rho\acute{\omega}\pi\iota\varsigma$  |  $\acute{\epsilon}\sigma\tau\epsilon\phi\acute{\alpha}$  |  $\nu\omega\tau\omicron$  Il.  $\lambda$ , 36.

## B. DIALECTIC FORMS.

### § 210. Homeric Suffix $\varphi\iota$ ( $\varphi\iota\nu$ ).

(236.)

1. In the Homeric dialect there is, together with the marks for the Cases, a Suffix,  $\varphi\iota$  ( $\nu$ ), which properly and originally denotes the indefinite *where*, like the *local* Dat., see the Syntax, but which is, also, used to express other relations of the Dat., namely, the Dat. of the instrument, and which may also be used in connection with prepositions, (that in the Lat. govern the Abl.) instead of the Gen.

2. The Suffix  $\varphi\iota$  is found in substantives of the three declensions, and is always annexed to the unchanged stem of the word;

I. *Declension* only in the Singular: (a) Dat.  $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\text{-}\varphi\iota$ ,  $\acute{\alpha}\gamma\lambda\alpha\tilde{\iota}\eta\varphi\iota$ ,  $\theta\acute{\upsilon}\rho\eta\varphi\iota$  (in several ancient editions  $\eta\varphi\iota$  is incorrectly written with an Iota Subs.  $\eta\varphi\iota$ ); (b) Gen. (Lat. Abl.)  $\acute{\alpha}\pi\omicron \nu\epsilon\upsilon\rho\eta\varphi\iota\nu$   $\acute{\iota}\alpha\lambda\lambda\epsilon\iota\nu$ ,  $\acute{\epsilon}\xi \epsilon\nu\tilde{\eta}\varphi\iota$   $\theta\omicron\rho\epsilon\tilde{\iota}\nu$ .

II. *Declension* both Singular and Plural. All these forms, without respect to the accentuation of the Nom., are paroxytone ( $-\acute{\alpha}\varphi\iota\nu$ ), (a) Dat.  $\delta\alpha\kappa\rho\nu\acute{\omicron}\varphi\iota\nu$ ,  $\theta\epsilon\acute{\omicron}\varphi\iota\nu$ , *before the gods*;—(b) Genitive (Abl.)  $\acute{\alpha}\pi\omicron$  or  $\acute{\epsilon}\kappa \pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\varphi\iota\nu$ ,  $\acute{\epsilon}\kappa$   $\theta\epsilon\acute{\omicron}\varphi\iota\nu$ ,  $\acute{\alpha}\pi'$   $\acute{\iota}\sigma\tau\acute{\epsilon}\omicron}\varphi\iota\nu$ .

III. *Declension* almost exclusively in the Pl. *Φιν* is here used in a small number of neuter substantives in *-ος*, (Gen. *-εος*), also in *κοτυληδών* and *ναῦς*, e. g. *κοτυληδονόφιν* (with the union vowel *ο*), *ναῦφι*; in words in *-ος*, the ending *-ος*, must always be restored to its original form *-ες*, since *φι* is always annexed to the pure stem, thus *ὄχεσφι(ν)*, *σὺν ὄχεσφι*, *κατ' ὄρεσφι*, *ἀπὸ, διὰ, ἐκ στήθεσφιν*.

### § 211. *First Declension.*

(235.)

1. (a) The Epic and Ionic writers use *η* instead of the original long *α*, (which the Dorians use) through all the Cases of the Sing. e. g. *τιμᾶ, -ᾱς, -ᾱ, -ᾶν* Dor.; *σοφίη, -ης, -η, -ην, θύρη, -ης, νεανίης, -η, -ην* Epic and Ion.; so *Πηνελόπειης, Πηνελόπειη*, from *Πηνελόπεια, φρήτη, Βορέης, Βορέη, Βορέην*.

Exceptions in Homer are *Θεᾶ, goddess, -ᾱς, -ᾱ, -ᾶν, Ναυσικάᾱ, Φειᾶ*, also *Αἰνελᾱς, Αὔγελᾱς, Ἐρμειᾱς*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα* instead of *νύμφη* Il. γ, 130. Od. δ, 743.

(b) In substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in certain other feminines, the short *-α* in the Epic and Attic dialects is changed into *-η*, e. g. *ἀλήθειη, ἀναιδείη, εὐπλοίη, κλισση* instead of *ἀλήθειᾱ, ἀναιδείᾱ, εὐπλοιά, κλισσᾱ*.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending Nom. Sing., like the Latin. The Epic also uses this form, according to the necessities of the verse, in a great number of words, particularly in *-τᾶ*, e. g. *ἱππότᾶ, αἰχμητᾶ, κυανοχαῖτα, νεφεληγερέτᾶ, ἱππηλάτᾶ, μνηστᾶ, εὐρύοπα*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾱο*; *-ᾱο* was then contracted into *-ω* (Dor. into *-ᾱ*). In Hom. both the uncontracted and contracted form is found; besides, Hom. resolves the *-ω*, originating from *-αο*, by means of *ς*, comp. § 207, 3; it is further to be remarked, that the *-ω* in respect to accent is considered short, § 29, Rem. 5, and the *ς* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείω* Il. ε, 534). Thus there occur in Homer *Ἐρμίας*, Gen. *Ἐρμειᾱο* and *Ἐρμειῶ*; *Βορέης*, Gen. *Βορέᾱο* and *Βορέω*; *Ἀτρεΐδης* *Ἀτρεΐδᾱο* and *Ἀτρεΐδω*, *ἰκίταο* and *ἰκίτω*; *εὐμμελίω, Ἀσία*. The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτω*, *Ἀτρεΐδω*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly found in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα, τοὺς δεσπότεας* from *δεσπότης, -ου, Μιλτιάδεα* from *Μιλτιάδης, -ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ῶν* (Dor. into *-ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *Θεᾶων* and *Θεῶν, παρειαίων* and *παρειαῶν*.

He also, in the Gen. Sing., again resolves the  $-\tilde{\omega}ν$  originating from  $-\acute{\alpha}ων$ , by means of  $ε$ ; thus  $-\acute{\epsilon}ων$ , which is commonly pronounced with the Synizesis, e. g. *πυλίων, θυρέων, ἀγορέων*. The Gen. ending  $-\acute{\iota}ων$  becomes in the Ion. writers, the common form, e. g. *Μουσίων, τιμίων*.

5. The Dat. Pl. originally ended in  $-\alpha\iota\sigma\iota(\nu)$ ; the same ending is found, also, in Homer, in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers,  $-\alpha\iota\sigma\iota$  was changed into  $-\eta\sigma\iota(\nu)$  and  $-\etaς$ ; and in the Att. and Common Language,  $-\alpha\iota\sigma\iota$  was shortened into  $-\alpha\iotaς$ . These three endings are, also, found in Homer, yet the last only in *θιταῖς* and *ἀκταῖς*.

6. The Acc. Pl., in the Æol., ends in  $-\alpha\iotaς$ , (as in the second Dec. in  $-\alpha\iotaς$  instead of  $-\alpha\upsilonς$ ), and Dor. in  $-\alphaῖς$ , as in the second Dec. in  $-\alpha\upsilonς$  instead of  $-\alpha\upsilonς$ , e. g. *ταῖς τιμαῖς* Æol., instead of *τὰς τιμάς*, but Dat. Pl. *τιμαῖσι*; *πᾶσας* κοῦρας Dor., instead of *πάσας κοῦράς*.

### § 212. *Second Declension.*

(243.)

1. Nominative Sing. Proper names in  $-\lambdaαος$  are changed in the Dor. dialect into  $-\lambdaᾶς$ , (Gen.  $\tilde{\alpha}$ , Dat.  $\tilde{\alpha}$ ), e. g. *Μερίλᾶς* instead of *Μερίλαος, Νικόλᾶς, Ἀρκεσίλᾶς*.

2. Genitive Sing. Homer uses both the common form in  $-\alpha\upsilon$ , and that in  $-\alpha\iota\alpha$ ; the tragedians, also, in the lyric passages, use the ending  $-\alpha\iota\alpha$ . Theocritus has the Dor. ending  $-\alpha$ .

3. Genitive Sing. and Pl. There are some forms of the genitive analogous to the first Dec. (a) Herodotus has some Masc. proper names in  $-\alpha\upsilonς$  with the ending  $-\alpha\upsilon$  of the Gen. Sing., e. g. *Βάττιω* instead of *Βάττου, Κροίσω, Κλειομβρόττω, Μεμβλιύρτω*, and some Masc. common nouns with the ending of the Gen. Pl.  $-\acute{\iota}ων$ , e. g. *πισσίων*; (b) The ending  $-\acute{\alpha}ων$  instead of the Ion.  $-\acute{\iota}ων$  belongs to the Dor. (comp. *αἰγᾶν* instead of *αἰγῶν* from *αἴξ*, § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in  $-\alpha\iota\upsilonν$  instead of  $-\alpha\iota\upsilonν$ , e. g. *ἄμοιιν* instead of *ἄμοιν*, § 207, 9.

5. The Dat. Pl. originally ended in  $-\alpha\iota\sigma\iota(\nu)$ . This form is found, together with the abridged form in  $-\alpha\iotaς$ , in Homer and in all the poets, and in the Ion. prose.

6. The Acc. Pl. ends, in the Dor. writers, except Pindar, in  $-\alpha\upsilonς$ , and in  $-\alphaς$ , like  $-\alphaῖς$  in the first Dec., § 211, 6, e. g. *τῶς νόμως, νόμος*, so also *τῶς λαγός, the hare*; Æol. in  $-\alpha\iotaς$ , e. g. *πασσάλοις* instead of  $-\alpha\upsilonς$ .

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in  $-\tilde{\omega}\alpha$  instead of  $-\alpha\omega$  in *Πηνελῶ* Il. ξ, 489; still, most Codd. have *Πηνελῶιο* from *Πηνέλως*, and *Πετεῶ* from *Πέτεως*. In *γύλως, sister-in-law, Ἄθως* and *Κῶς*, the  $\alpha$  originating by contraction, is resolved, in the Epic dialect, by means

of ο, γαλώς, Ἀθώος, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἔρως, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240, (elsewhere νόος), χεῖμαρῶν Il. λ, 493, yet ν, 138. χεῖμαρῶς and χεῖμαρῶι Il. δ, 452, also Πάνθους, Πάνθου, Πάνθω. Homer does not contract other words; in words in -εος, -εον, he lengthens either the ε into ει, § 207, 1, or employs Synizesis, as the measure requires.

### § 213. Third Declension.

(265, 266.)

1. In the Dor. dialect the long α here takes the place of η, e. g. μᾶν, μᾶνός, etc., "Ελλᾶν, "Ελλᾶνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότας, -άτος instead of νεότης, -ητος.

Excepted from this usage of the Dor. are αἰθήρ, θήρ, θῆρες and all names of persons in -τήρ.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as, also, elsewhere, e. g. θῶρηξ, οἴηξ, ἱρήξ instead of ἰάραξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι from κύν, Gen. κυν-ός, νεκύν-εσσι from νέκυς, -υ-ός. The ending -εσι is found in Homer only in ἵεσιν, οἴεσιν, χεῖρεσι and ἀνάκτ-εσιν from ἄναξ, ἄνακτ-ός. In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels, § 25, 1, e. g. ἐπέ-εσσι instead of ἐπέσ-εσσι from τὸ ἔπος, δεπᾶ-εσσιν from τὸ δέπας. In stems in -αυ, -ευ, -ου (αF, εF, οF) the υ (F) must be omitted, according to § 25, 2, thus βό-εσσι instead of βόF-εσσι, ἱππῆ-εσσι instead of ἱππῆF-εσσι. The ending -εσσι is annexed almost exclusively to the stems which end in a vowel, e. g. νέκυ-σσι from νέκυς, -υ-ός; but also ἱρι-σσιν from ἱρις (-ιδος) and commonly ποσσὶ from ποús (ποδ-ός). The Dat. form in -ᾶσι does not admit this doubling of σ. The ground-form -εσι is exclusively used by the Dor. poets and prose-writers; also the Ion. prose has this form frequently in stems ending in -ν, e. g. μήν-εσι.

4. The Gen. and Dat. Dual ends in -οιι(ν) (as in the second Dec., § 212, 4), in the Epic dialect, e. g. ποδοῖν, Στεινῶνιν.

5. The Gen. Pl. in the Ion. dialect often ends in -έων, e. g. χηρίων, ἀνδρίων, § 207, 10. In Theocrit. occur τῶν αἰγῶν instead of τῶν αἰγῶν from ἡ αἶξ, α γοᾶ, after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of nouns in -νς (stem ν) in α instead of ν, e. g. εὐρία πόνιον, ἰχθία, νία from ναύς.

7. The words *γέλως*, *laughter*, *ιδρώς*, *sweat*, *ἔρως*, *love*, which are properly like the third Dec., follow in Homer, in particular instances, the Attic second Dec., e. g. *ιδρῶ*, *ιδρῶ* instead of *ιδρῶτα* and *ιδρῶτι*, *γέλω* and *γέλων*, *γέλω* instead of *γέλωτα* and *γέλωτι*, *ἔρω* instead of *ἔρωτι*.

8. To § 54,\* (c) belong *-ις*, Gen. *-ιδος*. The Hom., Ion. and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήιος* Hom., *Θέμιος* Herod., *Θέτιος*, Dat. *Θέτι* Hom. Of those ending in *-ις*, *-ιδος*, the Epic dialect has the Dat. only in *-ι* instead of *-δι*. The substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρητιδος*, *Νηητις*, *Νηητιδος*.

9. § 54, (c). The Neut. *οὐς*, *ὠτός*, *ear*, is in Dor. *ὦς*, *ὠτός*, etc., and in Homer *οὔας*, Gen. *οὔατος*, Pl. *οὔατα*; the Neuters, *στίαρ*, *fat*, *οὔθαρ*, *udder*, and *πείραρ*, *end*, have *-ατος* in the Gen., namely, *στίατος*, *οὔθατα*, *πείρατα*, *πείρασι*. In the words *τέρας*, *κίρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέρσα*, *-άων*, *-άεσσι*; *κίρα* Dat.; Pl. *κίρα*, *κεράων*, *-άεσσι* and *-ασι*; Pl. *κρέα*, *κρεάων*, *κρεῶν* and *κρεῶν*, *κρέασι*. Among the Ion. writers these words are like *βρέας*, etc., § 61, Rem. 1. The *α* is often changed into *ε*, e. g. *κίρεος*, *βίρεα*, *κερέων*, *τὰ τέρεα*, *κρέεσιν*.

10. § 55, 2, *πατήρ*, etc. In words of this kind, Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρῇ*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστήρος*, *-έρι* and *γαστήρός*, *γαστρί*, *γαστέρα*, *γαστήρες*; *Δημήτηρ*, *-ίρος* and *-ηρος*, *Δημητήρα*; *θυγάτηρ*, *-τέρος* and *-τρός*, etc., *θυγατήρεσσι*, but *θυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος* and *-τρός*, etc.

11. § 56. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχώρα*, and *κυκεῶν*, *mixed drink*, has in the Acc. *κυκεῶ* or *κυκειῶ*. Comp. § 56, Rem. 1.

12. § 57, *-αυς*, *-ευσ*, *-ους*. From *γραῦς* in Homer, there occur only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*, thus, Gen. *γρηός*, Pl. *γρηῆς*; this, also, appears in *ναῦς*, *navis*, see the Anomalies. The word *βοῦς*, does not admit contraction in the Epic and Ion. dialects. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*. This form of the Acc., also, occurs in the Il. η, 238, in the sense of *bull's hide*, *a shield made of a bull's hide*.

13. In common nouns in *-εῖς*, and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε* in the Epic dialect in all the forms in which *υ* (*F*) of the stem is omitted, in order, by the length of the vowel, to compensate for the omitted *υ* (*F*), thus, *βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσι* from

\* These references are to the sections in the first part of the Gram.—Tr.



ἀριστιεύς), but -ῆος, -ῆϊ, -ῆᾶ, -ῆες, -ῆων, -ῆᾶς. Yet in the Att. dialect the long *α* in the Acc. -εᾶ, -εᾶς, again becomes short. Of proper names, the following are to be specially noted, e. g. Ὀδυσσεύς, Gen. Ὀδυσσηός or Ὀδυσῆος and Ὀδυσσεός, also Ὀδυσσεύς Od. ω, 398, Dat. Ὀδυσῆϊ and Ὀδυσεῖ, Acc. Ὀδυσσηᾶ and Ὀδυσσεᾶ, also Ὀδυσῆ Od. τ, 136; Πηλεύς, Πηληϊός and Πηλῆος, Πηλῆϊ and Πηλεῖ, Πηληϊας; the remainder, as Ἀτρεΐς, Τυδεΐς, retain the -ς for the most part, and contract -εος in the Gen., by Synizesis, and sometimes -εα in the Acc., into -η, thus Τυδεός, -εῖ, -εα and -ῆ. The inflection with η in common nouns in the Ion. of Herodotus, is very doubtful; in proper names, the ε is regular, e. g. Περγείοις, Δωριεῖς, Φωκίῶν, Αἰολέας.

14. § 59, -ης, and -ες, Gen. -εος. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form -εες, and the contracted form -εις is used for the Nom. Pl. The Gen. and Dat. remain uncontracted (except when a vowel precedes the ending -έων; contraction then takes place, e. g. ζαχρηῶν from ζαχρηέων); also the Acc. Pl. ending -εας for -εις. Ἀρης has in Homer Ἀρηος and Ἀρεος, Ἀρηῖ or Ἀρη, Ἀρεῖ, Ἀρη and Ἀρην Il. ε, 909, Ἀρες and Ἀρες, § 209, Rem. 2.

15. In proper names in -κλῆς, the Epic dialect contracts εε into η, e. g. Ἡρακλῆς, -κλῆος, -ῆϊ, -ῆα, Voc. Ἡράκλεις; but in adjectives in -έης it varies between -εε and -η, e. g. ἀγακλῆς, Gen. ἀγακλῆος, but εὐκλείας (Acc. Pl.) from εὐκλεής, εὐφρέης, Gen. εὐφρέιος. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an ε in these words, e. g. Περικλῆος, -εῖ, etc.; so also in Homer, Δυσκλῆᾶ Il. β, 115, and ὑπερδῆα Il. ρ, 330.

16. § 60, (a) -ως, -ωος. In Homer, the contracted forms, ἦρως Dat. and Μίνω Acc. occur. (b) -ώς and -ω, Gen. -όος. Words of this kind have, also, in the Epic and Ion. writers, as well as in the Attic, always the uncontracted form, except χρώς and its compounds, e. g. χροός, χροῖ, χροῖα. The Ion. dialect forms the Acc. Sing. in -οῦν instead of -ω, e. g. Ἰωῖ, Ἰοῦν, ἧώς, ἧοῦν. The Æol. Gen. ends in -ως, e. g. αἰδώς, Σάπφως instead of αἰδοῦς, Σαπφοῦς, thus in Moschus, τᾶς Ἀχῶς.

17. § 61, (a) -ας, Gen. -αος. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γῆραϊ and γῆρα, δέπα, σέλα. But the Nom. and Acc. Pl. is always contracted, e. g. δέπα. On those in -ας, Gen. -εος, see above § 61, Rem. 1.

(b) -ος, Gen. -εος. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract -εος, as in the Dor., into -εως, thus Ἐρέβως, Θάρσως, γένως, Θάμβως, Θίρως; Dat. Sing. Θίρεϊ and Θίρεϊ, κάλλεϊ and κάλλεϊ. Nom. and Acc. Plurals in -εα, commonly remain uncontracted, but they must be pronounced with Syni-

zesis, i. e. as one syllable, e. g. *νείκεα*, *βέλικα*. The Ion. dialect is like the Epic. In *σπείος*, *κλείος*, *δείος*, *χρείος*, the Epic dialect lengthens *ε*, sometimes into *ι*, sometimes into *η*, e. g. Gen. *σπείλου*, Dat. *σπῆϊ*, Acc. *σπείος* and *σπείως*, Gen. Pl. *σπείων*, Dat. *σπέοσι* and *σπήεσι*; *χρείος* and *χρεῖος*; *κλεία* and *κλειᾶ*.

18. § 62. -ίς, Gen. -ίος; -ῦς, Gen. -ῦος. The Epic dialect contracts those in -ῦς, in the Dat. Sing., e. g. *διῦϊ*, *πληθῦϊ*, *νέκυι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, although more usually contracted, e. g. *ἰχθύς* instead of *ἰχθύας*, *δρυς*; *νέκυας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in -ύσσι and -έσσι (disyllable), e. g. *ἰχθύσσιν* and *ἰχθέσσιν*.

19. § 63. -ίς and -ι, Gen. -ίος, Att. -ίως; -ῦς and -ῦ, Gen. -ῦος, Att. -εως.

(a) The words in -ίς, Att. Gen. -ίως, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer, viz. -ι = -ι, -ιας = -ις, e. g. *πόλις*, -ιος, -ι, -ιν, -ιες, -ίων, -ισι, -ιας and -ις. In the Dat. Sing., however, the ending -εῖ and -ει is found in Homer, e. g. *πόσι* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξις*, *ἐπάλξεσιν*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*, thus, Gen. *πόλιος*, *πόλειος* and *πόληος*, Dat. *πόλει*, *πόλει* and *πόληϊ*, Nom. Pl. *πόλεις* and *πόληες*, Gen. *πολλών*, Dat. *πολλέσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *οῖς*, *οῖς*, Dat. Pl. *οῖσιν*, *οῖσιν*, *οῖσιν*.

(b) The words in -ῦς, whose Gen. in the Attic ends in -ίως, in the Ionic make the Gen. in -ίος, e. g. *πήγιος*, except *ἔγγελις*, Gen. -υός; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *ἐνρῶϊ*, *πήγει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in -εας is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελίκεας* (trissyllable).

## § 214. Anomalous and Defective Words.—Me- taplasts. (270.)

1. *Γόρυ*, τὸ, *knee*, and *δόρυ*, τὸ, *spear*, § 54, are declined in Homer as follows:

Sing.	<i>γούνατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρι</i>
Pl. Nom.	<i>γούνατα</i> " <i>γούνα</i>	<i>δούρατα</i> " <i>δούρα</i>	Dual <i>δούρα</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι</i> and <i>γούνεσι</i>	<i>δούρασι</i> and <i>δούρεσσι</i>	

The form *γούνασσι* Il. i, 488. q, 451, 569, has little authority.

2. The following forms of  $\kappa\acute{\alpha}\rho\alpha$ , τὸ, *head*, § 68, 6, are found in the Homeric dialect,

Sing. Nom. $\kappa\acute{\alpha}\rho\eta$	Gen. $\kappa\acute{\alpha}\rho\eta\tau\omicron\varsigma$	$\kappa\alpha\rho\acute{\eta}\alpha\tau\omicron\varsigma$	$\kappa\rho\alpha\tau\omicron\varsigma$	$\kappa\rho\acute{\alpha}\alpha\tau\omicron\varsigma$
	Dat. $\kappa\acute{\alpha}\rho\eta\tau\iota$	$\kappa\alpha\rho\acute{\eta}\alpha\tau\iota$	$\kappa\rho\alpha\tau\iota$	$\kappa\rho\acute{\alpha}\alpha\tau\iota$
	Acc. $\kappa\acute{\alpha}\rho\eta$ , τὸν $\kappa\rho\acute{\alpha}\tau\alpha$	Od. θ, 92, and ἐπὶ $\kappa\acute{\alpha}\rho$ Il. π, 392.		
Pl. Nom. $\kappa\acute{\alpha}\rho\alpha$	$\kappa\alpha\rho\acute{\eta}\alpha\tau\alpha$ ;	secondary form $\kappa\acute{\alpha}\rho\eta\gamma\alpha$		
Gen. $\kappa\rho\acute{\alpha}\tau\omega\gamma$		"	$\kappa\alpha\rho\eta\gamma\omega\gamma$	
Dat. $\kappa\rho\alpha\sigma\acute{\iota}$		"		
Acc. $\kappa\rho\acute{\alpha}\alpha\tau\alpha$		"	$\kappa\acute{\alpha}\rho\eta\gamma\alpha$ .	

3.  $\lambda\acute{\alpha}\alpha$ , ὁ, *stone*, Hom., instead of  $\lambda\acute{\alpha}\varsigma$ , Gen.  $\lambda\acute{\alpha}\omega\varsigma$ , Dat.  $\lambda\acute{\alpha}\omega$ , Acc.  $\lambda\acute{\alpha}\omega\gamma$ , Gen. Pl.  $\lambda\acute{\alpha}\omega\gamma$ , Dat.  $\lambda\acute{\alpha}\omega\sigma\iota$ .

4.  $\mu\epsilon\lambda\epsilon\varsigma$ , ὁ, *month*, Gen.  $\mu\eta\gamma\acute{o}\varsigma$ , Ion., instead of  $\mu\eta\gamma$ , -ός, but also in Plato.

5.  $\nu\alpha\upsilon\varsigma$ , ἡ, *ship*, is inflected in the Epic, Ionic and Doric dialects as follows:

Sing. Nom. Ep. and Ion.	$\nu\eta\upsilon\varsigma$	$\nu\eta\upsilon\varsigma$	Dor. $\nu\alpha\upsilon\varsigma$
Gen.	$\nu\eta\acute{o}\varsigma$ (also Tragic)	$\nu\epsilon\acute{o}\varsigma$	$\nu\alpha\acute{o}\varsigma$ (also Trag.)
Dat.	$\nu\eta\acute{\iota}$		$\nu\alpha\acute{\iota}$
Acc.	$\nu\eta\alpha$	$\nu\acute{\epsilon}\alpha$	$\nu\alpha\upsilon\gamma$ and $\nu\acute{\alpha}\gamma$
Dual Nom. Acc. Voc.	$\nu\eta\epsilon$		$\nu\acute{\alpha}\epsilon$
Gen. and Dat.	$\nu\epsilon\acute{o}\iota\gamma$		$\nu\alpha\acute{o}\iota\gamma$
Pl. Nom.	$\nu\eta\epsilon\varsigma$	$\nu\acute{\epsilon}\epsilon\varsigma$	$\nu\acute{\alpha}\epsilon\varsigma$
Gen.	$\nu\eta\acute{\omega}\gamma$ ( $\nu\alpha\upsilon\phi\iota$ only Ep.)	$\nu\epsilon\acute{\omega}\gamma$	$\nu\alpha\acute{\omega}\gamma$
Dat.	$\nu\eta\gamma\upsilon\sigma\acute{\iota}$	"	$\nu\eta\epsilon\sigma\sigma\iota$ , $\nu\acute{\epsilon}\epsilon\sigma\sigma\iota$
Acc.	$\nu\eta\alpha\varsigma$	$\nu\acute{\epsilon}\alpha\varsigma$	$\nu\alpha\upsilon\sigma\acute{\iota}$ , $\nu\acute{\alpha}\alpha\varsigma$ .

6.  $\nu\omicron\rho\eta\iota\varsigma$ , ὁ ἡ, *bird*, Gen.  $\omicron\rho\eta\iota\theta\text{-}\omicron\varsigma$ , Doric  $\omicron\rho\eta\iota\chi\text{-}\omicron\varsigma$ , etc., § 203.

7.  $\chi\epsilon\iota\rho$ , ἡ, *hand*, Ion.  $\chi\epsilon\rho\acute{o}\varsigma$ ,  $\chi\epsilon\rho\iota$ ,  $\chi\epsilon\rho\alpha$ , Dual  $\chi\epsilon\iota\rho\alpha$ ,  $\chi\epsilon\rho\acute{o}\iota\gamma$ , Poet. also  $\chi\epsilon\iota\rho\acute{o}\iota\gamma$ , Pl.  $\chi\epsilon\rho\epsilon\varsigma$ ,  $\chi\epsilon\rho\acute{\omega}\gamma$  ( $\chi\epsilon\rho\sigma\acute{\iota}$ ,  $\chi\epsilon\iota\rho\epsilon\sigma\iota\gamma$  and  $\text{-}\epsilon\sigma\sigma\iota\gamma$  in Homer),  $\chi\epsilon\rho\alpha\varsigma$ .

REMARK 1. Metaplastism, § 72, occurs in Homer in the following words,  $\acute{\alpha}\lambda\kappa\acute{\eta}$ , ἡ, *strength*, Dat.  $\acute{\alpha}\lambda\kappa\acute{\iota}$  from Nom.  $\acute{\alpha}\lambda\acute{\alpha}\varsigma$ ;  $\acute{\alpha}\iota\delta\eta\varsigma$ , -ον, ὁ, Gen.  $\acute{\alpha}\iota\delta\omicron\varsigma$ , Dat.  $\acute{\alpha}\iota\delta\iota$ ,  $\acute{\alpha}\iota\delta$ ;  $\acute{\alpha}\nu\tau\iota\phi\acute{\alpha}\tau\eta\varsigma$ , -αο, ὁ, Acc.  $\acute{\alpha}\nu\tau\iota\phi\alpha\tau\acute{\eta}\alpha$ ,  $\acute{\alpha}\nu\tau\iota\phi\alpha\tau\epsilon\tau\epsilon\varsigma$ ;  $\iota\omega\kappa\acute{\eta}$ , ἡ, *pyrrhic*, Acc.  $\iota\omega\kappa\alpha$ ,  $\iota\Omega\epsilon$ ;  $\iota\sigma\mu\acute{\iota}\nu\eta$ , ἡ, *battle*, Dat.  $\iota\sigma\mu\acute{\iota}\nu\iota$  ( $\iota\sigma\mu\acute{\iota}\varsigma$ ); —  $\Pi\acute{\alpha}\tau\rho\omicron\kappa\lambda\omicron\upsilon\varsigma$ , Gen.  $\Pi\alpha\tau\rho\acute{o}\kappa\lambda\omicron\upsilon$  and  $\text{-}\kappa\lambda\acute{\eta}\omicron\varsigma$ , Acc.  $\text{-}\kappa\lambda\omicron\gamma$  and  $\text{-}\kappa\lambda\acute{\eta}\alpha$ , Voc.  $\text{-}\kappa\lambda\epsilon\iota\varsigma$ ,  $\Pi\alpha\tau\rho\omicron\kappa\alpha\eta\varsigma$ ;  $\acute{\alpha}\nu\delta\rho\acute{\alpha}\pi\omicron\delta\omicron\gamma$ , τὸ, *slave*, Dat. Pl.  $\acute{\alpha}\nu\delta\rho\alpha\pi\acute{o}\delta\epsilon\sigma\sigma\iota$ ;  $\pi\rho\acute{o}\sigma\omega\pi\omicron\gamma$ , τὸ, *face*, Pl.  $\pi\rho\acute{o}\sigma\omega\text{-}\pi\alpha\tau\alpha$ ,  $\pi\rho\acute{o}\sigma\omega\pi\alpha\sigma\iota$ ;  $\nu\acute{\iota}\omicron\varsigma$ , ὁ, *son*, has from  $\tau\acute{\iota}\epsilon\tau\varsigma$  and  $\tau\acute{\iota}\varsigma$  the following forms, Gen.  $\nu\acute{\iota}\omicron\varsigma$  and  $\nu\acute{\iota}\omicron\varsigma$ , Dat.  $\nu\acute{\iota}\epsilon\iota$  and  $\nu\acute{\iota}\epsilon$ , Acc.  $\nu\acute{\iota}\epsilon\alpha$  and  $\nu\acute{\iota}\alpha$ ; Dual  $\nu\acute{\iota}\epsilon$ ; Nom. Pl.  $\nu\acute{\iota}\epsilon\iota\varsigma$  and  $\nu\acute{\iota}\epsilon\iota\varsigma$  and  $\nu\acute{\iota}\epsilon\varsigma$ , Dat.  $\nu\acute{\iota}\alpha\sigma\iota$ , Acc.  $\nu\acute{\iota}\alpha\varsigma$  and  $\nu\acute{\iota}\alpha\varsigma$ ; —  $\omicron\iota\delta\iota\text{-}\pi\omicron\gamma$ , Gen.  $\omicron\iota\delta\iota\pi\acute{o}\delta\alpha\omicron$ ,  $\omicron\iota\delta\iota\pi\omicron\delta\alpha\eta\varsigma$ .

REM. 2. The following are defective in Homer,  $\lambda\iota\tau\acute{\iota}$  Dat. and  $\tau\acute{\alpha}$   $\lambda\iota\tau\alpha$ , *linen*;  $\lambda\acute{\iota}\varsigma$  and  $\lambda\acute{\iota}\gamma$  =  $\lambda\acute{\iota}\omega\gamma$  and  $\lambda\acute{\iota}\omicron\gamma\tau\alpha$ ;  $\mu\acute{\alpha}\sigma\tau\iota$  and  $\mu\acute{\alpha}\sigma\tau\iota\gamma$  =  $\mu\acute{\alpha}\sigma\tau\iota\gamma\iota$  and  $\text{-}\alpha$ ;  $\sigma\iota\chi\acute{o}\varsigma$ ,  $\sigma\iota\chi\epsilon\varsigma$ ,  $\sigma\iota\chi\alpha\varsigma$ ,  $\rho\omega$ ;  $\upsilon\sigma\sigma\alpha$ ,  $\tau\acute{\omega}$ , Nom. and Acc. Dual, *both eyes*;  $\omicron\phi\epsilon\iota\lambda\omicron\varsigma$ , *advantage*, and  $\eta\delta\omicron\varsigma$ , *pleasure*, in the Nom. only;  $\eta\gamma\alpha$ , *something pleasing*, and  $\delta\acute{\epsilon}\mu\alpha\varsigma$ , *form*, in the Acc. only;  $\eta\lambda\epsilon\acute{o}\varsigma$ , *befooling*, Voc.  $\eta\lambda\acute{\epsilon}$  and  $\eta\lambda\acute{\epsilon}\epsilon$ , *be-fooled*; finally,  $\delta\acute{\omega}$ ,  $\kappa\rho\acute{\iota}$ ,  $\acute{\alpha}\lambda\phi\iota$ , as Nom. and Acc. Sing., from which come the forms  $\delta\acute{\omega}\mu\alpha$ , *house*,  $\kappa\rho\iota\theta\acute{\eta}$ , *barley*,  $\acute{\alpha}\lambda\phi\iota\tau\omicron\gamma$ , *dried barley*.

## § 215. ADJECTIVES.

(279, 282.)

1. Some adjectives in *-υς*, *-εια*, *-υ*, have sometimes in the Homeric dialect, the feminine form *-ια* or *-εη*, viz. *βαθείης* and *βαθείης, βαθείην, ὠκία*; so also in Herodotus, *-εια*, seldom *-εια*, e. g. *βαθεία, -εη* and *-εῖα, βαρεία, εὐρεία, ἰθύς, -εῖα* and *-εῖα, θήλεα* from *θήλυς, ἡμίσεα*.

REMARK. In the Epic and Doric poetry, some adjectives of this kind, and also some in *-όεις* and *-ήεις*, are of the common gender, e. g. *Ἥρη θήλυς τοῦσα* Il. τ. 97; so *ἡδὺς αὐτιμή* Od. μ. 309, and the irregular *πολύς, πολὺν ἐφ' ὑγρὴν* Il. κ. 27; so *ἡμαθόεις, ἀνθιμόεις, ἀργιόνις, ποιήεις*, agreeing with feminine substantives. The Epic *εὖς* or *ἥς*, Neut. *ῆϋ—εῦ* and *ῆϋ* only in an adverbial sense—wants the feminine form; in Il. ω. 528, is found *δώρων οἷα δίδωσι κακῶν, ἔτερος δὲ εἰάων* (sc. *δώρων*), therefore *εἰάων* as the Gen. Pl. Neut., unless perhaps from *δώρων* the cognate *δόσεων* is to be supplied for *εἰάων* to agree with, as in *δωτήρες εἰάων* sc. *δόσεων*; Gen. Sing. is *εἴης*.

2. Adjectives in *-ήεις, -ήισσα, -ῆεν*, are often found in Homer in the contracted form *-ῆς, -ῆισσα, -ῆεν*, e. g. *τιμῆς* and *τιμήεις, τιμήντα*; those in *-όεις, -όισσα, -όεν*, contract *-οι* into *-ει*, e. g. *πεδία λωτεῦντα*.

3. In the Epic dialect, *πολύς* is regularly inflected in the masculine and neuter, viz. Nom. *πολύς* and *πολύς*, Neut. *πολύ*, with the secondary forms *πολλός, πολλόν*, Gen. *πολέος*, Acc. *πολύν* and *πολύν*, *πολύ* and *πολλόν*; Nom. Pl. *πολείς* and *πολεῖς*, Gen. *πολείων*, Dat. *πολείσιν*, *πολείσιν* and *πολείσσι*, Acc. *πολείας* and *πολεῖς*. The Ionic dialect inflects *πολλός, -ή, -όν*, regularly throughout.

4. Compound adjectives in *-ος* often have in Homer a feminine ending, viz. *-η*, e. g. *ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη* (but also *ἀριζήλοι ἀνγὰι* Il. χ. 27), *ἀμφιβρότη, ἀγχιάλη, ἀργυροπέζα, ἀμφιρύτη*; on the contrary, *κλυτός* as a feminine is found in Il. β. 742. Od. ε. 422, from the simple *κλυτός, -ή, -όν*. Also the ending *-ος* of the superlative is sometimes found as feminine, e. g. *ὀλοώτατος ὀδμή* Od. δ. 442. *κατὰ πρῶτιστον ὀπωπὴν* H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in *-πους, -πουν*, Gen. *ποδος*, in the Epic dialect, can shorten *-πους* into *-πος*, e. g. *Ἴρις ἀελλόπος* Il. θ. 409. *τρίπος* Il. χ. 443.

6. *ἑρήρης* from *ἐρήρος, ἐρυσάρματος* and *-ας* from *ἐρυσάρματος*, are examples of Metaplastic forms of adjectives in Homer.

## § 216. Comparison.

(294, 296.)

1. In the Epic dialect, the endings *-ώτερος* and *-ώτατος* are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. *ὄξυρῶτερος, ὄξυρῶτατος, κακοξυνώτερος, λᾶρῶτατος*. *Ἄνιηρός, troublesome*, has the Comparative *ἀνιηρέστερον* Od. β. 190, and *ἄχαρις, disagreeable*,

ἀχαρίστερος Od. v, 392. Comp. § 82, Rem. 6. Adjectives in -υς and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχύς, *little*, ἐλάχιστος, γλυκύς γλυκίων, βαθύς βάθιστος, κυδρός κύδιστος, οἰκρός οἰκτιστος and οἰκτρότατος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed,

ἀγαθός, Com. ἀρείων, λωίων, λωύτερος, (Ion. κρέσσων, Dor. ἀρέφων,) Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χειρίων, χειριότερος (Dor. χειρών, Ion. ἔσσαν), Sup. ἥκιστος, (Il. ψ, 531, with the variation ἥκιστος, which Spitzner prefers).

ὀλίγος, ὀλίζονες ἦσαν, populi suberant statura minores, Il. σ, 519; μῆων Bion, 5, 10.

φῆϊός, Ion., Com. φῆϊτερος (Ion. φῆϊων), Sup. φῆϊτατος and φῆϊστος.

βραδύς, βραδύς, Com. βράσσων, Sup. βύρδιστος (by Metathesis).

μακρός, long, μάσσων; — παχύς, thick, πάσσων.

REMARK 1. The positive ΧΕΡΗΣ (χέρη, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to χειρίων, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλείες and Acc. πλείας are found in Homer from the Com. πλείων.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the common language: ὀβασίλεϋς βασίλειτερος; τὸ κέρδος, gain, κέρδιον, *more lucrative*, κέρδιστος; τὸ ἄλγος, pain, ἄλγιον, *more painful*, ἄλγιστος; τὸ φῆϊος, cold, φῆϊον, *colder*, *more dreadful*, φῆϊστος; τὸ κῆδος, care, κήδιστος, *most dear*; ὁ ἡκύων, dog, κύντερος, *more shameless*, κύντατος.

## § 217. PRONOUNS.

(301. 308.)

1. S.N.	ἐγώ and (before a vowel) ἐγών Epic; ἔγω and ἔγων Æolic	σύ Epic; τὺ Dor. and Æol.; τύνη Epic	
G.	ἐμεό, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμεῖο Epic ἐμέθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σείο (στο), σεῦ (σεν), Ep. and Ion. σεῖο and τεοῖο Epic σεθεν Epic τεῦς, τεοῦς Dor.	εἶο (εἶο), εὔ (εὔ) Epic and Ion. εῖο Ep.; εἶτο later Ep. εἶθεν (εἶθεν) Epic εἶοῦς Dor.
D.	ἐμοί, μοῖμοι, ἐμοί Æol. ἐμῖν Doric	σοί Epic τῖν Dor.; τῖν Dor. et Ep. (usually Orthot.). τοί (τοι) Ep. and Ion. σέ (σε) Ep.; τί Dor. τὺ (τυ) Dor. τῖν in Theocritus	ἱν Dor. (usually orthotone) εἰ, οἶ (οἶ) Ep. (Reflex.) εἰ, εἰ (εἰ) (as Neut. Il. α, 236.) νῖν (νῖν) Dor. (and Att. Poet.) ( <i>him, her, it</i> ) μῖν (μῖν) Ion. ( <i>him, her, it</i> ; seldom Pl.) σφε Dor. et Att. Poet.
A.	ἐμέ, μέ (με) Epic		

D. N.	ῥῶϊ	} Epic	σφῶϊν (σφῶϊν)	} σφῶϊν, σφῶϊν σφῶϊν, σφῶϊν σφῶϊ, σφῶ	} σφῶϊν, σφῶϊν σφῶϊ, σφῶϊ σφῶ, σφῶ
G. D.	ῥῶϊν		σφῶϊ, σφῶ		
A.	ῥῶϊ, ῥῶ		σφῶϊν, σφῶν		
P. N.	ἡμεῖς Epic; ἡμῖες Ion. ἄμῖς Dor.; ἄμμες Ep.	} Epic	ἡμεῖς Ep.; ἡμῖες Ion. ἡμῖς Dor.; ἡμμες Ep.	} Epic	} Epic
G.	ἡμῶν Ion. and Epic		ἡμῶν Ion. and Epic		
	ἡμῶν Epic ἄμῶν Æol.; ἄμῶν Dor.		ἡμῶν Epic ἡμῶν Æol.		
D.	ἡμῖν, ἡμῖν, ἡμῖν Epic	} Epic	ἡμῖν, ἡμῖν, ἡμῖν Epic	} Epic	} Epic
	ἄμμ(ν) Æol. and Ep.; ἄμῖν and ἄμῖν Dor.		ἡμμ(ν) Epic		
	ἄμμῖς Æol.		ἡμῖας Epic and Ion.		
A.	ἡμῖας Ion. and Epic	} Epic	ἡμῖας Epic and Ion.	} Epic	} Epic
	ἡμῖας, ἡμῖας Epic ἄμμες Epic; ἄμῖς Dor.		ἡμῖας, ἡμῖας Epic ἡμῖας Epic; ἡμῖς Dor.		
			ἡμῖας, ἡμῖας Epic ἡμῖας Epic; ἡμῖς Dor.		

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμῶντοῦ*, *σεῶντοῦ*, etc. are never found in Homer; instead of them, he uses the personal pronouns and the pronoun *αὐτός* together, e. g. *ἐμὲ αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμεῦ αὐτῆς*, *ἐαὐτήν*, *οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐμεῶντοῦ*, *σεῶντοῦ*, etc., Comp. § 207, 1.

3. Possessive pronouns; *τέός*, -ῆ, -όν Dor. and Epic, instead of *σός*; *έός*, -ῆ, -όν and *ός*, ῆ, ὄν, *suus*, Epic; *ἄμός*, -ῆ, -όν Dor. and Epic, *ἄμμος*, *ἄμμετρος* Æol., instead of *ἡμέτερος*; *ῥῶϊτερος*, *of us both*, Epic; *ἡμός*, -ῆ, -όν Dor. and Epic, *ἡμμος* Æol., instead of *ἡμέτερος*; *σφῶϊτερος*, *of you both*, Il. α, 216; *σφός*, -ῆ, -όν Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns; (a) *ὁ ἡ τό*; Dor. *ἡ* instead of *ῆ*; Gen. *τῶ* Dor., *τοῖο* and *τεῦ* Epic, *τῆς* Dor.; Dat. *τῇ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τάων* Epic, *τάν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι* and *τῇσι* Epic; Acc. *τώς*, *τός* Dor.

(b) *ὁ δ ε*; Epic Dat. Pl. *τοῖςδεσι* and *τοῖςδεσι* instead of *τοῖςδε*; Epic Dat. *τοῖσιδε* instead of *τοῖςδε* is found also in the tragedians.

(c) *οὔτος* and *αὐτός*; an *ε* stands before the long inflection-endings

in the Ion. dialect, § 207, 10, e. g. *τουτέου, ταυτέης, τουτέω, τουτέους, αὐτέη, αὐτέων*.

(d) *ἐκείνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *ωὐτός, τωυτό* instead of *ὁ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns; *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *οῖου* Epic seldom, *ἧς* Il. π., 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς, ῆς*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οὔ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns; (a) *τις, τί*; Gen. *τέο* (τεο) Epic and Ion., *τεῦ* (τεν) Epic, Ion. and Dor., Dat. *τέω* (τεω), *τῷ* (τω) Epic and Ion.; Pl. *ἄσσα* Neut., *ὅπποῦ* ἄσσα Od. τ., 218, Gen. *τέων* (τεων) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι* S. Trach. 984).

(b) *τις, τί*; Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion. and Dor. *τέω* Ion.

(c) *ὅστις*, Nom. *ὅτι, ὅτιτι* Epic. Neut. Pl. *ὅτινα* Iliad.

Gen. *ὅτιν* Epic and Ion. *ὅτιο*, *ὅτιων* Epic and Ion.

*ὅτιτε*, *ὅτιτεν* Epic.

Dat. *ὅτιω*, *ὅτιω* Epic and Ion.

Acc. *ὅτινα* Epic, Neut. *ὅτι*,

*ὅτιτι* Epic.

*ὀτέοισι* Epic and Ion., *ὀτέρησι* Her.

*ὕτινας* Epic, Neut. *ἄτινα* and *ἄσσα*

Epic.

#### § 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἱα, ἱης, ἱη, ἱαν*; also *ἱῶ* Il. ζ., 422, is instead of *ἱη*. *Δύο*, and *δύω* are indeclinable in Homer; the secondary forms are *δοιῶ, δοιοί, δοιαί, δοιά*, Dat. *δοοῖς, δοοῖσι*, Acc. *δοιῶ, δοιούς, -άς, -ά*. *Πένυες, -α* Æol. and Epic, instead of *τέσσαρες, -α*. *Δυνώδεκα* and *δυνακάδεκα* Epic, and *δώδεκα*. *Ἐικοσι* Epic, instead of *εἴκοσι*. *Ὀγδώκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκ., ἐννῆκ.* *Ἐννῆχλιοι* and *δεκάχλιοι* Epic, instead of *ἐννακισχλίοι* and *μύριοι*. The endings *-άκοντα* and *-ακόσιοι* in the Epic and Ion. become *-ήκοντα, -ηκόσιοι*. The Epic forms of the ordinals are *τρίτατος, τέτατος, ἑβδόματος, ὀγδόματος, ἑνατος* and *ἐνατος*.

#### THE VERB.

##### § 219. I. Augment.—Reduplication. (77, 80, 83, 85, 86.)

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λύσε, στείλλαντο, θίσσαν, ὀράτο, ἔλσ.* The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it

may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, οἰκημαι, which is done by the Epic writers only in the case of ἄνωγα and ἔρχεται from εἰργω.

2. On the omission of the Epic dialect to double the ρ when the augment is prefixed, e. g. ἔριξας, and on the doubling the semi-vowels, e. g. ἔσσευα, see § 208, 4, and Rem.

3. ᾱ in the Dor. writers is changed into ᾰ by the augment, and αι suffers no change, e. g. ᾰγον instead of ἦγον, αἴρειον instead of ἥρειον.

4. Verbs which have the Digamma, always take, in Homer, the syllabic augment, according to the rule, e. g. ἀνδάνω, to please, Impf. ἐάνδανον, Aor. ἔαδον; — εἰδομαι, videor, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the ε seems to be lengthened in εἰοικνῖα, εὔαδε (ἔΦαδε) from ἀνδάνω.

5. In Homer, the verbs οἰνοχοίω and ἀνδάνω, take the syllabic and temporal augment, at the same time, viz. ἐφνοχόει, Il. δ, 3, yet more frequently φνοχόει; ἐήνδανε and ἦνδανε.

6. The reduplication of ρ is found in Homer, in φερυπωμένος, from φυπώ, to make dirty. On the contrary, the Epic and poetic Perfects, ἔμμορα from μείρομαι and ἔσσυμαι from σεύω, are formed according to the analogy of those beginning with ρ. The Epic and Ion. Perf. of κτάομαι is ἔκτιμαι. A strengthened reduplication is found in the Hom. forms δειδέχεται and δειδέκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment ε is commonly omitted, thus, e. g. κάμνω, to grow weary, Subj. Aor. κεύμω; κέλομαι, to command, ἐκελύμην; κλύω, to hear, Aor. Imp. κέλῃθι, κέλντε; λαγχάνω, to obtain, λέλαχον, λαμβάνω, to receive, λείλαβίσθαι; λανθάνω, lateo, λέλαθον; πείθω, to persuade, πέπειθον, πεπείθωμην; τέρεπω, to delight, τετραπόμην; τυγχάνω, to obtain, τετικέν, -ίσθαι; ΦΕΝΩ, to murder, ἔπεφνον, πέφνον; φράζω, to say, to show, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication, comp. § 124, Rem. 2, commonly take the augment, e. g. ἄPΩ, to fit, ἦρ-αρον; ἄXΩ, to grieve, ἦκ-αχον; ἀλέξω, to ward off, ἦλ-ακον, ἀλακτεῖν; ὄρνυμι, to excite, ὤρ-ορον; ἐνίπτω, to chide, ἐν-ἐνίπον. Two verbs in the Aor. take the reduplication in the middle of the word, viz. ἐνίπτω, ἦν-ῖπαπεν, and ἐρύκω, to restrain, ἦρύ-κακον, ἐρυκακτεῖν. Comp. the Presents, ὀνίνημι, αἰτιάλλω, ὀπιπτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication, § 124; thus, e. g. αἶρω, to take, Ion. ἀρ-αίρηκα, ἀρ-αίρημαι; ἀλάομαι, to wander, Epic Perf. with a Pres. signification ἀλ-άλημαι; ἄPΩ (ἀραρίσκω), to fit, Poet. ἄρ-ᾶρα, I fit, (Intrans.) Ion. ἄρ-ηρα; ἄXΩ (ἀκαχίζω), to grieve, Epic and Ion. ἀκ-ήχημαι, ἀκ-αχημαι;



ἔνεκ (φέρειω), to carry, Ion. ἐν-ήνευγμαι; ἐρελεπω, to demolish, Poet. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐριζω, to contend, Epic ἐρ-ήρισμαι.

§ 220. *Personal-endings and Mode-vowels.* (102.)

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. κτείνωμι, ἀγάγωμι, τύχωμι, ἵκωμι, ἐθέλωμι, ἴδωμι.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Epic dialect, the lengthened form -σθα is found, § 116, 2. In the Ind., this is retained almost exclusively in the conjugation in -μι, e. g. τιθησθα, φησθα, δίδοισθα, παρῆσθα. In Homer this ending is frequent in the Subj., e. g. ἐθέλῃσθα, εἴπῃσθα, more seldom in the Opt., e. g. κλαίοισθα, βύλοισθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -ες, e. g. τύπτες instead of τύπεις; so in Theocritus *συρλσδες* = *συρλίζεις*.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι formed from -τι, e. g. ἐθέλῃσιν, ἄγγῃσι, ἀλάλῃσι; the Opt. only in *παρσφαίῃσι*.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάκῃ instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνθῃς, ὀπώνῃ instead of πέπονθας, ὀπωπας.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μεν, e. g. τύπτομεν instead of τύπτομεν, § 204.

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτοσιν), τύφοντι, τύπτωντι (instead of τύπτωσιν), τετύφαντι, ἐπαινέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. περιπνέοισιν, ναλοισιν.

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6),  
e. g. ἐτεθῆκα, ἦδεα, πεπολεῖα instead of  
*ἐτεθήκειν*, etc.

Second " " -εας, e. g. ἐτεθήκας Od. ω, 90, instead of *ἐτεθήκεις*.

Third " " -εδν, e. g. ἐγεγόνεα, καταλελοίπεα, ἐβεβρώμεα.

Second " Pl. -έατε, e. g. *συνηδέατε* Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν *ἐφελκυστικόν*, thus, *ἐστήκειν* Il. ψ, 691. *βεβλήκειν* Il. ε, 661. θ, 270. ξ, 412. *δεδυπνέκειν* Od. ρ, 359;—*ἦσαν* Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes

exchanged for each other. Thus in Homer, the forms  $-τ ο ν$  and  $-σ θ ο ν$  stand instead of  $-την$  and  $-σθην$ , e. g.  $διώκτον$  Il. κ, 364.  $λαφύσσιτον$  Il. σ, 583.  $θωρήσσειτον$  Il. ν, 301. On the Att. exchange, see § 116, Rem. 1.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., appear to be uncontracted in the Ion. and often in the Epic dialect, after  $σ$  is dropped, e. g.  $ἐπιτίλλει$ ; Homer uses either these forms, e. g.  $λείπει$ ,  $λilοίει$ ,  $ἀφίηται$ ,  $ἐρύσσει$ ,  $ἐπαύρηται$ ,  $ὑπείλυσσας$ ,  $ἐγείνω$ ; or the contract forms,  $-η$  (from  $-σαι$ ),  $-εν$  (from  $-σο$ ),  $-ω$  (from  $-ας$ ), e. g.  $ἔπλεν$ ,  $ἔρχεν$ ,  $φράζει$ ,  $ἐκρέμω$ . When the characteristic of the verb is  $ε$ , it is very frequently omitted in the Ion. dialect, before  $-σαι$  and  $-σο$ , e. g.  $φιλεί$  instead of  $φιλείει$ ,  $φιλείω$  instead of  $φιλείσω$ ; so in Homer,  $ἐκλῖ$  Il. α, 202, yet with the variation  $ἐκλῖ$  from  $κλίσομαι$ . Comp. § 222, B, (3). The ending  $-σο$  in Homer is lengthened into  $-ειο$ , e. g.  $ἔρειο$ ,  $σπῖο$ , and the ending  $-σαι$  is contracted into  $-ει$ , in verbs in  $-ίω$ , e. g.  $μυθεῖται$ ,  $νέει$ . Homer sometimes drops  $σ$  in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz.  $μῆναι$  and  $μῆμνῃ$ ,  $βέβληται$ ,  $ἔσσου$ .

11. The Dual endings  $-την$ ,  $-σθην$ , and first Pers. Sing.  $-μην$ , in the Doric are,  $-τ ᾶ ν$ ,  $-σ θ ᾶ ν$ ,  $-μ ᾶ ν$ , § 201, 2, e. g.  $ἐφρασάμην$ . In the later Doric, the change of  $η$  into  $ᾶ$  is found, though seldom, even in the Aor. Pass., e. g.  $ἐτύπην$  instead of  $ἐτύπην$ .

12. The Dual and Pl. endings  $-μεθον$ ,  $-μεθα$ , in Epic, as well as in Doric, Ionic and Attic poetry, often have the original forms  $-μεσθον$ ,  $-μεσθα$ , e. g.  $τυπτόμεσθον$ ,  $τυπτόμεσθα$ .

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in  $-αται$ ,  $-ατο$ , instead of  $-νται$ ,  $-ντο$ , e. g.  $πεπείσθαι$ ,  $πεπαύσθαι$ ,  $ἐβεβουλεύατο$ ,  $ἐστάλατο$ ; very often also the third Pers. Pl. Opt. Mid. or Pass.  $-οίατο$ ,  $-αίατο$ , instead of  $-οιντο$ ,  $-αιντο$ , e. g.  $τυπτοίατο$  instead of  $τύπτοινο$ ,  $ἀρησάιατο$  (Homeric), instead of  $ἀρήσαιντο$ . Also the ending  $-οντο$ , in the Ionic dialect, has this change, yet the  $ο$  passes into  $ε$ , e. g.  $ἐβουλέατο$  instead of  $ἐβούλοντο$ . In verbs in  $-ύω$  and  $-ίω$ , the  $η$  in the ending of the Perf. and Plup.  $-ηται$ ,  $-ητο$ , is shortened in the Ionic into  $ε$ , e. g.  $οικίαται$  instead of  $οῖκηται$  from  $οἰκῶ$ ,  $ἐτετιμῆατο$  instead of  $ἐτετιμήντο$  from  $τιμάω$ . Also instead of  $-ανται$ , the Ionic dialect has  $-ίαται$  instead of  $-άσαι$ , e. g.  $πεπτιάται$  instead of  $πέπτανται$ .  $Ἀπίαται$ , in Herodotus, from the Perf.  $ἀφῖγμαι$ , Pres.  $ἀφικνέομαι$ , is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending  $-δαται$ ,  $-δατο$ , from verbs whose characteristic is not  $δ$ , viz.  $ἐλάνω$  ( $ἐλάω$ )  $ἐλήλαμαι$   $ἐλήλατο$  Od. η, 86, and  $ἀκαχλῶ$   $ἀκήχεμαι$   $ἀκηχέδαται$  Il. ρ, 637; yet it is to be noted, that the reading is not wholly settled; the forms  $ἐφφάδαται$  and  $ἐφφάδατο$ , from  $φαίνω$ , must be derived from the stem  $ῥαζ$ , comp.  $φάσσετε$  Od. υ, 150.

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *γράφεν* instead of *ἐγράφσαν*. In the Opt. this abridged form is regular in the Common language, § 116, 7, e. g. *τυφθεῖεν* instead of *τυφθέησαν*.

15. The third Pers. Pl. Imp. Act. in *-τωσαν*, and Mid. or Pass. in *σθωσαν*, is abridged in the Ionic and Doric dialect, and always in Homer, into *-των* and *-σθων*, § 116, 12, e. g. *τυπτόντων* instead of *τυπτέτωσαν*, *πεποιθόντων* instead of *πεποιθέτωσαν*, *τυπτέσθων* instead of *τυπτέσθωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἵομεν* instead of *ῥομεν*; *φθιδόμεσθα* instead of *-ώμεθα*; *στρέφεται* instead of *-ηται*, § 207, 4.

17. The first Aor. Opt. Act., in the Æolic dialect, ends in *-ια*, *-ιας*, *-ιαι*, etc., third Pers. Pl. *-εαν* instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*), sometimes into *-ναι*. But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έιν* and *-έιν*. The Pres., Fut. and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτι-έ-μεν*, *τυψέμεν*, *εἰπέμεν*. Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and *ε* with the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *ἀλλισθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιθέ-μεν*, *τιθέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *θί-μεν*, *θί-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβάμεν*. The following are exceptions, viz. *τιθήμεναι* Il. ψ, 83—with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κίχήμενος*, correspond—*διδούναι* Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-ν*, which also here retain the long vowel, § 191, 2, e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἀρμόσεν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æolic ending *-ην* is found, e. g. *χαλῶην*, second Aor. *λαβῆν*, instead of *χαλῶειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ήμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθίσθην* instead of *-θήναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθωρήκην*, *γυγόνειν*, instead of *τεθωρήκηναι*, *γυγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων*, *τύπτοισα*, *τύπτον*, *λαβύισα*, *λιποῖσα* instead of *-οῖσα*; *τύψαις*, *-αῖσα*, instead of *τίψᾱς*, *-ᾱσα*, §§ 201, 2, and 207, 1. The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μυμᾶωτος*, *πεφνῶτας*. The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρικοντες* instead of *πεφρικότις*.

### § 221. *Epic and Ionic Iterative-form.* (103.)

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated in time or space. This is called the *Iterative-form*. It is usually without the augment.

2. But it is generally found only in the Sing. and in the third Pers. Pl. Ind. of the above named tenses, and is inflected like the Impf., since in the Impf. and second Aor. Act. and Mid., the endings *-σκον*, *-σκες*, *-σκεν*, *-σκόμην*, *-σκου(εο, εν)*, *-σκετο* instead of *-ον*, *-όμεν*, are commonly preceded by *ε* (which is a union-vowel), and in the first Aor. Act. and Mid., the endings *-ασκον*, *-ασκόμην* are used instead of *-α*, *-όμεν*, e. g.,

(a) Impf. *δινεύ-εσκον*, *θίλ-εσκες*, *ἐπ-εσκεν*, *πελ-έσκετο*, *βοσκ-έσκορτο*. In verbs in *-άω*, *-άεσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άασκον*, e. g. *νικύσκομεν*, *ραιετάασκον*. Verbs in *-έω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε*, *βουκολέεσκε*; *οἶχνεσκον*, *πωλέσκετο*, *καλέσκετο*; when the verse requires, *-εεσκον* can be lengthened into *-ειεσκον*, e. g. *νεικεῖεσκον*; verbs in *-όω* do not have this Iterative-form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθε-σκον*, *δίδο-σκον*, *δείκνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ῥίπτ-ασκον*, *κρύπτ-ασκον*, from *ῥίπτω*, *κρύπτω*;

(b) Second Aor. *ἔλ-εσκε*, *βάλ-εσκε*, *φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε* = *ἔστη*, *παρεβάσκε* = *παρέβη*, *δύσκε*, *δύσκε*; also an Iterative-form of the second Aor. Pass. is found, viz. *φάνεσκε*, instead of *ἴφάρη* Il. λ, 64. Od. μ, 241, 242;

(c) First Aor. *ἔλᾱσ-ασκεν*, *αὐδήσ-ασκεν*, *ῶσ-ασκε*, *μνησ-άσκετο*, *ἀγνάσ-ασκε*, instead of *ἀγνοήσασκε* from *ἀγνοῖω*.

§ 222. *Contraction and Resolution in Verbs.*

(122—125.)

I. The Epic dialect. In the Epic dialect, verbs in *-άω*, *-έω*, *-όω*, are subject to contraction, but not to so great an extent as in the Attic. The contraction is made according to the general rules, with few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in single words and forms, e. g. *πέραον*, *κατεσκληον*, *ταυτιάουσι*; always in *ἰλᾶω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψᾶων*, *πεινᾶων*, *ἔχραε*, *ἐχράεστε* from *χρᾶω*, *to attack*.

(2) In some words, *α* is changed into *ε*, viz. *μενοίνεον* from *μενοινάω*, *ἤντιον* from *ἀντιάω*, *ὀμόκλειον* from *ὀμοκλιάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, as often as the versification requires it, since a vowel similar to that formed by contraction, commonly shorter, more seldom longer, is placed before that vowel; in this way, *ᾱ* is resolved into *ᾱᾱ* or *ᾱᾱ*, and *ω* into *οω* or *ωω*, § 207, 2. The short vowel is used here, when the syllable preceding that contracted is short, e. g. (*ὀρῶ*) *ὀρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβώωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *ὀρᾶ-ται*, *ὀρᾶ-το*. Thus,

(ὀράεις)	ὀρᾷς	ὀρᾶᾶς	(ὀράω)	ὀρῶ	ὀρῶω
(ὀράεσθαι)	ὀρᾷσθαι	ὀρᾶᾶσθαι	(ὀράουσα)	ὀρῶσα	ὀρῶωσα
(μενοινάει)	μενοινᾷ	μενοινᾶᾶ	(βοάουσι)	βοῶσι	βοῶωσι
(ἐάης)	ἐᾷς	ἐᾶᾶς	(ὀράοιμι)	ὀρῶμι	ὀρῶωμι
(μνάσθαι)	μνάσθαι	μνάᾶσθαι	(δράοισι)	δρῶσι	δρῶωσι

REMARK 1. In the following Dual forms, *αι* is contracted into *η*, *προς-αυδήτην*, *συλήτην*, *σινναντήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *ὁμαρτήτην*, *ἀπειλήτην* instead of *-έτην*.

4. When *τι* comes after a contracted vowel, a short vowel may follow such a contracted syllable, e. g. *ἡβώοντα* instead of *ἡβῶντα*, *γελῶοντες*, *μνέοντο*; in the Opt. also, the protracted *-ωοι* instead of *-ω* is found in *ἡβῶοιμι* instead of *ἡβᾶοιμι* = *ἡβῆμι*. The following are anomalous forms, *ταυτιάωσα* instead of *-όωσα*, *σᾶω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *ΣΑΩ*, *to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic and Ionic contraction of *ση* into *ω*, see § 205, 5.

B. Verbs in *-έω*. The conjugation of these verbs includes also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι* and *-ηαι*, second Aor. Inf. Act. in *-έειν*, and the Aor. Pass. Subj. in *-έω* and *-έω*.

(1) Contraction does not take place in all forms in which *ε* is followed by the vowels *α*, *η*, *η*, *οι* and *ου*, e. g. *φιλείμεν*, *φιλοίμι*, etc.; yet such forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλεί*, *έριω* Fut., *ότρυνόουσα* Fut., *βαλείν* second Aor. Act., *πείσσειθαι* Fut. Mid., *μυγίσσι* second Aor. Subj. Pass.; or contraction takes place, in which case it is also to be noted, that when *εο* is contracted it becomes *ευ*, § 205, 1, e. g. *αἰεῖμένην*, *αὐτεν*, *γίνεν*; except *ἀνέφθιπτον* and *έπόρθουν*.

(2) Sometimes *ε* is lengthened into *ει*, § 207, 1, e. g. *έτελειτο*, *έτελειον*, *πλείειν*, *όκνείω*;—*δαμείω* instead of *δαμῶ*, *μυγείη* instead of *μυγῇ*, second Aor. Subj. Pass.

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., either two Epsilons coming together are contracted, as in the third Pers., e. g. *μυθεῖ-ται* = *μυθεῖαι*, like *μυθεῖται*, *νέται*, like *νέται*, or one *ε* is elided, e. g. *μυθείαι*, *πυλείαι*. This Elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *φοβεία*, *αἰέο*, *αἰτέο*, *έξηγέο*. In such cases, the accent is on the penult, whether the word ends with *-ται* or *-το*, § 220, 10.

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ημῖναι*, see § 220, 18.

C. Verbs in *-όω*. These verbs follow either the common rules of contraction, e. g. *γοννοῦμαι*, *γοννοῦσθαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*, e. g. *ιδρώοντα*, *ιδρώουσα*, *όπνώοντας* (comp. *ήβώντα*), or they become wholly analogous to verbs in *-άω*, since they resolve *-ούσι*—third Pers. Pl. Pres.—into *-όωσι*, *-όυντο* into *-όωντο*, and *-οιεν* into *-όωνεν*, and consequently a contraction like that of verbs in *-άω* is supposed, (*άρόουσι*) *άροῦσι* *άρόωσι* (comp. *όρώσι*), (*δηϊόοντο*) *δηϊόυντο* *δηϊόωντο* (comp. *όρώοντο*) (*δηϊόοιεν*) *δηϊόειν* *δηϊόωνεν* (comp. *όρώειν*). But this resolution into *-όω* or *-ωω* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *άροις*, *άροζ*, *άροῦτε*, and the Inf. *άροῦν* do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-όω* suffer contraction; verbs in *-έω* commonly omit it, except the contraction of *-εο* and *-εου* into *-ευ*, which frequently occurs, § 205, 1, e. g. *φιλείμεν* instead of *φιλόμεν* = *φιλοῦμεν*, *έφίλειν* instead of *έφίλειν* = *έφίλλουν*, *φίλειν* instead of *φίλειν* = *φίλοι*.

(2) The uncontracted forms exhibited in the table, § 135, of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-έη*, *-άη*, *-όη*, *-έου*, *-άου*, *-όου*, e. g. *φίλειη*, *τιμάη*, *μισθόη*, *φίλειου*, *τιμάου*, *μισθόου*, etc., are found in no dialect, and are presented merely to explain the contraction. The Ionic writers also use here the contracted forms of verbs in *-άω* and *-όω*, e. g.

τιμῆ, μισθοῖ, τιμῶ, μισθοῦ, etc.; but of verbs in -έω, as also in barytone verbs they do not use the endings -η, -ου, but -ται, -το, e. g. τύπτ-*ται*, ἐτύπτ-*το*, φιλέ-*ται*, ἐφιλέ-*το*.—On the elision of ε in the ending -έω, see above No. 1, B, (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. ὀρέω, ὀρέομεν instead of ὀράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) *Αο* in the uncontracted forms is frequently lengthened into *έω*, § 207, 3, e. g. χρέωνται, ἐκτέωντο, ὀρέωντες, πειρεώμενος instead of (χράονται) χρῶνται, etc.

(5) From the change of the α into ε, as in ὀρέω, it is evident, that the Ionic writers sometimes contracted *αο* and *αου*, and also *εο* and *εου* in verbs in -έω, into -εω, § 205, 1, e. g. εἰρώτεω instead of εἰρώταιον, γελέωσα instead of γελάουσα, ἀγαπεύετε instead of ἀγαπάετε. So also in the Doric dialect, e. g. γελέντι instead of γελάουσι. This contraction into *εω* instead of *ου* is often found even in verbs in -όω, e. g. δικάειν instead of (δικαίονσι) δικαιοῖσι, δικάειν instead of δικαιοῦν, ἐδικαίειν, στεφανεῖν from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομόωσι, ἡγορόωντο, Herod.

III. Doric dialect. (1) Contrary to the common usage of the Doric, α ε and α ε ε are contracted into η and η, § 205, 3, e. g. τιμῆτε instead of τιμάετε = τιμᾶτε, φοιτῆς instead of φοιτᾶς, ὄρῃν instead of ὄρᾶν. The Inf. is written without an ε subscript, as the uncontracted form originally ended in -αν. Comp. also II, 5.

(2) The Inf. in verbs in -έω has a double form, either the abridged form in -έν instead of -εῖν, e. g. ποιέν instead of ποιεῖν, or according to the analogy of verbs in -ύω, a form in -ην from -έην, e. g. φιλήν instead of φιλείν = φιλεῖν, κοσμήν instead of κοσμεῖν, φρονήν instead of φρονεῖν.

(3) In the Doric and Æolic dialect, -αο, -αου and -αω are contracted into *ᾱ*, § 205, 2, e. g. πεινᾶμες instead of πεινώμεν (πεινάομεν), πεινᾶντι instead of πεινᾶ(α-ου)σσι, γιλᾶν instead of γιλᾶ(α-ων)ῶν, φινᾶντες instead of φινᾶ(α-ο)ῶντες.

REM. 4. On the contraction into -εω instead of -ου, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in -έω, e. g. ἐπόνεσα instead of ἐπόνησα from πονέω, ἐφίλασα instead of ἐφίλησα from φιλέω.

### § 223. Formation of the Tenses.

(131.)

1. Besides the verbs mentioned § 130, in the Homeric dialect, the following also retain the short characteristic-vowel in forming the tenses, viz.

*κοίω*, to have a grudge, *νικίω*, to quarrel, *τανύω*, to stretch, *ἐρύω*, to draw. On the contrary, *ἐπαινέω*, to approve, has *ἐπήνησα*.

2. In the first Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in *-ζω*, *-σσω* (*-τιω*), the *σ* can be doubled in the ending, in Homer and other poets not Attic, § 208, 4, e. g. *ἐγίλασσε*, *κοιτισσάμενος*, *ὀμόσσαι*, *ἐτάνυσσε*, *δικάσσαι*, *κόμισσαι*.

3. The Attic Fut., as it is called, § 117, occurs in the Homeric dialect in verbs in *-ίζω*, e. g. *περιούσι*, *ἀγλαΐεῖσθαι*, also *ὀρμίσσομεν*, *κοπρίσσοντες*, *κονίσσουσιν*. From verbs in *-έω*, *-άω*, *-ύω*, Hom. forms Futures which are similar to those in *-ίζω*, viz. in verbs in *-έω*, he often uses the ending *-έω* instead of *-έσω*, e. g. *κορίει* Il. θ, 379. *κορίεις* Il. ν, 831. *μαχίονται* Il. β, 366; — in verbs in *-άω*, after dropping *σ*, he places before the vowel formed by contraction, a corresponding short vowel, e. g. *ἀντιόω*, *ἐλόωσι*, *δαμάα*; — in verbs in *-ύω*, *ἐρύουσι* and *τανύουσι* are found.

4. In the Doric dialect, all verbs in *-ζω* take *ξ* instead of *σ* in those tenses, whose characteristic is *σ*, i. e. in the Fut. and Aor., e. g. *δικάζω*, *δικαξῶ*, *ἐδικαξα*, instead of *δικάσω*, *ἐδικασα*. But the other tenses of verbs with the pure characteristic *δ*, follow the regular formation, e. g. *ἐδικάσθη*, not *ἐδικάχθη*. This peculiarity of the Doric appears also in single verbs in *-άω*, which, in forming the tenses, retain the short *α*, and in this respect are analogous to those in *-ζω*, which likewise have a short vowel, e. g. *γελάω*, *ἐγέλαξα* instead of *ἐγέλασα*, yet not *νικάω*, *νικᾶξῶ*, but *νικᾶσῶ* (Att. *νικήσω*). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in *-ζω* have, in Homer and the Ionic dialect, *ξ* instead of *σ*, through the whole formation, viz. *ἄβροτάζω*, to wander; *ἄλαπάζω*, to empty, Fut. *ἄλαπάξω*, etc., also Xenoph.; *δνοπαλίζω*, to shake; *δαΐζω*, to divide, to put to death; *ἐγγυαλίζω*, to give; *ἐναρίζω*, to spoil a dead enemy; *θρυλλίζω*, to break in pieces; *μερμηρίζω*, to reflect; *πελεμίζω*, to shake; *πολεμίζω*, to contend; *στυφελίζω*, to beat.

6. Liquid verbs in *-αίω*, which in the Attic dialect form the Aor. with the ending *-ᾶναι* instead of *-ῆναι*, § 149, Rem. 2, have *ᾶ* in the Doric, and *η* in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect, of all periods, form the Fut. and first Aor. with the ending *-σω* and *-σα*, viz. *κίλλω*, to land, *κίλσαι*, comp. *κένσαι* from *κεντίω*, to goad; *εἴλω*, to crowd together, *ἔλσαι*; *κύρω*, to meet, to fall upon; *ἀραρίσκω*, ἈΡ-Ω, to fit, *ἤρσαι*, *ἄρσαι*; *ὄρ-νυμι*, to excite, *ὄρσω*, *ὠρσαι*; *διαφθίρω*, to destroy, *διαφθέρσαι* in Homer; *κείρω*, to shave, *ἔκρσαι* in Homer, but first Aor. Mid. *ἐκτεράμην*; *φύρω*, to mix, to knead, *φύρσω*, *ἔφυρσαι*, *πεφύρσομαι*, Epic and older poetic; second Aor. Pass. *ἐφύρην* in Lucian, who also has the



poetic Perf. *πέφυγμαί*, while in prose the verb *φύραω*, *ἐφύρασα*, *πεφύραμαι*, etc., is used. The Opt. *ὀφέλλειεν* Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic σ, § 154, 4, belong the following forms of the Epic dialect, viz. *βέομαι* or *βειομαι*, second Pers. *βίη*, *I shall live*, perhaps from *βαίνω*, *to go*, *to live*, also from *ΔΑΩ*, *to know*, *to learn*, and *ΚΕΙΩ*, *κείμει*, *to lie down*, *δήω*, *δήεις*, *δήομεν*, *δήετε*, *I shall view*, *find*, and *κείω* or *κίω*, *κείμεν*, *κίλων*, *κίων*.

8. To verbs which form the first Aor. without the tense-characteristic σ, § 154, 7, belong the following forms of the Epic and poetic dialect, viz. *χέω*, *to pour out*, *ἔχευα* Homer; Att. *ἔχεα*; *σεύω*, *to shake*, *ἔσσευα* and *ἔσσευνάμην* Homer., *ἀλίομαι* and *ἀλεύομαι*, *to avoid*, *ἡλεύατο*, etc., § 230; *καίω*, *to burn*, *ἔηκα*, *ἔκεια* Epic, *ἔκεια* Tragic, § 230.

9. To verbs which have an active form for the Fut. Perf., § 154, 6, belongs also the Epic *κεχαρήσω* (and *κεχαρήσσομαι*), *I shall be joyful*, from *χαίρω*.

10. The exchange of the endings of the second Aor. with those of the first Aor., § 154, 8, is somewhat frequent in the Epic dialect, e. g. *βαίνω*, *to go*, *ἐβήσατο*, Imp. *βήσεο*; *δύομαι*, *to plunge*, *εδύσατο*, Imp. *δίσειο*, Part. *δυσόμενος*; *ἄγω*, *to lead*, *ἄξετε*, *ἄξμεν*; *ἰκνέομαι*, *to come*, *ἴξον*; *ἐλέγμην*, *I laid myself down to sleep*, Imp. *λέξο*, *λέξο*; *ὄρνυμι*, *excite*, Imp. *ὄρσεο*, *ὄρσευ*; *φείρω*, *to bear*, *οἴσε*, *οἴσετε*, *οἴσεται*, *οἴσονται*, *οἴσει*, *οἴσει* is also Att.; *αἰδω*, *to sing*, Imp. *ἄεισεο*.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants, § 156, in order to make a dactyle, e. g. *ἔδρακον* instead of *ἔδαρ-κον* from *δέρκομαι*, *ἔπραθον* from *πέρθω*, *ἔδραθον* from *δαρθάνω*, *ἡμβροτον* instead of *ἡμαρτον* from *ἁμαρτάνω*. For the same reason, Homer synocates the stem, § 155, e. g. *ἀγρόμενος* from *ἀγερέσθαι* (*ἀγείρω*, *to collect*); *ἔγρετο*, *ἔγρειο* Imp., *ἔγρειτο*, *ἔγρεσθαι* with the accent of the Pres., *ἐγρόμενος* from *ἐγερέσθαι* (*ἐγείρω*, *to wake*); *πτόμην*, *ἐπτόμην*, *πτίσθαι*, *πτόμενος*, *πτίομαι*, *to fly*; *ἐπίετο*, *πέετο*, *κελόμενος*, *κίλομαι*, *to awake*; *πέφνον*, *ἔπεφνον*, *ΦΕΝΩ*, *to kill*.

12. In the first Aor. Pass. Homer inserts a *ν*, according to the necessities of the verse, not only as other poets, § 149, Rem. 4, in *κρίνω* and *κλίνω*, e. g. *διακρινθήτε*, *κρινθείς*, *ἐκλίνθη*, but also in *ιδρύω*, *to establish*, and *πνίω*, *to blow*, e. g. *ιδρύνθη* and *ιδρύσθη*, *ἀμπνύνθη*.

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an *ε*, § 166, or are subject to Metathesis, § 156, 2, e. g. *χαίρω* *κεχάρηκα* from *ΧΑΙΠΕ*-Ω, *βάλλω* *βέβληκα* from *ΒΑΑ*. Moreover, he forms only second Perfects which belong commonly to intransitive verbs, or have an intransitive signification; but also in pure verbs and in the impure verbs mentioned above, he rejects the *α* in single

persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen *a* and *e* into *η*, e. g. βεβαρηώς, *burdened*, from ΒΑΡΕΩ, κεκορηώς from κορέ-ννυμι, κεκοιηώς from κοιέω, τετιηώς, *troubled*, from ΤΙΕΩ, τετιηώς from ΤΑΛΩ, κεκαφηώς, *to gasp for breath*, from ΚΑΦΕΩ, κεκμηώς from κέμνω, πεπιηώς from πτίσσω, *to shrink through fear*, τεθνηώς, κεκτηότι, πεχαρηώς from χαιρώ; or they retain, though more seldom, the stem-vowel without change, e. g. βεβᾶώς from βαίνω, ΒΑΩ, ἐκγαῖνῖα from γίγνομαι, ΓΑΩ, διδαῖώς from διδύσκω, ΔΑΩ, πεφῦνῖα from φύω, ἰσταῖώς from ἴσθημι, ΣΤΑΩ, μεμᾶώς and μεμᾶώς and μεμῶτες from ΜΑΩ. The accented *o* of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into *ω*, hence τεθνηότος and -ώτος, τεθνηότια and -ώτια, κεκμηότια and -ώτια; but when the Nom. has a short penult, *ω* is always used, e. g. βεβᾶώτος. The ending -ώς, formed by contraction, is resolved by *ε* into πεπτεῖωτα from πίπτω, τεθνεῖωτι, and according to the necessities of the verse, *ε* can be lengthened into *ει*, e. g. τεθνεῖωτος. The feminine form -ῶσα is found only in βεβῶσα Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. ἀραῖνῖα Fem. of ἀρηγώς, from ἀραρίσκω, μεμᾶνῖα of μεμηνώς from μημέομαι, τεθᾶλνῖα of τεθηλώς from θάλλω, λιλᾶνῖα of λιληκώς from λίσκω, πεπᾶθνῖα from πάσχω.

REMARK 1. The form resolved by *ε*, in the Ionic dialect, belongs to some participles, e. g. ἰστέως, *standing firm*; so τεθνεῖώς (never τεθνῶς) and τεθνηκῶς from τεθνηκα, remains even in the Attic dialect. In these forms, the *ω* remains through all the cases, e. g.

ἰστέως, ἰστεῖωσα, ἰστέως, Gen. ἰστεῖωτος, -ώσης

τεθνεῖως, τεθνεῖωσα, τεθνεῖως, Gen. τεθνεῖωτος, -ώσης.

Βέβηκα and τέτληκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong *ev*, shorten it in the Epic and poetic dialect into *υ*, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

πεύθομαι, *to ask*, πίπνυμαί; σέω, *to shake*, Mid. and Pass. *to hasten*,

ἔσσῳμαι, first Aor. Pass. ἐσσῳθην; τέχω Poet., paro, Perf. τέτυγαμαι, Aor. ἐτύχθην; φεύγω, *to flee*, Perf. πεφύγευγος.

REM. 2. Χίω (formed from χέω, χεύω), *to pour out*, follows the analogy of these verbs, in the forms κέχνηκα, κέχυνμαι, ἐχθῆθην; these forms have been transferred to the Common language also, § 154, Rem. 1. Contrary to the analogy just stated, the *υ* is long in the Homeric form πίπνυμαι from πρίω, (πρίεω), *to blow*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. λείλυτο instead of λελυίτο is found, according to the analogy of πήγνυτο, δαίνυτο.

REM. 4. The Homeric Perfects ἀναχήμενος, ἀλαλήμενος, ἀρηγήμενος, ἀηλάμενος, ἀπαχθῆσθαι, ἀλάλησθαι, have the accentuation of the Pres.

§ 224. *Conjugation in -μι.*

(182.)

1. On the lengthened form of the second Pers. *τιθησθα, διδοῖσθα*, see § 220, 2; on the *Iterative* forms in *-σασ*, see § 220; on the Inf. forms in *-μεναι, -μεν*, see § 221, 18.

2. In the Epic, Ion. and Dor. writers, forms of *-έω* and *-όω*, § 172, Rem. 8, are frequent in the second and third Pers. Sing. Pres. and Impf., e. g. *τιθείς, τιθήϊ, διδοῖς, διδοῖ, τίθεις, ἐδίδους, ἐδίδου, ἴει*; — contracted forms of *ἴστημι* are very rare, e. g. *ἴσῃ* instead of *ἴστησι* Her. 4, 103. Resolution takes place in the Ion. second Aor. Opt. Mid. *θσολμης*, as if from *ΘΕΩ*, e. g. *προςθέοιτο, προςθέοισθε*.

3. Verbs in *-ῦμι* form, in the Epic dialect, an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαίνυτο* Il. ω, 665. (comp. *λέλυτο*, § 223, Rem. 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδύμεν* (instead of *ἐκδύλημεν*) from *ἐκδύω*, *φύη* instead of *φύλη* from *φύω*; so *φθῖο*, *φθῖτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in *-εσαν, -ησαν, -οσαν, -ωσαν, -υσαν*, are abridged in the Epic and Dor. dialects into *-εν, -ᾶν, -ον, -ῦν*, e. g. *ἔιθεν* instead of *ἐίδεσαν*, *ἔθεν*, *θέν* instead of *ἔδεσαν*; *ἔσιᾶν*, *σιᾶν* instead of *ἔστησαν*, *φθαῖν* instead of *ἐφθησαν*, *ἔβαν*, *βᾶν* instead of *ἔβησαν*; *ἔδιδον*, *δίδον* instead of *ἐδίδοσαν*, *ἔδον*, *δόν* instead of *ἔδοσαν*; *ἔφυν* instead of *ἐφῶσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ἴστη*, but Il. ι, 202. *καθίστα*; *ποτίθεις* in Theoc. instead of *ποτίθεις* or *πρόσθεις* from *ΤΙΘΕΩ*. In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνω, μάργναο, φάο, σύνθεο, ἔνθεο*. In the Ion. dialect, the first *α* of the ending *-ασαι*, second Pers. Mid. or Pass. is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίστειςαι, δύνειςαι*; instead of *ἐπίστασαι, δύνασαι*, § 172, 2; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνη* in the Tragedians.

6. The short stem-vowel is sometimes used as long before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιθήμενος; διδοῦναι*; so also *δίδωθε, ἡγηθε* instead of *ἡᾶθε*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending *-σι*, § 220, 4, e. g. *δῶσι* and *δαίησι* (instead of *δῶ*), *μεθίησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε* is sometimes resolved in the second Aor., Epic dialect, and regularly in the Ion. by means of *ε*,

(a) Verbs in *-α* (*ἴστημι*):

(*ιστά-*) *ιστῶ* Ion. *ιστέ-ω, ιστέ-ης, ιστέ-ωμεν, -έ-ητε, -έ-ωσι*  
(*στά-*) *στῶ* “ *στέ-ω, στέ-ης, στέ-ωμεν*, etc.

REMARK 1. So also in Herod., *προσείατε* and *ἰστιάσαι*, *ἰστιάς*, instead of *-άσαι*, *-ας*, Gen. *ἰστιάωτος*, Neut. *ἰστιάς*, Fem. *ἰστιάωσα*. So also in the Att., *τεθνεώς* and *τεθνηκώς*, *τεθνεώσα*, *τεθνεώς*, Gen. *τεθνεώτος*.

(b) Verbs in *ε* (*τίθημι*),

τιθῶ Ion. τιθί-ω, τιθί-ης, τιθί-ωμεν, -έ-ητε, -έ-ωσι  
 τιθῶμαι " τιθί-ωμαι, τιθί-η, etc.  
 θῶ " θί-ω, θί-ης, θί-ωμεν, etc.  
 θῶμαι " θί-ωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb *τίθημι*, e. g.

τυπῶ, -ῆς Ion. τυπίω, -έης, -έωμεν, -έητε  
 δαμῶ, -ῆς " δαμίω, -έης, -έωμεν, -έητε  
 εἰρεθῶ, -ῆς " εἰρεθίω, -έης, etc.

(c) Verbs in *ο* (*δίδωμι*); the contracted second Aor. Subj. is resolved in Homer by means of *ω*, e. g. *δώσει* instead of *δῶσι*.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:

	Contracted,	Resolved and lengthened forms,
S. 1.	στώ	στίω, στείω, βέλωμαι
2.	στής	στήης
3.	στή	στήη, ἐμβήη, φήη, φθήη
D.	στήτον	παρστήτον
P. 1.	στώμεν	στίωμεν dissyllabic, στείωμεν, καταβέλωμεν
2.	στήτε	στήετε
3.	στώσι(ν)	στίωσι(ν), περυστήωσι II. ρ, 95.
S. 1.	θῶ	θίω, θείω, δαυέω
2.	θής	θείης, θήης and θείης
3.	θή	θήη, θήη, ἀνρήη and μεθείη
D.	θήτον	θείετον
P. 1.	θώμεν	θείωμεν, θείωμεν
2.	θήτε	δαυέετε
3.	θώσι(ν)	θείωσι(ν), θείωσι(ν)
S. 1.	δῶ	
2.	δῶς	
3.	δῶ	δώησι and δώη
P. 1.	δώμεν	δώομεν
2.	δῶτε	
3.	δώσι(ν)	δώωσι(ν).

REM. 3. The resolution by means of *ε* is found in verbs with the stem-vowels *α* or *ε*; the *ε* is commonly lengthened, (a) into *ει* before a Pi-mute; (b) into *η* before *η* in verbs with the stem-vowel *α*; (c) sometimes into *αι*, sometimes into *η* before *η*, in verbs with the stem-vowel *α*. Verbs with the stem-vowel *ο* are resolved by *ω*.

10. The Impf. *τίθηται*, or commonly *τίθου*, has in the Ion. the form *τίθεται* (like *τετεύχεται* Ion. instead of *τετεύχων*, § 220, 8), *τίθεταις*, *-αι*, etc.

11. In Homer a shortened form of ἔστησαν, first Aor., is found, namely ἑτάσαν, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also ἔστητε (with another form ἔστητε) Il. δ, 243, 246, instead of ἑτάτε (ἑστήκατε).

12. In the third Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α, § 220, 13, c. g.

τιθέαται, διδύαται, εἰδεινύατο Ion., instead of τίθενται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, e. g. ἰστιάται Ion., instead of ἰστανται, ἰστιάτο Ion., instead of ἰσταντο.

13. The third Pers. Sing. is like the Dor. -τι, e. g. ἰστιάτι, τίθητι, δίδωτι, δεικνύτι, and the third Pers. Pl. ends in -ντι, e. g. ἰστιάντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἔθηκάμην and ἔδωκάμην and the Part. θηκάμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δακάμενος, are not found.

15. From δίδωμι Homer has a reduplicated Fut. διδώσομεν and διδώσιν.

§ 225. Εἰμί (ΕΣ-), to be.

(190.)

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἐμμι Æol., instead of ἐσ-μι	1. ἴω Ep. and Ion. μετεῶ Ep.
2.	ἑσσι Epic, also Eur. Hel. 1250. εἰς Ion.	2. ἔης Ion.
3.	ἐντι Dor.	3. ἔη, ἔῃσι, ἦσι, εἴη Epic, ἔη Epic and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. ἔωμεν, ἔητε, ἔωσι Ep. and Ion.
2.	ἑστέ regular	
3.	ἑῶσι(ν) Epic and Ion., ἐντι Dor.	
Inf.	ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν Epic ἦμεν or ἦμες, εἶμεν or εἶμες Dor.	
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίθεα), ἦα, ἔον, ἔσπον Ep. and Ion.	ἔοις ἔοι Epic and Ion.
2.	ἔσθα Epic, ἔας Ion.	
3.	ἔην Ep. and Ion. ἔην, ἔεν, ἔων Ep., ἦς Dor.	
D. 3.	ἔστην Epic	εἶτε Epic εἶεν Epic
P. 1.	ἦμεν or ἦμες, εἶμεν or εἶμες Dor.	
2.	ἔυτε Ion.	
3.	ἔσαν (ἔπεισαν) Epic and Ion.; εἶατο instead of ἦντο Od. υ, 106.	
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσται, 3. ἔσεται, ἑσείται.		

§ 226. *Εἶμι* (I-), *to go*. (192.)

<i>Pres. Ind. S. 2.</i>	<i>εἶσα</i> Epic, <i>εἷς</i> Ion. <i>Subj. S. 2.</i>	<i>ἴσθαι</i> Epic
<i>Inf.</i>		<i>ἵμεναι, ἵμεν</i> Epic
<i>Impf. Ind. S. 1.</i>		<i>ἦσα</i> (and <i>ῆεν</i> ) Epic and Ion., <i>ῆϊον</i> Epic
	2.	<i>ῆιες</i> (and <i>ῆεις</i> ), <i>ἱες</i> Epic
	3.	<i>ῆις</i> (and <i>ῆις</i> ) Epic and Ion., <i>ῆϊεν</i> Epic, <i>ῆϊ(ν)</i> , <i>ἱ(ν)</i> Epic
<i>P. 1.</i>		<i>ῆομεν</i>
	3.	<i>ῆϊον</i> Epic, <i>ῆϊσαν</i> and <i>ῆϊσαν</i> Epic and Ion., <i>ἱσαν</i> Epic
<i>D. 3.</i>		<i>ἱτην</i> Epic
<i>Opt. S. 3.</i>		<i>ἴοι</i> Epic, <i>ἱέη</i> Il. τ, 209. ( <i>εἶην</i> and <i>εἷη</i> Il. ο, 83. ω, 139. Od. ξ, 496, come from <i>εἶμι</i> ).
<i>Fut. and Aor. Mid.</i>		<i>εἴσομαι, εἴωτο</i> , third Pers. Dual <i>εἰσάσθην</i> Il. ο, 544.

VERBS IN -ω, WHICH IN THE PRES. AND PERF. AND IN THE SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μ.

§ 227. (1) *Second Aor. Act. and Mid.* (204—210.)

In addition to the Aor. forms mentioned §§ 191, 192, the poetic and especially the Epic dialect has the following:

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel α (*ἔβην, ΒΑ-*):

*βάλλω, to throw*, Epic second Aor. Act. (*ΒΑΑ-*, *ἔβλην*) *συμβλήτην* Od. φ, 15, Inf. *συμβλήμεναι* instead of *-ῆναι* Il. φ, 578; Epic second Aor. Mid. (*ἔβλήμην*) *ἔβλητο*, *ἔυμβληντο* Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ἐύμβληται*, *βλήται* instead of *βλήηται*, Od. φ, 472, Opt. *βλήτο* (from *ΒΑΕ-*, comp. *πέμπλημι*) Il. ν, 288. Hence the Fut. *βλήσομαι*.

*γηράω, or γηράσσω, to grow old*, second Aor. third Pers. Sing. *ἐγήρᾱ* Il. φ, 197, *κατεγήρᾱ* Herod. 6, 72, Inf. (Att.) *γηράναι*, Part. (Epic) *γηράς*. The *ᾱ* is used instead of *η* on account of the preceding *ρ*. See *διδράσκω*, § 192, 1.

*κτείνω, to kill*, Epic and Poet. second Aor. Act. (*ΚΤΑ-*); *ἔκταν* retains the short vowel, thus *ἐκτάμεν*, *ἐκτάτε*, third Pers. Pl. also *ἐκταν* instead of *ἐκτάσαν*, Subj. *κτώ*, (first Pers. Pl. *κτώμεν* Epic), Opt. *κταίην*, Inf. *κταναι*, Epic *κτόμεν*, *κτάμεναι*, Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο*, *κιάσθαι*, *κατακτάμενος*.

*οὔτιάω, to wound*, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὔτάμεναι*, *οὔτάμεν* (the *α* remains short as in *ἔκταν*); Epic second Aor. Mid. *οὔτάμενος*, *wounded*.

*πελάζω, to approach*, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο*, *πλήντο*.

*πλήθω (πέμπλημι), to fill*, Epic second Aor. Mid. *ἔπλητο* and *πλήτο*, *ἔπληντο*, also in Aristoph., in the following forms also, Imp. *πλήσο*, Part. *ἐμπλή-*

μενος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as *χρεῖη* from *χρή-* (άω) and *βλεῖο* from *ἐβλήμην* (BAA-).

πτήσσω, *to shrink with fear*, Epic second Aor. Act. (ITA-) (ἐπτην) καταπτίτην third Pers. Dual.

φθάνω, *to come before*, Epic second Aor. Mid. φθάμενος.

REMARK. From ἔβην (βυίνω) are found in Homer the forms βᾶτην (third Pers. Dual) and ἐπέρβυσαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel *ε* (ἐσβην, ΣBE-):

ΔΑΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔAE-) ἐδάην, *I learned*, Subj. δαῶ, Epic δαίω, Inf. δαῖναι, Epic δαήμεναι.

(c) Stem-Vowel *ι*:

φθί-νω, *to consume* and *to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι. φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel *ο* (ἐγνων, ΓNO-):

βιβρώσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. corresponding form of πλίοω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώντος.

(e) Stem-Vowel *υ* (ἔδυν):

κλύω, Poet., *to hear*, Epic Imp. second Aor. Act. κλύθι, κλύς and κελύθι, κελύς, § 219, 7.

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (IINF-, from πνέFω, πνεύω) ἔμπνυντο instead of ἀνέπνυντο, *to breathe again*.

σειώω, *to shake*, Epic second Aor. Mid. ἐσσύμην, *I strove*, ἔσσυο, σύτο.

χέω, *to pour*, Epic second Aor. Mid. (XT-, from χέFω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραπλω (AP), *to fit*, Epic ἄρμενος, *fitted*.

γίγντο, *to take*, Epic, from Fέλτο, since the Digamma is changed into γ and the radical λ before τ is changed into ν, § 203, B.

γίγνομαι, *to become*, Poet. ἔγεντο, γέντο.

δέχομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαi, the sense *to expect*.

ἐλελλίζω, *to whirl*, Epic ἐλέλικτο.

ἐκνέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favorable*.

ΛΕΧΩ, *to lie down*, Epic ἐλίγμην, ἔλεκτο, (same sense as ἐλεζάμην), Imp. λίξο.

Λίγω, *to collect, to choose, to count*, Od. ι, 335. ἐλίγμην, Od. δ, 451. λίκτο ἀριθμόν, *he recounted the number*.

μαίνομαι, to *soil*, Epic *μιάνθην* (third Dual, instead of *ἐμιάν-σθην*).

μίσγω (μίγνυμι), to *mix*, Epic *μίστο*.

ὀρνύω (ὀρνυμι), to *excite*, Epic *ὠρτο*, Inf. *ὄρθαι*, Part. *ὄρμενος*, Imp. *ὄρσο*, *ὄρσιο*.

πάλλω, to *brandish*, Epic *πάλτο*, *he struck*.

πέρθω, to *destroy*, *perdo*. Homer uses *πέρθαι* instead of *πέρθ-σθαι*.

ΠΕΓΓΩ (πήγνυμι), to *fix*, Epic *πῆκτο*, *κατέπηκτο*.

## § 228. (2) Perf. and Plup. Act. (Comp. §§ 193, 194).

### (a) The Stem ends in a Vowel.

γίγνομαι, to *become*; ΓΕΓΑΑ, Stem ΓΑ, Perf. (Sing. *γίγονα*, -ας, -ε) Epic and Poet. *γέγαμεν*, -ᾶτε, ᾶσιν, Inf. Epic *γεγύμεν*, Perf. Part. *γεγώς*, γε-γῶσα, γεγώς, Gen. *γεγῶτος*; — Plup. Epic *ἐγεγάτην*.

βαίνω, to *go*, Perf. *βίβηκα*, ΒΕΒΑΑ, Epic and Poet. Pl. *βέβᾶμεν*, -ᾶτε, -ᾶσι and *βεβᾶσι*; third Pers. Pl. Subj. *ἐμβεβῶσι* (Pl. Phaed. 252, e), Inf. *βεβᾶναι*, Part. Epic *βεβῶς* (also Attic prose *βεβῶς*, Xen. Hell. 7. 2, 3), -ῶντα (*βεβῶσα* Pl. Phaed. 254, b), Gen. *βεβῶτος* (Att. *βεβῶτος*); — Plup. *έβέβᾶμεν*, -ᾶτε, -ᾶσαν.

δείδω, to *fear*; besides the forms mentioned § 193, the following Epic forms are to be noted, e. g. *δείδιμεν*, *δείδιτε*; Inf. *δειδίμεν* instead of *δειδίεναι*; Imp. *δείδιθι*, *δείδιτε*; — Plup. *έδείδιμεν*, *έδείδισαν*.

έρχομαι, to *come*, Perf. Epic *εἰλήλουθα* instead of *έλήλυθα*, Pl. *εἰλήλουθμεν*.

θνήσκω, to *die*, Perf. *τέθνηκα*, ΤΕΘΝΑΔ; Pl. *τέθναμεν*, *τέθνατε*, *τεθναῖσι*, Imp. *τέθναθι*, Part. *τεθνηκώς*, *τεθνηῖα* *τεθνηκός* or *τεθνεώς* (*τεθνεῶσα*. Demosth. 40, 24), *τεθνεώς* (Epic *τεθνηκώς*, -ωτος, -ηότος), Inf. *τεθναῖναι* (Aesch. *τεθναῖναι* from *τεθναέναι*, Epic *τεθνάμεν*, -άμεναι); Plup. *έτέθνασαν*, Opt. *τεθναίην*.

ΤΛΑΩ, to *endure*, (second Aor. *ἔτλην*), Perf. *τέτληκα*, ΤΕΤΛΑΑ; Dual *τέτλατον*; Pl. *τέτλαμεν*, *τέτλατε*, *τετλάσιν*, Imp. *τέτλαθι*, -ᾶτω, etc., Subj. *wanting*, Inf. *τετλάναι* (Epic *τετλάμεν*), but Part. Epic *τετληκώς*; Plup. Dual *έτέτλατον*, *έτετλάτην*, Pl. *έτέτλαμεν*, *έτέτλατε*, *έτετλάσαν*, Opt. *τετλαίην*.

ΜΑΩ, to *stirre*, Perf. *μίμονα*; ΜΕΜΑΑ; Epic *μίμαμεν*, -ατον, -ᾶτε, -ᾶσιν, Imp. *μιμάτω*, Part. *μειμῶς*, Gen. *μιμῶτος* and *μιμαῖος*, third Pers. Pl. Plup. *μέμασαν*.

Here belong the two participles of

βιβρώσκω, to *eat*, (second Aor. *ἔβρων*), Perf. *βέβρωκα*, Poet. *βεβρώς*, Gen. -ῶτος;

πέπτω, to *fall*, *πέπτωκα*, Epic *πεπτεώς*, Att. Poet. *πεπτῶς*.

### (b) The Stem ends in a Consonant.

The following is to be noted in respect to the formation: When the con-



sonant of the stem comes before the personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

πειθω, *to persuade*, πέποιθα, *to trust*, Epic Plup. ἐπέπιθμεν, Imp. in Aeschyl. Eum. 602, πίπεισθι instead of πίπισθι.

REMARK. So the Epic form πέποσθε, stem ΠΕΝΘ with ο the vowel of variation (ΠΟΝΘ), instead of πεπόνθατε from πύσχω; from πεπόνθατε comes πίπονθτε; and hence (πέπονσθε) πέποσθε, (comp. ἰδ-τε = ἴσθε); finally, this form, as has been seen, assumed the appearance of the Mid. form (θε) and so became πέποσθε.

Perf. Ind. S.	κέκράγα, -ας, -ει (κράζω, <i>to bawl</i> ), Plup. ἐκεκράγειν, -εις, -ει
D. 2.	κεκράγατον κέκραχθον ἐκεκράγειτον ἐκέκραχθον
3.	κεκράγατον κέκραχθον ἐκεκραγέτην ἐκέκραχτην
P. 1.	κεκράγαμεν κέκραγμεν ἐκεκράγουμεν ἐκέκραγμεν
2.	κεκράγατε κέκραχθε ἐκεκράγετε ἐκέκραχθε
3.	κεκράγασι(ν) ἐκεκράγισαν, -ισαν
Imp.	κέκραχθι, -άχθω, -άχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.

So the Epic Perf. ἄνωγα with the sense of the Pres. *I command*, ἄνωγας, ἄνωγε, Pl. ἄνωγμεν; Imp. ἄνωγε and ἄνωχθι, ἄνωγέτω and ἄνώχθω, ἄνώγετε and ἄνωχθε; Subj. ἀνώγη; Inf. ἀνώγμεν; Plup. ἠνώγει; Opt. ἀνώγοις.

ἐγείρω, *to awaken*, Perf. ἐγρήγορα (stem ἔΓΕΡ with the variable ο), *to wake up*; from this, Homer has the forms, Imp. ἐγρήγορθε instead of ἐγρηγόρατε, Inf. ἐγρηγόρθαι (as if from ἐγρηγόρμαι) and ἐγρηγόρθασιν instead of ἐγρηγόρασιν third Pers. Pl.

οἶδα, *I know*, the regular forms οἶδαμεν, οἶδατε, οἶδασι are found but rarely in the Ion. and Att. writers, § 195, 1), second Pers. οἶδας in Hom. and Ion. (rarely Att. § 195, 1). The form ἰδ-μεν is Epic, Ion. and Doric. Inf. ἰδμεναι and ἰδμεν Epic, Subj. ἰδέω Epic instead of εἰδῶ (Ion. εἰδέω), Part. ἰδύια Epic and εἰδυῖα.

Plup. 1. Pers. Sing. ἦδεα (hence the Att. ἦδη) Epic instead of ἦδειν  
 2. " " ἦειδεις and ἦειδης Epic instead of ἦδεις [Herod.  
 3. " " ἦειδει and ἦειδη, ἦδεε, ἦδεεν Ep. instead of ἦδει;—ἦειδε  
 3. " Pl. ἴσαν Epic instead of ἦδισαν.

Fut. εἰδήσω Epic and εἴσομαι.

ἔοικα, *I am like*, Epic, ἔϊκτον, Dual, ἔϊκτην Plup. Dual; hence in Plup. Mid. or Pass. ἔϊκτο.

### § 229. (3) *Present and Imperfect.*

(218.)

Finally, there occur certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus,

*ἀνύω* to complete, in Theocritus Impf. *ἀνῦ-μεν*, instead of *ἡνύομεν*, *ἀνῦ-το*, instead of *ἡνέτο*.

*τανύω*, to stretch, to span, Il. φ, 393. *τανῦ-ται*, instead of *τανίεται*.

*ἐρύω*, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύτο*, *ἐρύσο*, *ἐρύσθαι*, § 230.

*σύνω*, to shake, Epic Pres. *σεῦται* and, by variation, *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθαι*, to move one's self, to hasten. The Imp. has passed into the common language of conversation.

*ἔδω*, commonly *ἐσθίω*, to eat, Epic, Inf. *ἐδμεναι*.

*φέρειω*, to carry, Epic Imp. *φέρετε* instead of *φέρετε*.

### § 230. Alphabetical List of Verbs in the Dialects to be specially noted.

*ἄω* (*ἄφω*), to hurt, to deceive; Hom. has the following forms, Aor. *ἄσα* and *ἄσα*; Pres. Mid. *ἄσεται*, Aor. *ἄσάμην*, Aor. Pass. *ἄσθην*. Verbal Adj. *ἄστος* (*ἄ-ύστος*).

*ἀγαιόμαι*, Ep. and Ion. prose, § 164, and *ἀγάομαι*, Ep., to wonder, and in the Pres. Ep. also to grudge, to envy,

Fut. *ἀγασομαι*; Aor. *ἡγασάμην*.

*ἀγίρω*, to collect, Ep. second Aor.

Mid. *ἡγέροντο*, Part. *ἡγρόμενος*; Aor. § 223, 11; Plup. *ἡγρήγατο*; Aor.

Pass. *ἡγέσθην*, third Pers. Pl. *ἡγέσθην*; Ep. Pres. *ἡγέσθωμαι*, § 162.

*ἀγνοίω*, to be ignorant, Ep. Aor. *ἡγνοίησε*, § 207, 1, *ἡγνώσασκε*, § 205, 5.

*ἄγνυμι*, to break, Aor. Ep. *ἡξα* instead of *ἔαξα*; third Pers. Pl. Aor. Pass.

*ἄγεν* Ep. instead of *ἔαγαν*.

*ἄγω*, to lead, Ep. second Aor. Imp.

*ἄγετε*, Inf. *ἄξιμεναι*, *ἄξιμεν*, § 223, 10; first Aor. Mid. *ἄξασθε*, *ἄξαντο*.

*αἰδῶ*, prose *αἰδω*, to sing, Ep. second Aor. Imp. *αἰέσω*, § 223, 10.

*αἰλέω*, prose *αἰρω*, to raise, Ep. first Aor. Act. *αἶρω*, Mid. *αἰεράμην*, Pass.

*αἶρσθην*; Ep. second Aor. Mid. *ἀρσάμην* from *αἶρω*; Ep. Plup. *ἄωρτο* instead of *ἡρτο* with the vowel of variation, and transposition of the augment; Ep. Pres. *ἡρσάμην*, § 162.

*ἄημι*, (*ἄε-*), to blow, in Homer are the following forms, e. g. Part. *αἶε*, *αἶετος*; third Pers. Sing. Impf. *ἄη*,

*ἄει*, *διαίει* (*ἄει*); in the remaining forms, the *η* remains, contrary to the analogy of *τίθημι*, § 224, 6, *ἄητον*, *ἄηται*, *ἄημηναι*; Mid. and Pass. *ἄημαι*, to blow, *ὑόμενος καὶ ἀήμενος*, wet through and cold with wind; Impf. Mid. *ἄητο*.

*αἰδομαι* and *αἰδέομαι* in Hom., to be ashamed, Ep. *αἰδήσομαι*, *ἡδέσθην* and *ἡδέσσομαι*.

*αἶνυμι*, Ep., to take, instead of *αἶρνωμαι*, § 169, Rem. 1, only Pres. and Impf.

*αἶρώ*, to take, Ion. Perf. *ἀραιρέηκα*, *ἀραιρέημαι*, § 219, 8; Ep. second Aor. Mid. *γέτω* instead of *ἔλωτο*, § 227, B.

*αἶσσω*, Ep. (*αἶ*, but *ὑπ᾿αἶσω* Il. φ, 126; *ι*) instead of *ἄσσω*, to rush, Ep. forms *ἡἶσα*, Subj. *αἶσω*, Part. *αἶσας*; Aor. Pass. *ἡἶσθην*, Inf. *αἶσθηναι*; the Att. Tragedians use the following forms, *ἄσσω* and *ἄσσω*, commonly *ἄττω*, *ἄττω*, *ἡἶσα*, *ἡἶσαι* and *ἡἶσα*, *ἡἶσαι*.

*αἶω*, Ep., to hear, only Pres. and Impf. *αἶον*. Comp. *ἐπαἶω*.

*ἀναχίζω*, Ep., to trouble, stem *ἄχλῳ*, second Aor. *ἡναχον*; Fut. *ἀναχίσω*, first Aor. *ἡναχῆσαι*; Mid. *ἀναχίλομαι*, *ἄχομαι* or *ἄχνημαι*, to be sad, Aor. *ἡναχόμην*, § 219, 7; Perf. *ἀπήχημαι* (§ 219, 8, comp. *ἀρῆρημαι*, *ὀρώρημαι*) and *ἀπώχημαι*, third Pers. Pl. *ἀπηχέδαται*, § 220, Rem. 2, and *ἀπη-*

- χίαται, Part. ἀκχήμενος and ἀκαχήμενος, Inf. ἀκάχησθαι, § 223, Rem. 4; Plup. Ep. ἀκαχέιατο.
- ἀκχύμενος, Ep., *sharpened, pointed*, from ἈΚΩ, *acuo*, instead of ἀκύμενος, §§ 19, Rem. 1, and 208, 2. The *χ* comes from the Perf. Act. ἀκηδέω, *to neglect*, Aor. ἀκήδεσεν.
- ἀλάσμαι, *to wander about*, Ep. Perf. ἀλάλημαι, § 219, 8, ἀλαλήμενος, ἀλάλησθαι, § 223, Rem. 4.
- ἀλδαίνω, *to make increase*, Ep. Aor. ἤλδανε.
- ἀλέξω, *to keep off*, Ep. second Aor. ἤλαλκον, § 219, 7, from ἈΛΚΩ, ἀλαλκεῖν, ἀλαλκῶν; Fut. ἀλαλήσω.
- ἀλέομαι and ἀλείουμαι, Ep., *to smear*, Aor. ἤλευσάμην, Subj. ἀλέηται, Opt. ἀλείαιτο, Imp. ἀλείουθε, Inf. ἀλεύασθαι and ἀλέασθαι, § 223, 8.
- ἀλθίσκω, ἀλθίσκω, Ion. prose, *to heal*, Fut. ἀλθίσξω, etc.
- ἀλιταίνω, Ep. and Poet., *to sin*, Fut. ἀλιτήσω; Aor. ἤλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, *sinful*, § 223, Rem. 4.
- ἄλλομαι, *to spring*, Ep. second Aor. Mid. ἄλλο, etc., § 227, B.
- ἀλυκτίω, *to be greatly troubled*, Ep. Perf. ἀλαλύκτημαι, § 219, 8.
- ἀλύσκω, Ep., *to escape*, ἀλύξω, ἤλυξα.
- ἀλφαίνω, Ep., *to find*, Sec. Aor. ἀλφεῖν.
- ἄμαρτανω, *to miss*, Ep. Aor. ἤμβροτον, §§ 223, 11, and 208, 3.
- ἀμπλακίσκω, Ep. and Poet., *to err*, Fut. ἀμπλακήσω; Aor. ἤμπλακον.
- ἀνδάνω, Ep., Poet. and Ion., *to please*, Impf. ἰάνδανον Herod., ἰήνδ. and ἦνδ. (Ep.); Aor. ἔαδον Herod., ἄδον, (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut. ἀδήσω. Aug., § 219, 4, 5. In Theocritus ἔαδε; Ep. Aor. εὐαδον, §§ 219, 4, and 207, 3.
- ἀνήνοθε, *to spring up*, Ep. Perf. with Att. Reduplication, § 219, 8, from ἈΝΕΘΩ.
- ἀντιάω, *to meet*, Ep. ἦντιον, § 222, A, (2); συναντήτην, § 222, Rem. 1.
- ἀνύω, *to complete*, Ep. Impf. in Theoc. ἀνύμε, ἀνύτο, § 229.
- ἄνωγα, Ep. and Poet. Perf. *to command*, ὄνωμεν, Imp. ἄνωχθι, etc., § 228; Plup. ἠνώγεα, § 220, 8. In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. ἄνωγει, Impf. ἠνωγον and ἄνωγον; Fut. ἀνώξω; Aor. ἦνωξα.
- ἄπανράω, Ep., *to take away*, Impf. ἀπηύρων, -ας, -α; first Aor. Act. Part. ἀπούρας; first Aor. Mid. ἀπηύρωτο, Pass. ἀπουράμενος.
- ἀπαφίσκω, Ep., *to deceive*, Fut. ἀπαφήσω, second Aor. Act. ἤπαφον, Opt. Mid. ἀπάφοιτο.
- ἀπειλέω, Ep. ἀπειλήτην, § 222, Rem. 1.
- ἀπόρρεσι, an Ep. Aor., *he hurried along*, Subj. ἀποίρρη, Opt. ἀποίρρηται.
- ἄπτω, *to join to*, Ep. Aor. Pass. ἰάφθη, *fell on*.
- ἄραρίσκω, Ep., *to fit*, stem ἈΡΩ, first Aor. ἤρσα, ἄρσαι, § 223, 6; first Aor. Pass. ἄρθεν instead of ἤρθησαν; second Aor. ἤραρον, § 219, 7; also Intrans. *to be adapted, to please*, more usual than the first Aor.; Perf. ἄραρα, Ion. ἄρηρα, § 219, 8, *I am fitted*, Intrans., Ep. ἀράρῃα, § 223, 13, Perf. Mid. or Pass. ἀρήρεται, ἀρηρέμενος, § 223, Rem. 4; Aor. ἄρμενος, *adapted*, § 227, B.
- ἈΡΑΩ, ἄράομαι, *to pray*, Ep. second Aor. ἀρήμεναι Od. γ, 322.
- ἄρνυμαι, *to gain*, § 188, 1.
- ἄρῃ, Ep., (a) *to blow*, see ἄρμι; (b) *to sleep*, Aor. ἄρσα, ἄραμεν; (c) *to satisfy*, also Intrans. *to be satisfied*, Inf. ἄρμεναι instead of ἀρμεναι; Fut. ἄρσω; Aor. ἄρσα, ἄρασθαι; verbal Adj. ἄρατος, ἄρος.
- Βαίνω, *to walk, to go*, Ep. forms, Perf. βέβαμεν, etc., § 228; second Aor. Dual βάτην, third Pers. Pl. ὑπέρβασαν, § 227, Rem., third Pers. Pl. ἔβαν, βάν, § 224, 4, Inf. βήμεναι, Subj. βείω, βήη, βειόμεν, and βῶ. § 224, 9; first Aor. Act. and Mid. Trans., *to lead*, ἔβησα, ἐβησάμην; second Aor. Mid. ἐβήσετο, Imp. ἐπιβήσετο, § 223, 10. Ep. form, βι-

- βάσθων*, to *stalk*, strengthened corresponding form from *βαίνω*; also *βιβῆ*, *βιβῶντα*, *βιβῶσα* and *βιβῆς* from *BIBHIMI*; finally, Imp. *βάσκε*, and Inf. *ἐπιβασκίμεν*.
- βάλλω*, to *throw*, Ep. second Aor. *ἔβλην*, *ἔβλημην*, § 227, A, (a), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι*, used of the mind; but *βέβλημαι*, of the body.
- βαρύνω*, Ep., to *be heavy*, *βεβαρηώς*, § 223, 13.
- βιβρώσθεις*, Ep., to *eat*, instead of *βιβρώσκοις*.
- βίομαι* and *βιόμαι*, to *live*, Ep. Fut. *βέη*, *βιόμειθα*, § 223, 7.
- βιάσμαι*, Ep., instead of *βιάζομαι*, to *force*, *ἐβίησατο*, *βεβίηκα*.
- βιβρώσκω*, to *eat*, Ep. Aor. *ἔβρον*, § 227, A, (d); Perf. Part. *βεβρώς*, *-ῶτος*, § 228.
- βλώσκω*, Ep. and Poet., to *go*, instead of *μλώσκω*, § 18, 3, Aor. *ἔμολον*, *μολέιν*, *μολών*; Perf. *μὲμβλωκα* instead of *μμελωκα*; Fut. *μολοῦμαι*.
- βοάω*, to *cry out*, Ep. Aor. *ἔβωσα* instead of *ἐβόησα*, § 205, 5.
- βούλομαι*, to *will*, Ep. *βόλεται*, *βύλεισθε*, § 207, 4, *προβίβουλα*, to *prefer*.
- βρονχάομαι*, to *roar*, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- Γαμέω*, to *marry*, Ep. Fut. *γαμείω*; Ep. Fut. *γαμίσσεται* Il. i, 394, *will give in marriage*.
- γάννυμαι*, Ep., to *be cheerful*, *γάννυται*; Fut. *γανύσσειται*.
- ΓΑΣΩ*, Ep. Perf., *γέγαμεν*, to *have become*, etc., § 228.
- γέγωνη*, Ep. and Poet. Perf. with the sense of the Pres. to *cry out*; in Hom., third Pers. Sing. *γέγωνε*, also with the sense of the Aor., Part. *γεγωνώς*, Inf. *γεγωνέναι*; Plup. *ἔγεγωνει*. From the Perf. a Pres. has been formed, of which there are in Hom. the forms, Inf. *γεγωνέναι*, Impf. *ἔγεγωνεν*.
- γείνομαι*, Ep., to *be born*, to *be produced*; Aor. Mid. to *beget*, to *bear*, Subj. *γείνῃαι* instead of *γείνηται*.
- γίγντο*, to *seize*, § 227, B.
- γηράω*, to *grow old*, second Aor. *ἔγήρα*, etc., § 227, A, (a).
- γοάω*, Poet., to *wail*, Ep. third Pers. Pl. Aor. *γόον*.
- Δαίνυμι*, Ep., to *entertain*, to *feed*, instead of *δαίτ-νυμι*, § 169, Rem. 1, Fut. *δαίσω*; Mid. *δαινυμαι*, to *feast*, to *spend*, second Pers. Sing. Impf. Ind. *δαινύ*, *δαινυο* instead of *ἔδαινυσο*, § 224, 5, third Pers. Sing. Opt. *δαινύτο* instead of *-ύτο*, third Pers. Pl. *δαινύατο*; Aor. *ἐδαισάμην*.
- δαίω*, Ep., (a) to *divide*, § 164, Fut. *δάσομαι*; Aor., also prose, *ἔδασάμην*; Perf. Pass. *δεδαταται*, to *be divided*, *broken*; (b) to *burn*, to *ignite*, Perf. *δίδηε*, *he burnt*; Mid. to *blaze*, *Intrans.*, second Aor. Subj. *δάηται*.
- δαμνάω* and *δάμνημι*, Ep. secondary form from *δαμάω*, to *subdue*, from which comes third Pers. Sing. Pres. *δαμνῆ*; third Pers. Sing. Impf. *ἔδამνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνῆ*; — *δάμνησι*, *δαμναμαι*, etc.
- δερθάνω*, to *sleep*, Ep. Aor. *ἔδραθον*, § 223, 11.
- δατίομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίομαι*, to *divide*.
- ΔΑΣΩ*, Ep. and Poet., (a) to *teach* (= *διδάσκω*), (b) to *learn* (= *διδάσκομαι*); to (a) belong the Ep. second Aor. *δίδας* Hom., *ἔδας* Theoc. and Apoll.; to (b) belong *δεδαώς* Hom., *δεδιάσι* in other authors; Ep. second Aor. Act. *ἔδάνη*, *I learned*, § 227, A, (b), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαημένος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσθαι* Inf. Here belongs also the Ep. Fut. *δήω*, *about to find*, to *meet with*, *δήεις*, *δήομεν*, *δήετε*, § 223, 7.
- δέατο*, Ep., it *seemed*, Aor. *δοάσασατο*, third Pers. Sing. Subj. *δοάσσειται* instead of *-ηται*.
- δεῖδω*, to *fear*, the Pres. occurs only in the first Pers., Fut. *δεῖσομαι*; Aor.

- ἔδισα, Ep. ἔδδισα (as is probable originally ἔδφισα), Perf. Ep. δειδοικα instead of δέδοικα, and δειδία Ep. instead of δέδια, § 228.
- δείκνυμι, to show, Ion. (ΔΕΚ) δέξω, ἔδεξα, etc.; Mid. δεικνυμαι, in the Ep. dialect it also has the sense, to greet, to welcome, to drink to; so also in the Perf. δειδεγμαι with the sense of the Pres., δειδέχεται third Pers. Pl.; Plup. δειδεκτο, to welcome, δειδέχато.
- δέχομαι, to see, Ep. second Aor. ἔδρακον, § 223, 11.
- δέχομαι, to receive, Ion. δέκομαι; in Hom. this verb signifies also, to take, excipere, to await, e. g. an attack, a wild beast, in the following forms, δέχεται instead of δέχονται, § 220, 13, II. μ, 147; Perf. δέδεγμαι with the sense of the Pres., Fut. δεδέξομαι, excipiam, second Aor. Mid. ἔδεκτο, etc., § 227, B; Perf. Mid. δεδοχημένος, awaiting, lurking, II. ο, 730.
- δεύω instead of δέφω, Ep. instead of δέω, to want, which comes from ἐδείησε, he wanted, δῆσεν, he was in want of; Mid. δείομαι, to be wanting, Fut. δευήσομαι.
- ΔΙΑΗΜΙ (ΔΕ-), Ep. and older Ionic-Att., Xen., corresponding to δέω, to bind, διδάσαι Xen.; Impf. δίδη instead of ἐδίδη II. λ, 105.
- δίξμαι, Ep. and Ion., to seek; it retains the η, (contrary to § 170, 1, comp. ἈΗΜΙ); ἐδίξτο, ἐδίξηντο, διξῆσθαι, διζήμενος in Herod.; δίξαι Hom., διζέαι Theoc.; Fut. διζήσομαι; Aor. ἐδίξάμην.
- ΔΙΗΜΙ, ΔΙΕ-, of the Act. only ἐνδισαν, third Pers. Pl. Impf., II. σ, 584, they drove away; Mid., to make one run, to make flee, oftener to scare, to chase (specially with the Inf.), διενταί II. ψ, 475, διεσθαι II. μ, 304, Subj. διήται, διανται, Opt. διοίτο, comp. τίθοιτο.
- διώ, Ep., to flee, διε, δειδισ, διον, I fled.
- δουπείω, Ep., to sound, Perf. δεδουπόντος; Aor. ἐδούπησα and ἐγδούπησα from ΓΑΟΥΠΙ-, comp. τύπτω and κτυπείω.
- δύναμαι, to be able, second Pers. Ion. δύναι; Aor. Ep. ἐδυνάσθην and ἐδυνήσάμην.
- δύω, to wrap up, Ep. δύμεναι instead of δύναι from ἔδυν; Ep. second Aor. Mid. δύσετο, δύσειο, δυσόμενος, § 223, 10.
- ἔγειρω, to awake, Ep. Aor. ἔγρετο, I awoke, etc., § 223, 11; Ep. forms of Perf. ἐγρήγορα are ἐγρήγορθε, etc., § 228. From the Perf. has been formed the Pres. ἐγρηγορών, watching, Od. υ, 6, as if from ἐγρηγοράω.
- ἔδω and ἔσθω, Ep., to eat (= ἐσθίω), Inf. ἔδμεναι, § 229; Impf. ἔδον and ἔδισκον; Perf. ἐδηδώς; Perf. Mid. or Pass. ἐδήδοται.
- ἔθω, from which come the Ep. ἔθον, wont, accustomed, and the Perf. εἴωθα, § 140, Rem. 3.
- ἔιδω, ἔιδω, Aor. ἔιδον, I saw, Ep. ἔιδον, Inf. ἰδέιν, Subj. ἰδῶμι; Ep. Pres. Mid. ἰδεται, it seems, εἰδόμενος, appearing, making like; Fut. εἰσομαι; first Aor. εἰσάμην and εἰσάμην, εἰσάμενος and εἰσάμενος, § 219, 4; second Aor. ἰδόμην, I saw.
- ἔικω, third Pers. Sing. Impf. εἶκε, it appeared, II. σ, 520; Perf. εἶοικα, I am like, Ep. third Pers. Dual εἶκτον and Plup. εἶκτην, § 228, Part. εἰοικώς and II. φ, 254. εἰοικώς, εἰνία and II. σ, 418. εἰοικύαι; Ep. Plup. Mid. ἦκτο and εἶκτο, it was like.
- εἰλύω, Ep., to cover over, εἰλῦσω, εἰλύμαι, third Pers. Pl. εἰλῦνται; from εἰλύω comes Aor. Pass. ἐλύσθην.
- εἰλώ, to press, to drive, from which in Hom. only εἰλόμενος; in the same author, εἰλώ, εἰλεον; the rest are from ἔλα, e. g. ἔλσαν, Inf. ἔλσαι and ἔλσαι, Part. ἔλσας, § 223, 6; ἔλμαι, εἰλμένος; second Aor. Pass. ἐέλην from ἔλλω, third Pers. Pl. ἄλεν, ἄληναι and ἄλῆμεναι, ἄλείς.

εἶμι, to be, § 225.

εἶμι, to go, § 226.

εἶργω, to shut out, Ep. Impf. ἐργαθόν, § 162. Comp. ἐργω.

εἶρομαι, Ep. and Ion., to ask, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἤρómην, Subj. ἐρώμεθα, Opt. ἔροιτο, Inf. ἔρεσθαι in Hom. with the accent of the Pres.; — Ep. corresponding forms of the Pres. (a) ἐρίομαι, ἐρέσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρώμεν, Opt. ἐρείομεν, Part. ἐρέων.

ΕΙΡΤΜΙ, see ἐρύω.

εἶρω, Ep. and Ion., sero, to string, first Aor. ἐξίρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἐρμαι, ἐρμένος, in Herod. ἐρμένος, Plup. ἔερτο.

εἶρω, to say, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.

εἶσα, Ep. Aor. I placed, from the stem ἔδ-, comp. sed-eo, Opt. ἀνίσαιμι, Imp. εἴσον, Part. ἔσας (ἀνίσαντες; ὑπέισας Her. 3, 126. 6, 103), Inf. ἐφίσσαι; Aor. Mid. ἐσάμην and ἐσ-sατο, Part. ἐφισσάμενος (Her. 1, 66. ἐσάμενος), Imp. ἐφίσσαι; Fut. ἐφίσ-sαται.

εἰλάω, to drive, Pres. ἐλάω, Ep. ἐλώω; Impf. Ep. ἔλων; Fut. Ep. ἐλώωσι instead of ἐλώσι; Ep. Perf. ἐληλάμενος, § 223, Rem. 4, third Pers. Sing. Plup. ἐληλάδατο, § 220, Rem. 2; Ion. Perf. ἐλήλασμαι and Aor. Pass. ἤλάσθην.

εἰλέζω, to whirl, Ep. second Aor. Mid. ἐλέμκτο, § 227, B.

ἐνέπω or ἐνέπω, Ep., to say, to tell, Impf. with the sense of the Aor. ἐνεπον, ἐννεπον, Aor. ἐνισπον, (comp. ἐσπόμην from ἐπομαι), Imp. ἐνισπε, Subj. ἐνίσπω, Opt. ἐνισποιμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω. ἐπνήθοσα, Ep. Perf. from ἔνεθω or ἔνεθω with the sense of the Pres. and Impf., ἐπνήθοις, to sit on, Il. β, 219. to lie on, H. Cer. 280.

ἐνίπτω, Ep., to chide, second Aor. ἐν-ίπτον, ἦν-ἱπασεν, § 219, 7.

ἐννύμι, to clothe, Ep. and Ion. ἐννύμι; Ep. Fut. ἔσσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐσ-sατο, ἐσασθαι; Perf. εἶμαι, εἴσαι and ἔσσαι, εἴται, etc., εἰμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔιστο, third Pers. Dual ἔσθην, third Pers. Pl. ἔιστο; — on ἐσ-sατο, ἔιστο, comp. § 219, 4.

ἐοικα, I am like, § 228. Comp. ΕΙΚΩ. ἐπαῖω, to understand, Aor. ἐπήϊσα (ἱ) Herod. and Apollon., § 130, Rem. 1; the Poet. αἰώ is found only in Pres. and Impf.

ἐπαυρίσκομαι, Ep. and Poet., to receive advantage or injury from a thing, Aor. ἐπηυρόμην, ἐπαυρίσθαι, first Aor. ἐπηυρήμην in Aeschyl. and in the later writers; Fut. ἐπαυρήσομαι. The Act. in the sense, to touch, to injure, is found in Homer, e. g. second Aor. Subj. ἐπαύρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.

ἐπίσταμαι, to know, second Pers. ἐπίστη Ion. Poet.

ἐπω, as a simple, in Act. only Ep. in the sense trado aliquid Il. ζ, 321; generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπίσπον, ἐπισπεῖν, ἐπισπών; Fut. Ep. ἐπέψεις; Mid. also as a simple, generally signifying, to follow; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἐφομαι; second Aor. Mid. ἐσπόμην, σπείσθαι; Ep. forms, σπεῖω, ἐσπείσθω, Subj. ἐσπωμαι, Opt. ἐσποίμην, Inf. ἐσπείσθαι and σπείσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέψωθαι instead of περιεφθῆσθαι.

ἐργω, commonly ἐίργω, Ep., instead of εἶργω, to shut in and shut out, with the corresponding ἐίργνυμι, ἐργάθω, ἐργάθω, Aor. ἐρξα; Perf. Mid. or Pass. ἐεργμαι, third Pers. Pl. ἐρχαται, third Pers. Pl. Plup. ἐέρχατο and ἐρχατο; Aor. Pass. ἐρχθεις.

ἐρδω and ἐέξω, Ep., to do, Fut. ἐέξω, Aor. ἐρῆξα and ἐρεξα, or ἐρξω, ἐρξα;

Perf. *ἔργα*, Plup. *ἔωργεν*, § 140, Rem. 3, Perf. Mid. or Pass. *ἐργ-μένος*, Aor. Pass. *ῥεχθεῖς*, *ῥεχθῆναι*. *ἐρίδω*, to *prop*, Ep. Perf. *ἐρηρέδαται*, § 219, 8.

*ἐρείπω*, Poet. and prose, to *throw down*, Ep. Plup. *ἐρείπιτο*, § 219, 8.

*ἐριδαίνω*, Ep. to *fight*, Aor. Mid. *ἐριδή-σασθαι*.

*ἐρίζω*, to *fight*, Ep. *ἐρίζομαι*, Perf. Mid. *ἐρήρισμαι*, § 219, 8.

*ἔρύω*, to *wander*, Ep. Aor. *ἔρσαι*, *hurry away*! § 223, 6.

*ἐρυθδαίνω*, Poet., to *redden*, Fut. *ἐρυθήσω*.

*ἐρύκω*, to *keep off*, Ep. second Aor. Act. *ἑρύκακον*, *ἐρυκακίειν*, § 219, 7.

*ἐρύω* and *ειρύω*, Ion. and Ep., to *draw*, Fut. *ἐρύσω* (σσ) and Ep. *ἐρύουσι*; Aor. *ἔρῦσα* (σσ) and *ἐίρῦσα*; Fut. Mid. *ἐρύσομαι* and Ep. *ἐρύσεσθαι*; Aor. *ἔρυσάμην* (σσ) and *ειρυσάμην*; Perf. Pass. third Pers. Pl. *ειρύναται* Il. ξ, 75, and Plup. *ἔειρυντο* Il. σ, 69. *ειρύατο* Il. ο, 654, (of ships drawn to land, ὦ long in the Arsis); Plup. Mid. *ἔειρυντο* (φάσγαγον, *had drawn the sword*, ὦ long in the Arsis); Od. ζ, 90. Secondly the Mid. in Hom. and Poet. takes the sense *to save*, *to shelter* (from danger); in this sense there are the following forms, *ἔρυ-σο*, *ἔειρτο* and *ἔειρτο*, which are to be regarded as syncopated forms of the Impf. The sense, *to guard*, has two Mid. corresponding forms, (a) Ep. *ἔειπτμι*, Inf. *ειρύμεναι* Hes. Opp. 816; Mid. *ἔειρναται* to *guard*, instead of *ἔειρνται*, Inf. *ἔειρσθαι*, *ἔειρυσθαι*;—(b) Ep., Poet. and, though very rare Att. prose *ῥύομαι*, Inf. *ῥύσθαι* instead of *ῥύεσθαι*; Impf. third Pers. Sing. *ἔειρτο*, *was watched*, Hesiod. Th. 304, third Pers. Pl. *ῥύαι* instead of *ἔειρυντο* (*were protected*); Aor. *ἔῤῥυσάμην* and Ep. *ῥύ-σάμην*, but Il. ο, 29, *ῥύσάμην*.

*ἔρχομαι*, to *go*, Ep. Perf. *εἰλήλουθα*, first Pers. Pl. *εἰλήλουθμεν*; Ep. Aor. *ἤλυθον*.

*ἔχω*, to *have*, Ep. Aor. *ἔσχεθον*, *σχεθον* and *ἔσχον*, § 162; Ep. Perf. *ὄχωκα*; Ep. Plup. *ἐπώχατο*, *they were closed*, Il. μ, 340.

*ἔμαι*, to *sit*, *ἔαται*, *ἔατο* Ion. and *εἵα-ται*, *εἵατο* Ep., instead of *ἦνται*, *ἦντο*. *ἤμυνω*, Ep., to *sink*, Perf. *ὑπεμνήμυνε*, to *let the head sink*, Il. ζ, 491. This form has the Att. reduplication *ἐμ-ἤμυνε*, § 219, 8, and strengthened by *ν*, § 208, 5.

*θεύομαι*, Ep., to *warm one's self*, Fut. *θεύσομαι*, § 223, 6; Aor. *ἐθέην*, Subj. *θερίω*.

*θηλέω*, Ep. and Poet. to *sprout*, Fut. *θηλήσω*, etc.; Perf. *τέθηλα* (*τεθά-λυτα* Ep., § 223, 13; second Aor. *ἔθαλον*).

*ΘΗΙΛΩ*, Ep., to *stun*, Perf. *τέθηκα*; Plup. *έτεθήπεα*; second Aor. (from *ΤΑΦΩ*) *ἔταφον*.

*θνήσκειν*, to *die*, Perf. *τέθηκα*, Pl. *τέ-θγαμεν*, etc., § 228.

*θρόσκω*, Ep., Ion. and Poet., to *spring*, Aor. *ἔθορον*; Fut. *θορούμαι*, Ep. *θορεύομαι*; Perf. *τέθορα*.

*Ἰδρώω*, Ion., to *sweat*, *ιδρώω*, *ιδρώντες*, *ιδρώσα*, *ιδρώην*, Ep. § 137, Rem. 1.

*ἱήμι*, to *send*, Ep. and Ion., Aor. *ἔηκα*; Fut. *ἦσω*, but Od. σ, 265, *ἀνέσει*; in the Ep. and Ion. dialects, there are several forms from the theme *ἱΩ*, e. g. *ἀνίω* instead of *ἀνίησι* Her., *ἔνιων* instead of *ἐνίεσαν* Hom., *ἐμτίετο* and *μεμειμένος* Herod., instead of *μετίετο*, *μεμαιμί-νος*.

*ἰκνέομαι*, to *come*, Ep. Pres. *ἴω* and Impf. *ἴκον*; Ep. Aor. *ἴκον*, § 223, 10, and *ἴκτο*, etc., § 227, B.

*ἸΛΗΜΙ* instead of *ἸΛΑ*, to *be merciful*. Of the Act. only the Ep. Imp. *ἱλήθι*, *be merciful* (in addresses to the gods) instead of *ἱλάθι*, § 224, 6, as in Theoc. 15, 143, Subj. Ep. *ἱλήησι*; Plup. Opt. Ep. *ἱλήκοι*; Mid. Poet. *ἱλαμαι*, to *appease*.

*ἰσάμι*, Dor., to *know*, *ἴσῃς*, *ἴσᾱτι*, *ἴσα-μεν*, Part. *ἴσας*.

*Καίηνμαι*, Ep., instead of *καίδηνμαι*,

§ 169, Rem. 1, from the theme *ΚΑΔ*, to *excel*, Perf. *κίεασμαι*; Plup. *ἐκ-κίσμην*.

*καίω*, to *burn*, Ep. Aor. *ἔκα*, Trag. *ἔκα*, Subj. *κίημι* instead of *-ωμεν*, Opt. third Pers. Sing. *κῆται*, third Pers. Pl. *κῆταιν*, Inf. *κῆιαι* (in the *Odys.* also *κῆται*, *κίλομεν*, *κίλαντες*); Aor. Mid. *ἐκῆσθην*, *κηάμενος* (in the *Odys.* *κηάμενος*, *κείαντο*); second Aor. Act. *ἐκάην*, *I burned*, Intrans., Inf. *κηάμεναι*.

*κίμνω*, to *weary one's self*, Ep. *κεμνω*, *-ωτος*, § 223, 13, Ep. second Aor. Subj. *κεάμω*, § 219, 7.

*κῆμαι*, to *lie*, in Hom. *κίονται*, as if from *κίωμα*; Ep. and Ion. *κῆται*, *κῆσθαι*; second Pers. Sing. *κῆσαι* and *κῆται*, third Pers. Pl. *κῆνται* and Ep. *κῆταιται*, and Ion. *κῆταιται*, Subj. *κῆσμαι*, third Pers. Sing. *κῆται*; Impf. *κῆατο* and *κῆατο* Ep., instead of *ἔκλειντο*; *κῆσκετο*; Ep. Fut. *κῆω*, *κῆω*, *κῆων*, *κῆων*, *κῆίμεν*.

*κείρω*, to *shear*, Ep. *κείρω*, *ἔκρσα*, § 223, 6, but *ἐκείρην*.

*κῆλλω*, to *drive*, Ep. *ἔκλσα*, § 223, 6.

*κῆλομαι*, Ep. and Poet., to *urge*, Fut. *κῆλήσομαι*, first Aor. *ἐκῆλσάμην*; second Aor. *ἐκῆλόμην*, etc., § 223, 11.

*κέννω*, Ep., to *sting*, stimulo, Aor. *κένσαι*, § 223, 6.

*κεράννυμι*, to *mix*, Ep. *κεράω* (*κερῶν-τας*) and *κεραίω*, (Imp. *κέραιε*), *κερνάω* (*κερνᾶς*, Impf. *ἐκέρνα*) and *κέρνημι* (Impf. *ἐκέρνη*, *κερνάς*); Ep. Mid. *κέρωνται* (as if from *κέρωμαι*); Impf. *κέρωντο* Ep., instead of *ἐκέρωντο* from *κεράω*.

*κερδαίνω*, to *gain*, in Ion. and later writers *ἐκέρδησα*; *κερδήσεσθαι* and *κέρ-δανόμεν* in Herod.

*κεύθω*, Ep., to *conceal*, Fut. *κύνσω*, Aor. *ἔκυσα*; Perf. *ἔκλυθα*; second Aor. *ἔκῦθον*, *κῦθον*, Subj. *κεύθω*, § 219, 7; Mid. only Pres. and Impf.

*κηδω*, to *make anxious*, in the Act. only Ep. Fut. *κηδήσω*; Perf. *κῆκῃδα*, *I*

*am anxious*; Ep. Fut. *κηαδήσομαι* II. 9, 353.

*κίδναμαι*, Ep. corresponding form of *σπερνναι*, to *scatter*, only Pres. and Impf.

*κίρνω*, Ep., instead of *κινέομαι*, to *stir one's self*, to *be moved*, Pass. *κινύμενος*.

*κίρναω* and *κίρνημι*, Ep. corresponding form of *κερνάννυμι*, to *mix*, from which comes the Part. *κίρνάς*, Impf. *ἐκίρνα* and *κίρνη*.

*κίχναω* and *κίχνομαι*, Ep. and Poet., to *reach*, Aor. *ἔκχον*, Fut. *κίχσομαι*, not found elsewhere in the Att. poets; but Ep. Impf. *ἐκίχων*, second Pers. *ἐκίχης* (from *ΚΙΧΕ-*); second Aor. Subj. *κίχῶ* and *κίχέω*, Opt. *κίχῃην*, Inf. *κίχῃναι*, Part. *κίχης* and Mid. *κίχήμενος*; Aor. Mid. *ἐκίχασατο*.

*κῖω*, Ep., to *go*, only Pres. and Impf. The Part. *κῖων* is accented like *ῖων*; Aor. *μυτκῖαθον*, § 162,

*κλάζω*, to *sound*, Ep. Perf. with the sense of the Pres. *κῆλῃγα*, *κῆλῃγώς*, Pl. *κῆλῃγοντες* (as if from *κῆλῃγω*); Aor. *ἔκλαγον*.

*κλέω*, to *shout*, Ep. and Ion., *κλήω*, Aor. *ἐκλήωσα* (i), *κλήωσαι*; Perf. Mid. or Pass. *κεκλήμηναι*, third Pers. Pl. *κεκλήσται* instead of *κεκλήσται*; Aor. Pass. *ἐκλήνυθην*; from the Ion. *κλήω* come the forms often found in the Att. writers, viz. *κλήω*, *ἔκλῃσα*, *κῆλῃμαι*.

*κλέω*, Ep., to *celebrate*, of which only *κλέμαι*, Impf. *ἐκλέω* instead of *ἐκλέω*, § 220, 10.

*κλύω*, Ep., to *hear*, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλύθι*, *κλύτε* and *κῆκλύθι*, *κῆκλύτε*, § 227, A, (e); the Impf. *ἔκλυνον* is used instead of the Ind. Pres.

*κόπτω*, to *strike*, second Perf. *κέκοπα* in Hom., instead of *κέκοφα*.

*κορέννυμι*, to *satisfy*, Ep. Fut. *κορέσω* and *κορέσω*, Perf. *κορόρημαι*, to which the Part. *κορορήως*, § 223, 13, in respect to its meaning belongs,



ποτέω and ποτιόμαι, Ep., *to be angry*, first Aor. Part. ποτίαςας; Perf. Part. πεκοτηώς, § 223, 13; Mid. Fut. ποτέσσομαι (σσ); Aor. εκοτισάμην (σσ).

πράζω, *to doact*, Poet. Perf. πέρραγα, πέρραγμεν, etc., § 228.

πραινῶ, Ep. and Poet., *to complete*, Ion. commonly πραιαίνω, Impf. ἐπραιαίνον; Ep. Fut. πρανέω; Aor. ἔπρηνα and Ep. ἐπρήρησα, Imp. κρήνον and Ep. κρήνηνον, Inf. κρήναι and Ep. κρήνηναι; Ep. Perf. Pass. πεκράανται (Eur. κερανται); Ep. Fut. Mid. κρανίομαι.

πτείνω, *to kill*, Ep. Fut. πτενέω (Ep. Part. πτανιόντα, καταπτανιόνουσιν and καταπτανιένεσθαι with the variable α); Aor. Ep. and Poet. ἔπτανον; Ep. second Aor. Act. ἔπταν, etc., § 227, A, (a); first Aor. Pass. third Pers. Pl. ἔκτανεν Ep., instead of ἐκτάθησαν.

κυρίω, rarely κύρω, Ep. and Poet., *to find, to reach*, Aor. ἔκυρσα, § 223, 6, and more rare ἐκύρησα, Fut. κύρωω and more rare κυρήσω; Perf. πεκύρησα.

Λαγχάνω, *to partake*, Ion. Fut. λάξομαι; Ep. Aor. Subj. λείαζω, § 219, 7, Trans. *to make partaker* in the phrase θανόντα πυρός; Perf. λείλογχα Ep., instead of εἴληχα, Od. λ, 304. λείλογχάσι.

ΛΑΖΤΜΑΙ = λάζομαι, *to take*, Ep. εἰλάζυτο.

λαμβάνω, *to receive*, Ion. λάμφομαι, λαλάβηκα, λείλαμμαι, λείλαμφθαι, εἰλάμφθην, λαμπτέος; also Dor. λαλάβηκα, but λείλαμμαι, λείλαφθαι; in Dramatists λείλημμαι; Ep. Aor. λελαβέσθαι, § 219, 7.

λανθάνω, Ep. often λήθω, *to be hidden*; Ep. second Aor. Act. Subj. λείαθω and Mid. λείαθόμεν, § 219, 7; Perf. Mid. λείλασμαι; in Theoc. λασθήμεν = λησθῆναι instead of λαθέσθαι; επιλήθω and ἐκλήθω, *to cause to forget*, Ep. Aor. ἐπύλησα; ἐκέλευαθον.

λάσκω, Ep. and Poet., Aor. ἔλασκον; Ep. Perf. λέληκα (Poet. λέλακα and

ἐκέλευα even in Demos.) with the sense of the Pres.; Ep. Pass. λελήκως, λελάκητα, § 223, 13; Fut. λανήσομαι; first Aor. Poet. ἐλάνκησα, Ep. Aor. Mid. λελάκοντο, § 219, 7.

ΛΕΧΩ, Ep., *to cause to lie down*, ἐλεξε, ἐλεξάμην, *I laid myself down, I lay, I rested*, Ep. Aor. ἐλέγμην, etc., § 227, B. λούω, *to wash*, Ep. λούω, λούεις, Impf. ἐλούεον, ἐλόιον; Aor. Inf. λούεσσαι, Part. λούσας; second Aor. Act. ἔλουν, third Pers. Sing. λói Od. κ, 361, λóον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λούεσσομαι; Aor. Mid. Inf. λούεσσασθαι; Part. λούεσσάμενος; Perf. Mid. or Pass. λέλουμαι.

λύω, *to loose*, Ep. second Aor. Mid. λύτο, λύντο, § 227, A, (e); Ep. Plup. Opt. λελύτο, § 224, 3.

Μαίνομαι, *to rave*, (ἐμαίνας, *to make raving*, also Aor. ἔμνησα Arist.); second Perf. μέμνησα, *I am raving*, (Theoc. 10, 31, μεμνήμηναι).

μαίομαι, Ep., *to seek*, Fut. μάσομαι (ἐπιμάσσειται); Aor. ἔμασάμην.

μανθάνω, *to learn*, Fut. in Theoc. μαθεύμαι, like μαχοῦμαι.

μάρναμαι, Ep., *to fight*, only Pres. and Impf., like δύναιμι, but Opt. μαρνούμην Od. λ, 513.

μάχομαι, *to contend*, Ep. μαχέσεται, μαχεῖται, μαχίοιτο, μαχίοιντο, Part. μαχειόμενος and μαχειότεμος; Ep. Fut. μαχήσομαι and μαχίσομαι; Aor. ἐμαχισάμην.

ΜΑΣΩ, Ep., *to strive*, Perf. with the sense of the Pres. in Sing. μέμονα, comp. γέγονα with ΓΕΓΑΔ, μίματον, μίμαμεν, etc., § 228.

μείρομαι, Poet., *to obtain*, Ep. ἔμμορε third Pers. Sing. Perf. (and Il. α, 278) third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. ἐμμορται, *it is determined*, § 123, 4.

μίλω, commonly Impers. μέλει, *it concerns*, Ep. Perf. μίμηλε, Part. μεμλήως; Ep. Perf. Mid. μίμβλεται and Plup. μίμβλετο instead of μεμύληται, ἐμμεμήλητο, comp. βλώσκει.

*μαρτορία, μενείρον*, § 222, I, A, (2).  
*μπαύομαι*, to *bleat*, Ep. Perf. *μίμηκα* with the sense of the Pres., *μμά-νια*, § 223, 13; Aor. *μμάων*; from the Perf. the Impf. *έμίμηκον* is formed.  
*μνείρω*, to *slain*, Ep. second Aor. *μνάν-θην*, § 227, B.  
*μλγνύμι*, to *miz*, Ep. Aor. *μλκτο*, § 227, B.  
*μνιάομαι*, to *roar*, Ep. *μνύκα*, *έμνυκον*.  
*Ναίω*, Ep. and Poet., to *dwell*, first Aor. *ένυσσα*, I *caused to dwell*; Mid. together with Aor. Pass. to *settle down*; *νάσσομαι*, *άπενασσάμην*, *ένασθην*.  
*νεικίω*, Ep., Poet. and Ion. to *quarrel*, Fut. *νεικίωω*; Aor. *ένεικισα*, § 223, 1.  
*νίσσομαι*, Ep., to *go*, Fut. *νίσομαι* (the form *νείσσομαι* is rejected).  
*ὈΔΥΣΣΟΜΑΙ*, Ep., Aor. *ώδυσαμην*, to *be angry*, *όδυσσάμενος*; Perf. *όδώ-δυσμαι* with the sense of the Pres., § 219, 8.  
*οἶδα*, to *know*, § 228.  
*οἶομαι*, to *think*; Ep. *οἶω*, *οἶω*, *οἶομαι*, *οἶάμην*, *οἶοιτο*; Aor. Mid. *οἶσάμην*; Aor. Pass. *οἶσθην*, *οἶσθείς*.  
*ὄνομαι*, Ep. and Ion., to *blame*, *ὄνοσαι*, third Pers. Pl. *ὄνοται*, Imp. *ὄνοσο*; Impf. *ὄνόμην*, Opt. *ὄνολίμην*, *ὄνοιτο*; Fut. *ὄνόσομαι*; Aor. *ὄνοσάμην* and *ὠνόσθην*; Ep. *οὔνοσθε* Il. ω, 241, instead of *ὄνοσθε* and this instead of *ὄνοσθε* (comp. *οὐλόμενος*) from *ὈΝ-*; Ep. Aor. Mid. *ὠνατο*.  
*ὀρέω*, to *see*, Ion. *ὀρέω*, Impf. *ᾠρεον*; Ep. second Pers. Sing. Pres. Mid. *ὀρήαι*, third Pers. Sing. Impf. *ὀρήιτο*; Ion. Perf. *ὀπωπα*.  
*ὈΡΕΙΝΤΜΙ*, from which Ep. *ὀρεγ-νός*, *stretching out*; *ὀρίγω*, to *stretch*; Mid. to *stretch one's self*, to *reach after*, Ep. Perf. Mid. *ὀρώργμαι*, third Pers. Pl. *ὀρώργεσθαι*, § 219, 8, Plup. third Pers. Pl. *ὀρώργεσθαι*.  
*ὀρῶμι*, Poet., to *exult*, Fut. *ὀρσω*, Aor. *ᾠρσα*, § 223, 6; Ep. Perf. Intrans. *ὀρώρη*, § 219, 8, Subj. *ὀρώρη*, Plup. *ὀρώρη* and *ᾠώρη*; Ep. Aor. *ᾠρορεν*; Mid. *ὀρῶμαι*, to *lift one's self up*, Ep. Fut. *ὀρᾶσθαι*, Aor. *ᾠρό-*

*μην*; Ep. Aor. Mid. *ᾠροτο*, etc., § 227, B; Ep. Perf. *ὀρώρηται*, Subj. *ὀρώρηται*, § 219, 8.  
*ὀσφραίνομαι*, to *smell*, Ion. Aor. Mid. *ὀσφραντο*.  
*οὔτιώω*, to *wound*, Ep. Aor. *οὔτα*, etc., § 227, A, (a).  
*ὀφείλω*, to *owe*, *ought*, *must*, Ion., Poet. (except in the dramatic dialogues of Att. writers) and in later prose *ὀφείλον*, -ε, -ε, Ep. *ᾠφείλλον*, *ὀφείλλον* in forms which express a *wise*.  
*ὀφείλλω*, Ep., to *increase*, only Pres., Impf. and Opt. Aor. *ὀφάλλειν* Od. β, 334.  
*Πάλλω*, to *shake*, Ep. second Aor. Act. *ἀμπαλαίν*, § 207, 7, and 219, 7, and second Aor. Mid. *πάλιτο*, § 227, B.  
*πάσχω*, to *suffer*, Ep. *ππαθύνη*, as if from *πέπαθα*; Ep. Perf. *πέποσθε*, § 228, Rem.  
*πατίομαι*, Ion., to *taste*, to *eat*, Aor. *ἐπάσάμην*; Perf. *πέπασμαι*.  
*πείθω*, to *persuade*, Ep. second Aor. Act. *πέπιθον*, Subj. *πεπίθω*, Opt. *πεπίθοιμι*, Inf. *πεπιθήν*, Part. *πεπιθόν*, Imp. *πέπιθε*, § 219, 7; second Aor. Mid. *ἐπιθόμην*, to *trust*, Opt. *πεπιθόιτο*; from the second Aor. come *πιθήσω*, to *be obedient*, *πεπιθήσω*, to *be convinced*, *πιθήσας*, *obedient*; on *ἐπέπιθμεν* and *πέπεισθαι*, see § 228.  
*πείλζω*, to *draw near*, Trag. *πείλά-θω*, *πλάθω*, Fut. *πείλσω*, Poet. commonly *πείλω*; Ep. Aor. Pass. *ἐπείλσθην*, Poet. Att. *ἐπλάθην*, Ep. *ἐπλίμην*, etc., Att. *ἐπλάμην*, § 227, A, (a); Ep. Perf. *πεπλημένος*, Att. *πέπλωμαι*.  
*πείρω*, Poet., to *destroy*, Fut. *πέρσω*; first Aor. *ἔπερσα*, § 223, 6; second Aor. *ἔπρᾶθον*, § 223, 11; Ep. second Aor. Mid. *πέρθαι*, § 227, B.  
*πέτομαι*, to *fly*, second Aor. *ἐπτόμην*, etc., § 223, 11.  
*πυύδομαι*, Poet. instead of *πυνθάτο-μαι*, Ep. second Aor. Mid. Opt. *πε-πύθοιτο*; Perf. *πέπυσμαι*, § 223, 14.  
*πίφρον*, *ἔαφρον*, Ep. second Aor. Act.

of *ΦΕΝΩ*, to kill, § 219, 7, Pass. *πέφνων* with irregular accentuation; Ep. Perf. Pass. *πέφαται, πεφάσθαι*; Fut. Perf. *πεφήσομαι*, (comp. *δεδήσομαι* from *δέδωμαι*).

*πήγνυμι*, to fix, Ep. Aor. *πῆκτο, κατέπηκτο*, § 227, B.

*πίλναμαι*, Ep., corresponding form from *πιλίζω*, to draw near only Pres. and Impf.

*πίμπλημι*, to fill, Ep. Aor. Mid. *πλήτο*, etc., § 227, A, (a).

*πίπτω*, to fall, Ep. *πεπιτώς*, § 228.

*πεινάω* and *πίνημι*, Ep. corresponding form of *πεινάννυμι*, to spread out, from which come Impf. *πίνα* instead of *πλίνα*, and Pass. *πιτνάς*.

*πλήσσω*, to strike, Ep. second Aor. Act. *ἐπέπληγον, πίπληγον* and *πεπληγόμην*, § 219, 7.

*πλώω*, Ion., to sail, Ep. second Aor. Act. *ἔπλων*, etc., § 227, A, (d).

*πνέω*, to breathe, in Hom. Perf. *πῆπνυμαι*, § 223, Rem. 2, to be animated, intelligent; second Aor. Act. Imp. *ἄμπνυε*, second Aor. Mid. *ἄμπνυτο*, § 227, A, (e); Aor. Pass. *ἄμπνύνθη* instead of *ἄμπνύθη*, § 223, 12.

*πτήσσω*, to stoop down, Aor. *ἔπηξα*; second Aor. *καταπτακών*, Aeschyl. Eum. 247; Perf. *ἔπηξα*, Part. Ep. *πεπητώς, ὤτος*, § 223, 13; Ep. second Aor. *καταπτήτην*, § 227, A, (a).

*ῥαίνω*, to sprinkle, in Hom. *ἑφῥάδαται*, § 220, Rem. 2.

*ῥέζω*, see *ἔρδω*.

*ῥίγγω*, Ep. and Poet., to shudder, Fut. *ῥιγῆσω*; Aor. *ἑφῥίγησα*; Perf. Ep. *ἑφῥίγα*.

*Σαώω*, σώω and *σώω*, Epic, to save, (= *σάζω*); from *σαώω*, Fut. *σαώσω*; Imp. Pres. Act. *σάω*, § 222, I, A, (4); third Pers. Sing. Impf. Mid. *σασου* instead of *ἐσάοις* and *σάω*; Aor. *ἐσάωσα*; Fut. Mid. *σαώσομαι*, Aor. Pass. *ἐσαώθην*; from *σώω* Part. *σώοντες* and Impf. *σώεσκον*; from *σώω* Subj. Pres. *σῶῃ, σῶῃς, σῶωσι*.

*σεύω*, Poet., to move, Mid. to haste, Ep. Aor. *ἔσεινα* and *σεύα, ἐσσεινάμην* and *σεινάμην*, § 223, 8; Perf. *ἔσσυμαι*, § 223, 14; Plup. *ἔσσυμην*; second Aor. Mid. *ἐσσύμην*, etc., § 227, A, (e); Aor. Pass. *ἐσσύθην*, Soph., *ἐξείθην*, Hom. — On the Ep. *σεύεται, σουται*, etc., see § 229.

*σείδναμαι*, to scatter, Ep. corresponding form of *σικιδάνναμαι*, only Pres. and Impf.

*στερίω*, to rob, first Aor. Inf. *στερίσαι* Ep. instead of *στεριῖσαι*.

*στρυγέω*, to fear, to hate, Ep. second Aor. *ἔστρυγον*; first Aor. *ἔστρεξα*, Trans., to make fearful.

*ΤΑΙΩ*, Ep. second Aor. *τεταγώς*, seizing.

*ΤΑΛΑΛΩ*, to endure, Ep. Aor. *ἐτάλασα*, Subj. *ταλάσσω*; second Aor. *ἔτην*, § 194, 4; Perf. *τέτληκα, τέτλημαι*, § 228, Fut. *τήλομαι*.

*τανύω*, Poet., to stretch, Ep. *τάνυται*, § 229.

*ταράσσω*, to disturb, Ep. second Perf. *τέτρηχα, I am disturbed*.

*ΤΕΜΩ*, to meet, Ep. Aor. *ἔτισμον*, § 219, 7.

*τέρπω*, to delight, Ep. *τέρφωθην, ἐτέρπην*, Subj. first Pers. Pl. *τερπείομεν*; second Aor. Mid. *ἐτερπόμην* and *τεταρπόμην*, § 219, 7.

*τεύχω*, Poet., to obtain, Fut. *τεύξω*; Aor. *ἔτευξα*, Perf. Ep. *τετευχώς, having obtained*; Fut. Mid. *τεύξομαι*; Aor. Mid. *τεύξασθαι*; Perf. *τέτεγγμαι*, § 223, 14, third Pers. Pl. Ep. *τετεύχεται*, Inf. *τετύχθαι*; Plup. *ἐτετύγμην*, third Pers. Pl. Ep. *ἐτετεύχαιτο*; Aor. Pass. *ἐτύχθην*; Fut. Perf. *τετεύξομαι*; — Ep. Aor. *τετυκεῖν, τετύκοντο, τετυκίσθαι*, § 219, 7.

*ΤΙΕΩ*, Ep. Perf. Act. *τετιηώς, -ότος, anxious*, and Perf. Mid. *I am anxious*, second Pers. Dual *τετιησθον*, Part. *τετιημένος*.

*τίρνωμαι*, Ep. corresponding form of *τίνομαι*, to punish; in the Att. poetry with one *ν*, *τίρνωμαι*, § 185.

*τμήγω*, Ep. corresponding form of

*τίμνω*, to cut, first Aor. *τιμήξας*; Aor. Pass. third Pers. Pl. *τιμάγειν*.  
*τρέφω*, to nourish, Ep. second Aor. *τρέφατον*, I nourished, Perf. *τρέφατα*, Intrans.; Aor. Pass. *τρέφαην*, third Pers. Pl. *τρέφειν*.  
*φαίλω*, to show, Ep. *φαίλων*, enlightening; Ep. Aor. Pass. *ἐφαάνθην*; Perf. Mid. or Pass. *πέφαμαι*, third Pers. Sing. *πέφανται*; Fut. *πεφήσομαι*; second Aor. *φάνισκεν*, ll. λ. 64.  
*φείδομαι*, to spare, Ep. second Aor. Mid. *πεφιδοίμην*, *πεφιδέσθαι*, § 219, 7; from which comes *πεφιδήσομαι*.  
*φέρω*, to carry, *φέρετε* Ep. instead of *φέρετε*, § 229; Ion. and Ep. forms are, Aor. *ἤνεκα*, *ἐνεῖκα*, etc., *ἤνεκάμην*; Perf. *ἐνήνευγμαι*; Aor. Pass. *ἤνευχθην*; — Ep. second Aor. Imp. *οἶσε*, Inf. *οἰσίμεν*, § 223, 10; first Aor. *ἀνώσαι*, Herod. 1, 157. Comp. 6, 66. *ἀνώσιτος* instead of *ἀνώσιτος*.  
*φεύγω*, to flee, Ep. *πεφυγμένος*, escaped, § 223, 14.  
*φθάνω*, to come before, Ep. *φθάμενος*, § 227, A, (a).  
*φθείρω*, to destroy, Ion. Fut. *διαφθαρίομαι* instead of *φθαρήσομαι*; Aor. *διαφθέρσαι*, § 223, 6.  
*φθίνω*, consume, and Ep. *φθίω*, to consume, and commonly to perish, (Ep. first Pers. long), Fut. *φθί-*

*σω*; Aor. *ἔφθισα*; Mid. I pass away, Fut. *φθίσομαι*; Perf. *ἔφθιμαι*; Plur. *ἐφθίμην*; Ep. Aor. *ἐφθίμην*, etc., § 227, A, (c); Ep. Aor. Pass. third Pers. Pl. *ἀπέφθισεν*.  
*φιλέω*, to love, Ep. Aor. *ἐφιλάμην* (*φιλωρται*, *φίλοι*).  
*φράζω*, to speak, Ep. Aor. *πέφραδον*, § 219, 7.  
*φύρω*, to knead, Ep. and Poet. *φύρσω*, etc., § 223, 6.  
*φύω*, to produce, Perf. *πέφυκα*, Ep. third Pers. Pl. *πεφύσσι*, Part. *πεφυῶτας*, *πεφυῶτα*, § 223, 13; Impf. Ep. *ἐπέφυκον*.  
*χάζομαι*, Ep. to yield, Aor. Mid. *κεκάδοντο*, § 219, 7; Aor. Act. *κέκαδον* and Fut. *κεκαδήσω*, Trans., to rob.  
*χαίρω*, to rejoice, Ep. Fut. *κεχαρήσω*, *κεχαρήσομαι*; first Aor. Mid. *χήφατο*; second Aor. *κεχάροντο*, *κεχάραιτο*, § 219, 7; *κεχαρως*, § 223, 13; Perf. *κεχαρήμενος*, Eur.; verbal Adj. *χαρτός*.  
*χανδάνω*, Ep., to hold, to receive, Aor. *ἔχαδον*; Perf. with the sense of the Pres. *κέχανδα*; Fut. *χέισομαι*, comp. *ἐπαδον*, *πέισομαι*.  
*χέω*, to pour, Ep. Fut. *χέω*; Aor. *ἔχενα*; second Aor. Mid. *χύτο*, *χύμενος*, § 227, A, (e).

### CHAPTER III.

### FORMATION OF WORDS.

#### § 231. Radical words.—Stems.—Derivatives. (384.)

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called radical words (*vocabula primitiva*). A radical word has two parts, the root and the inflection-ending, e. g. *τρέφ-ω*, *γράφ-ω*, *φεί-ω*, *λίγ-ω*.

3. All radical words are either verbs or pronouns. The roots, i. e. the letters, the articulated sounds, which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, roots are not always pure, but often appear in a strengthened form, e. g.  $\delta\acute{\alpha}\chi-\nu\omega$ ,  $\iota\chi-\nu\acute{\epsilon}-ομαι$ ,  $\alpha\upsilon\acute{\xi}-\acute{\alpha}\nu\omega$ ,  $\tau\upsilon(\gamma)\chi-\acute{\alpha}\nu\omega$ ,  $\acute{\alpha}\lambda-\iota\sigma\chi-ομαι$ ,  $\pi\iota-\pi\rho\acute{\alpha}-\sigma\chi\omega$ . Comp. §§ 139, and 157, 1. Yet, these strengthened forms extend only to the Pres. and Impf.

4. Those words, (*vocabula derivata*) which are derived from radical words, are,

(a) either Stems, i. e. such words as are formed from radical words by substituting, in the place of the inflection-ending of the radical verb, a declension-ending either of a substantive or adjective; this declension-ending is designed merely to give the general meaning of the verb to the substantive or adjective, but it does not indicate the precise nature of the idea expressed by the substantive, e. g. the idea of persons, things, the abstract, or the precise nature of the idea expressed by the adjective; here belong several endings of the third Dec., e. g.  $-\varsigma$ , the mark for the gender ( $\delta\gamma\acute{\upsilon}\psi$ ,  $\eta\acute{\omega}\psi$ ,  $\delta\beta\eta\acute{\xi}$ ,  $\eta\pi\acute{\iota}\upsilon\acute{\xi}$ ,  $\eta\nu\acute{\alpha}\upsilon-\varsigma$ ,  $\delta\eta\beta\omicron\upsilon-\varsigma$ ,  $\delta\eta\pi\acute{\alpha}\iota-\varsigma$ , instead of  $\pi\acute{\alpha}\iota\delta-\varsigma$ ; in many words the  $\varsigma$  is omitted, see § 52, 1); the endings  $-\iota\varsigma$  ( $\eta\sigma\acute{\pi}\acute{\alpha}\nu-\iota\varsigma$ ,  $\omega\acute{\alpha}\nu\tau$ ,  $\eta\acute{\epsilon}\lambda\pi-\iota\varsigma$ ), and  $-\upsilon\varsigma$  ( $\delta\sigma\acute{\tau}\acute{\alpha}\chi-\upsilon\varsigma$ ,  $\eta\lambda\sigma\chi-\acute{\upsilon}\varsigma$ ); also the endings of the first and second declensions, e. g.  $-\eta$ ,  $-\alpha$ ,  $-\omicron\varsigma$ ,  $-\omicron\nu$  ( $\nu\acute{\iota}\alpha-\eta$ ,  $\lambda\acute{\iota}\pi-\eta$ ,  $\theta\acute{\iota}\zeta-\alpha$ ,  $\pi\lambda\omicron\upsilon\tau-\omicron\varsigma$ ,  $\nu\acute{\omicron}\sigma-\omicron\varsigma$ ,  $\rho\acute{\omicron}\delta-\omicron\nu$ ); finally several adjective-endings, e. g.  $-\omicron\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$  ( $\varphi\acute{\iota}\lambda-\omicron\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$ ),  $-\acute{\iota}\varsigma$ ,  $-\acute{\epsilon}\iota\alpha$ ,  $-\acute{\upsilon}$  ( $\gamma\lambda\upsilon\kappa-\acute{\iota}\varsigma$ ,  $-\acute{\epsilon}\iota\alpha$ ,  $-\acute{\upsilon}$ ), etc.;

(b) or Derivatives, i. e. such words as are partly formed from radical words, partly from stems, by assuming a particular derivation-syllable with a particular signification, e. g.  $\chi\rho\upsilon\sigma-\acute{\omicron}\omega$ , *to gild*,  $\acute{\epsilon}\eta-\tau\acute{\omega}\rho$ , *orator*,  $\gamma\rho\alpha\varphi-\acute{\iota}\omega\varsigma$ , *skilled in painting*.

5. The root is often lengthened in the derivative word, § 16, 3, e. g.  $\lambda\eta\theta-\eta$  from  $\lambda\acute{\alpha}\theta-\acute{\epsilon}\iota\nu$ ,  $\chi\eta\nu$  from  $\chi\acute{\alpha}\nu-\acute{\epsilon}\iota\nu$ ; or it requires the vowel of variation, § 16, 6, e. g.  $\tau\rho\acute{\epsilon}\varphi-\omega$ ,  $\tau\rho\omicron\varphi-\acute{\eta}$ ,  $\tau\rho\omicron\varphi-\acute{\omicron}\varsigma$ ,  $\tau\rho\acute{\omicron}\varphi-\acute{\iota}\mu\omicron\varsigma$ ,  $\tau\rho\alpha\varphi-\acute{\epsilon}\rho\acute{\omicron}\varsigma$ . There may be, also, a strengthening of the consonant, §§ 139, 1, and 157, sq.; or a doubling of the final consonant  $\lambda$ , e. g.  $\kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$  from  $\kappa\acute{\alpha}\lambda\acute{\omicron}\varsigma$ ; some stems also take a reduplication, e. g.  $\delta\pi-\omega\pi-\acute{\eta}$ ,  $\acute{\epsilon}\delta-\omega\delta-\acute{\eta}$ ,  $\acute{\alpha}\gamma-\omega\gamma-\acute{\omicron}\varsigma$ ,  $\Sigma\acute{\iota}-\sigma\iota\varphi-\omicron\varsigma$  from  $\Sigma\acute{\epsilon}\varphi-\Omega$ , comp.  $\sigma\omicron\varphi-\acute{\omicron}\varsigma$ . Finally, still other changes are made in the root, as has been seen § 16.

6. The change of  $\epsilon$  into  $ο$  (seldom into  $\alpha$ ) and of  $\iota$  into  $οι$ , § 16, 6, requires special attention. It occurs, (a) in oxytones of the first Dec. in  $\acute{\eta}$  and  $\acute{\alpha}$  of more than one syllable, e. g.  $\tau\rho\omicron\varphi-\acute{\eta}$ , *nourishment*, from  $\tau\rho\acute{\epsilon}\varphi-\omega$ ,  $\mu\omicron\nu-\acute{\eta}$ , *a remaining*, from  $\mu\acute{\iota}\nu-\omega$ ,  $\varphi\omicron\rho-\acute{\alpha}$ , *a carrying*, from  $\varphi\acute{\epsilon}\rho-\omega$ ,  $\acute{\alpha}\lambda\omicron\iota\varphi-\acute{\eta}$ , *salve*, from  $\acute{\alpha}\lambda\iota\iota\varphi-\omega$ ;—(b) in dissyllabic barytones of the second Dec., which denote a result of an action, e. g.  $\lambda\acute{\omicron}\gamma\omicron\varsigma$ , *word*, from  $\lambda\acute{\epsilon}\gamma-\omega$ ,  $\varphi\acute{\omicron}\nu-\omicron\varsigma$ , *murder*, from  $\varphi\acute{\epsilon}\nu-\Omega$ , comp.  $\acute{\epsilon}\pi\epsilon\varphi\rho\omicron\nu$ ,  $\nu\acute{\omicron}\mu\omicron\varsigma$ , *a law*, from  $\nu\acute{\epsilon}\mu-\omega$ ;—(c) in dissyllabic oxy-

toned substantives of the second Dec., in *-μός*, which, for the most part, denote an active object and often have a substantive meaning, e. g. *πλοχμός*, *plait of hair*, from *πλέω*-ω, *στολμός*, *garment*, from *στάλλω*-ω; *πομπός*, *attendant*, from *πίμπω*-ω, *σοφός*, *wise*, from *ΣΕΦΩ*-Ω, *σαπίο*, *τροφός*, *nourishing*, *nourisher*, from *τρέφω*-ω; —(d) in monosyllabic substantives of the third Dec., e. g. *φλύξ*, *flame*, from *φλέω*-ω; *δόρυ*, *antelope*, from *δέρυ*-ομαι; —(e) in oxytoned substantives in *-εύς* and Adjectives in *-ύς*, which, however, have sometimes a substantive sense, e. g. *τροφεύς*, *nourisher*, from *τρέφω*-ω, *σποράς*, *scattered*, from *σπερ-ειν*, *λογάς*, *chosen*, from *λέγω*-ω, *δρομάς*, *running*, from *ΔΡΕΜΩ*-Ω, comp. *δραμ-ειν*; —(f) in all derivatives of the forms mentioned, e. g. in substantives in *-αμος*, adjectives in *-ιμος*, verbs in *-άω*, *-ίω*, *-ύω*, *-ίζω*, e. g. *πλόκαμος*; *τρόφιμος*; *φθονίω*, from *φθόνος*, *δωμάω*, (from *δόμος*, and this from *δύω*-ω), etc.

REMARK. The change of *ε* into *α*, comp. § 16, 6, is found only in a few old poetic derivatives, e. g. *τραφ-ερός*,

#### A. DERIVATION.

#### § 232. I. Verbs. (285.)

1. All derivative verbs end in *-άω*, *-ίω*, *-ύω*, *-όω*, *-ύω*, *-εύω*, *-άζω*, *-ίζω*, *-όζω*, *ύζω*; *-αίνω*, *-ύνω*, *-αίρω*, *-είρω*. All these verbs must be considered as denominative, i. e. as derivatives from substantives or adjectives; for although the stem-substantive for several verbs of this kind is not in use, yet the analogy of the others requires that the stem of these also should be assumed. Many of these derivative verbs, especially many in *-ίω* and *-άω*, take the place of roots which are not in use, e. g. *φείω*, *τιμάω*. — On the formation and signification of these, the following things are to be noted:

(a) Verbs in *-άω* and *-άζω*, which are mostly derived from substantives of the first Dec., and those in *-ίζω* which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. *τολμάω*, *to be bold*, from *τόλμα*, *boldness*, *χολάω*, *to be angry*, from *χολή*, *gall*, *γούω*, *to weep*, from *γός*; *δικάζω*, *to judge*, from *δική*; *ἐλπίζω*, *to hope*, from *ἐλπίς*, *hope*, *κίβημι*, from *κός*, *to beg*, from *αίτης*, *beggar*; — Verbs in *-άζω* and *-ίζω* formed from proper names, express the *striving to be similar* to single individuals, or to whole nations, in custom, nature, language, sentiment. Such verbs are called *Imitative verbs*, e. g. *δωριάζω*, *to be a Dorian*, i. e. *to speak or think as a Dorian*, *ἑλληνίζω*, *to personate the custom or language of a Greek*, *μηδίζω*, *to be a Mede in sentiment*.

REMARK 1. Verbs in *-ίζω* often signify the *making something into that which the root denotes*. See (c).

REM. 2. Verbs in *-όζω* and *-ίζω* are very rare, e. g. *ἀρμόζω*, to *fit*, *ἐρπύζω*, to *creep*.—By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. *φιπτιάζω*, jactō, from *φίπτω*, jacio, *στενιάζω*, to *sigh much and deeply*, from *στένω*, to *sigh*, *εικάζω*, properly, to *compare on all sides*, hence, to *conjecture*.

(b) Verbs in *-ίω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express *the intransitive idea of the primitive*, for the most part, *the being in a condition*, or the exercise of agency, but they are sometimes transitive also. When the stem ends in *-ης*, *-ες*, this *-ης* is omitted, and when it ends in *-ευ*, this *-ευ* is omitted, when the syllable *ευ* is appended, e. g. *φιλέω*, to *be a friend*, to *love*, from *φίλος*, *ἀτυχίω*, to *be unfortunate*, from *ἀτυχής*, stem *ἀτυχες*, *εὐδαιμονίω*, to *be prosperous*, from *εὐδαίμων*, stem *εὐδαίμων*, *ἀγορεύω*, to *speak in public*, from *ἀγορά*, market, *βασιλεύω*, to *be a king*, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-άλω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to *gild*, from *χρυσός*, *ἀγνίζω*, to *make pure*, from *ἄγνός*, *πλουτίζω*, to *make rich*, to *enrich*, from *πλούτος*, *λευκαίνω*, to *make white*, from *λευκός*, *βαρύνω*, to *burden*, from *βαρύνς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σιέω*, which denote a *desire for that which the primitive word signifies*; these are called Desiderative verbs, e. g. *γελασιέω*, to *desire to laugh*, from *γέλαω*, to *laugh*, *πολεμισιέω*, to *desire to engage in war*, from *πολεμίζω*, *παραδωσιέω*, to *be inclined to surrender*.

## § 233. II. Substantives.

(326, 327.)

Substantives are derived,

1. From verbs and substantives, and express,

a. A concrete idea, i. e. the idea of an active person:

(a) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειᾶ* or *-ισσα* for the Fem.; *-της* (Gen. *-ου*) mostly Paroxytones, *-ήρ* and *-τωρ* Paroxytones, for the Masc., *-τρια* Proparoxytones, *-τρεις*, *-τις* and *-ις* (Gen. *-δος*), *-τερα* Proparoxytone, for the Fem.; *-ων* for the Masc., *-αινα* for the Fem.; *-ως* for the Masc., *-ύς* and *-ύνη* for the Fem., e. g. *ἱερεύς*, priest, Fem. *ἱερεῖα*, from *ἱερός*; *αὐλήτης* and *-ήρ*, flute-player, Fem. *αὐλήτρια*, *αὐλητρίς*, from *αὐλίδω*; *σωτήρ*, deliverer, *σώτειρα*, from *σώζω*; *πολίτης*, citizen, *πολίτις* from *πόλις*; *ρήτωρ*, orator, from *ῥέω*; *Θεράπων*, servant, *Θεράπεινα*, from *θέρω*.

(β) With the ending -ός (Gen. -ού), seldom, and only from verbs with the vowel of variation, § 231, 6, (c), e. g. *πομπός*, *attendant*, from *πέμπω*, ὁ ἢ *τροφός*, *nourisher*, *nurse*, from *τρέφω*, *ἄρωγός*, *an ally*, from *ἀρήγω*.

b. They express the abstract idea of what is signified by the primitive :

(a) From verbs,

(α) with the endings -σις (Gen. -σεως) and -σία, substantives which denote the active idea of the verb, e. g. *πράξις*, *actio*, *an acting*, from *πράττω*;

(β) with the ending -μός (Gen. -ού) such as denote the intransitive idea of the verb, e. g. *δδυρμός*, *weeping*, from *ὀδύρομαι*;

(γ) with the ending -μα, such as denote the effect of what is signified by the transitive action, e. g. *πράγμα*, *something done*, *μνημα*, *monumentum*, *something which reminds*;

(δ) with the endings -μη, -η, -α, (all for the most part Oxytones), and (from verbs in -ίω), -σία, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, *a cutting*, from *τέμνω*, *ᾠδή*, *song*, from *ᾄδω*, *φθορά*, *παιδεία*;

(ε) with the endings -ος (Gen. -ου), -τος (Gen. -του) and -σις (Gen. -ους), such as denote partly, and indeed generally, an intransitive relation, partly also a transitive, and partly the effect of that relation, e. g. *λόγος*, *word*, from *λέγω*, *κακυτός*, *lamentation*, *τὸ κηδος*, *care*.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense),

(α) with the endings -λία, from adjectives in -ος, and some in the third Dec., e. g. *σοφία*, *wisdom*, from *σοφός*, *εὐδαιμονία*, *happiness*, from *εὐδαίμων*, Gen. -ον-ος;

(β) -ια (Proparoxytones) from adjectives in -ης and -ους, whose stem ends in *s* and *a*, with which the *i* of the ending coalesces and forms *ei* and *oi*, thus -ειᾶ, -οιᾶ, e. g. *ἀλήθεια*, *truth*, from *ἀληθής*, Gen. -ε-ος, *εὐνοια*, *benevolence*, from *εὔνους*, Gen. *εὔνο-ος*;

(γ) -σύνη from adjectives in -ων (Gen. -ονος) and -ος, e. g. *σωφροσύνη*, *modesty*, from *σώφρων*, Gen. -ον-ος, *δικαιοσύνη*, *justice*, from *δίκαιος*;

(δ) -της, Gen. -τητος (commonly Paroxytones) from adjectives in -ος and -υς, e. g. *ἰσότης*, Gen. -ότητος, *equality*, from *ἴσος*, *παχύτης*, *thickness*, from *παχύς*;

(ε) -σις, Gen. -σις = -ους, from adjectives in -υς and -ης, and such as form the Comparative and Superlative in -ίων and -ιστος, e. g. *τάχος*, *τό*, Gen. *τάχους*, *swiftness*, from *ταχύς*, *ψεύδος*, *τό*, Gen. -ους, *falsehood*, from *ψευδής*, *αἰσχος*, *τό*, *baseness*, from *αἰσχρός*, *αἰσχίων*;

(ζ) -άς -άδος, only in abstract numeral substantives, e. g. ἡ *μονάς*, *unity*, *δύας*, *duality*, *τριάς*, *a triad*.

REMARK 1. In abstracts in -ία, which express both a transitive and in-



transitive relation, from compounds in *-τος* and *-της*, Gen. *-ου*, the *τ* is commonly changed into *σ*, e. g. *ἀθλοθτεία* and *-σία* (*ἀθλοθτίτης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *ὀξυβλεψία*, etc. Comp. § 17, 6.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-εῖα* and *-οῖα*, e. g. *ἄναιδιᾶ*, *προνόῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εύς*, (Fem. *-ις*, *-ιδος*), *-ίτης*, (Fem. *-ίτις*), *-άτης*, (Fem. *-άτις*), *-ήτης*, *-άτης*, e. g. *Δωριεύς*, *Δωρίς*, *Συβαρίτης*, *-ίτις*, *Σπαρτιάτης*, etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης*, Fem. *-ις*, Gen. *-ιδος*; also *-ιάδης*;<sup>\*</sup> but substantives of the first Dec. in *-ης* and *-ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have *-άδης*, Fem. *-άς*, Gen. *-άδος*, e. g. *Πριάμ-ιδης*, Fem. *Πριάμ-ις* from *Πριάμ-ος*, *Πηλείδης* from *Πηλεΐς*, Gen. *Πηλέ-ος*, *Κεκροπίδης* from *Κέκροψ*, Gen. *-οπ-ος*, *Πανθολίδης* from *Πάνθους*, *-ους*; *Τελαμών-ιάδης* from *Τελαμών*, *Αἰνείδης* from *Αἰνείας*, *Θεστιάδης*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (*ὑποκοριστικά*), frequently with the accompanying idea of contempt, with the endings *-ιον* which is the most usual, *-άριον* (*-άσιον*) and *-ύλλιον*, *-υλλίς*, *-ύριον*, *-ύριον* (*-άριον*) which belong mostly to the language of the common people and to comedy;—*-ίς*, (Gen. *-ιδος* and *-ίδος*), *-ίδιον* formed from *-ίς*;—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *-ίχη*, *-ίχηον*);—*-ιδεύς*, (but only of the young of animals), e. g. *μειράκιον*, *γούδι*, from *μείραξ*, *-ακ-ος*, *παιδ-ιον*, a little child, from *παῖς*, *παιδ-ός*;—*παιδ-άριον*;—*-άσιον* instead of *-άριον* only in *κοράσιον* (from *κόρα*, young woman) because *ρ* precedes; *μειράκ-ύλλιον*, *ἄκανθ-υλλίς* from *ἄκανθα*, thorn, *νησ-ίδριον*, *isle*, *ζωῦ-φιον*, little animal, *χρυσ-άριον* from *χρυσός*;—*πινακ-ίς*, little tablet, from *πίναξ*, *ἄμαξις*, little wagon; *νησ-ίδιον*, *isle*, from *νήσος*, *κρεάδιον* instead of *-άδιον* from *κρέας*, *οἰκίδιον* instead of *οἰκιδιον* from *οἰκία*;—*νεανί-σκος*, *νεανί-σκη* from *νεανίας*; *-ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*; *-ίχη*, *-ίχηον* only in *πολίχη*, *πολίχηον* from *πόλις*, *κυλίχη*, *κυλίχηον* from *κύλιξ*;—*λαγ-ιδεύς*, young hare, from *λαγώς*, *ἀετ-ιδεύς*, young eagle, from *ἀετός*.

(d) Designations of place, with the endings *-ιον* (in connection with the preceding vowels *-αιον*, *-ειον*, *-ῶον*) and *-ειον*, which denote the abode of the person designated by the primitive word, or a place consecrated to a Divinity or hero;—*-ών* (Gen. *-ῶνος*), seldom *-εών*, and *-ωνεία*, which

<sup>\*</sup> This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables, thus, *Πηληϊδῆς*.  
—TR.

denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον*, *workshop*, from *ἐργαστήρ*, and so others in *-τήριον* from *-τήρ* or *-της*; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον*, *drinking vessel*; *κουρείον*, *barber's shop*, from *κουρεύς*, *-έ-ως*, several in *-ιον* (*-ειον*) have another signification, e. g. *τροφεῖον*, *wages of a nurse*, from *τροφεύς*; *Θησεῖον* from *Θησεύς*, *-έ-ως*, *Ἀθήναιον*, *Μουσεῖον*;—*ἀνδρῶν* and *γυναικῶν*, *apartments for men and women*, *ἵππων*, *stable for horses*, *ῥοδῶν* and *ῥοδωνιῶ*, *hedge of roses*, *περιστερεῶν* and *περιστερῶν*, *dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings *-τρον* and *-τρα*, e. g. *ξύστρα*, *curry-comb*, *διδάκτρον*, *tuition-money*, *λούτρον*, *water for washing*, *λουτρόν*, *bath*; also to designate place, e. g. *ὀρχήστρα*, *dancing-room*, instead of the ending *-τήριον*.

### § 234. III. *Adjectives*.

(328—330.)

1. From verbs are derived adjectives with the following endings:

(a) With the ending *-ος*, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive or passive idea of the verb from which they are derived, e. g. *φανός*, *brilliant*, from *φαίνω*, *λοιπός*, *the remainder*; the verb-stem of many is not in use, e. g. *καπός*.

(b) With the endings *-ιμός*, *-ή*, *-όν* and *-ιμος*, *-ον*, *-ιμος*, *-η*, *-ον* or *-σιμος*, *-ον*, which denote *ability*, *fitness*, *aptness*. Of these, those in *-ιός* have a transitive signification, those in *-ιμος* both a transitive and passive, e. g. *γραφ-ικός*, *fit or able to paint*, *τρόφ-ιμος*, *nutritive*, *ιά-σιμος*, *curable*.

(c) With the endings *-υός*, *-ή*, *-όν* with an intransitive or passive signification, e. g. *δει-νός*, *frightful*, (*ΔΕΙΝΩ*), *σεμ-νός*, *honored, honorable*, (*σέβομαι*), *στυγ-νός*, *hated, hateful*, (*ΣΤΥΓΩ*), *ποθ-εινός* (*ποθῶ*), *desired*.

(d) With the ending *-λός* with a transitive signification, *-ωλός*, *-ή*, *-όν* and (from verbs in *-άω*) *-ηλός*, *-ή*, *-όν* with a transitive and intransitive signification, e. g. *δει-λός*, *timid*, *ἐκπαγ-λος* (instead of *ἐκπλαγλός* from *ἐκπλήσσω*), *frightful*, *φειδ-ωλός*, *sparing*, *σιγ-ηλός*, *silent*, *ἀπατηλός*, *deceitful*.

(e) With the endings *-αρός*, *-ά*, *-όν* (from verbs in *-άω* and *-αίνω*) with an intransitive signification, e. g. *χαλᾶρός*, *slack*, *μυᾶρός*, *stained*.

(f) With the endings *-μων*, *-μον* (Gen. *-ονος*) with an intransitive signification, e. g. *μνή-μων*, *memor*, (*ΜΝΕΩ*), *νοή-μων*, *intelligent*, (*νοῶ*).

(g) With the endings *-ης*, *-ες* (Gen. *-σος*), e. g. *πλήρης*, *plenus*.

(h) With the ending *-άς* (Gen. *-άδος*), with a transitive, intransitive or passive signification, e. g. *φορ-άς*, *bearing*, (*φέρω*), *δρομάς*, *running*, (*ΔΡΕΜΩ*), *λογάς*, *chosen*, (*λίγω*).

(i) With the endings *-τός*, *-τή*, *-τόν* and *-τέος*, *-τέα*, *-τέον* verbal adjectives; those in *-τός* denote either a completed action as the

Perf. Pass. Part., e. g. *λεκ-τός* from *λέγω*, *dictus*; or the idea of possibility, which is their usual signification, e. g. *ὄρα-τός*, *visible*. In their formation most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τός
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φώρα-ται	φωρά-τός
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χϋ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τός
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στείλ-λ-ω	ἔ-σταλ-ται	σταλ-τός
τείν-ω (TA-Ω)	τέ-τᾶ-ται	τα-τέος
δί-δο-μι (DO-Ω)	δέ-δο-ται	δο-τός, -τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus a considerable number followed, for example, the form of the first Aor. Pass., e. g. *αἰρέ-ω*, *ἤρῃ-θην*, *αἰρε-τός*; *παύ-ω*, *ἐ-παύ-σ-θην*, *παυ-σ-τός, -τέος*; *χρά-ομαι*, *ἐ-χρή-σ-θην*, *χρη-σ-τός, -τέος*; *στρέφ-ω*, *ἐ-στρέφ-θην*, *στρεπ-τός*; *τρέπ-ω*, *ἐ-τρέφ-θην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐ-θρέφ-θην*, *θρεπ-τέος*; *ἵ-στη-μι*, *ἐστᾶ-θην*, *στα-τός, -τέος*; *ἐπαινέ-ω*, *ἐπηνέ-θην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἰδέω*, *εἴλε-τον*, *εἰλε-τός*; *ἵημι*, *ἔ-τον* (commonly *εἶπον*), *ἄφ-ε-τέος, ἐν-ε-τός*; *τίθημι*, *ἔ-θε-τον*, *θε-τός, -τέος*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός, -τέος*; *εἶμι*, *ἔ-τον*, *ἔ-τέος*; so *ἄπ-εύχε-τος* from *ἔΤΥΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύνα-μαι*); *φημί*, *φα-τόν*, *φα-τός*.

## 2. Adjectives are formed from substantives and adjectives;

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος, -ειος, -οιος, -φος, -νιος*), and *-ιμός*, (when *υ* precedes, *κός*, and when *ι*, *-ακός*). These adjectives have a very general signification. They frequently indicate the mode by which the agency denoted by the adjective is expressed, often also, and very generally, that which proceeds from an object and is connected with it, e. g. *οὐράν-ιος*, *pertaining to heaven*, *καθάρ-ιος*, *cleanly*, but *καθαρός*, *clean*, *ἐλευθέριος*, *liberalis*, but *ἐλευθερος*, *liber*; *ἀγοραῖος*, *belonging to the market place*, (*ἀγορά*), *θήρειος*, *sumpter-like*, (*θήρος, -ες*), *αἰδοῖος* (*αἰδώς, -ός*), *ἡρώος* and *ἡρώος*; *τριπύχνιος*; *δουλικός*; *θηλυκός, μανιακός*.

REM. 2. In several words, the ending *-σιος*, § 17, 6, is used instead of *-ιος*, e. g. *φιλοτήσιος* (*φιλότης, -ητος*), *ἐκούσιος* (*ἐκόν, -όντος*).

## 3. Adjectives are formed from substantives alone,

(a) With the ending *-εος* (mostly Paroxytones), which are formed from names of persons, especially from proper names, but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρείος*, *γυναικεῖος, ἀνδράπειος, Ὀμήρειος*.

(b) With the endings  $-εος = -οῦς$  and  $-ινος$ , which denote the material of which anything is made, like the English ending *-en*, e. g. χρύς-εος = χρυσοῦς, *golden*, χαλκός = χαλκοῦς, *brazen*, ξύλ-ινος, *wooden*, σκίπινος, *made of leather, leathern*.

(c) With the ending  $-ινός$ , seldom  $-ινός$ , derived from substantives. These express certain relations of time, in some cases, also, an abundance or fullness, e. g. ἑσπερ-ινός, *vespertinus*, χθισ-ινός, *hesternus*; ὄρεινός, *mountainous*, (ὄρος, Gen.  $-ε-ος$ ).

(d) With the endings  $-εης$ , Gen.  $-εντος$ , always preceded by a vowel, viz.  $\eta$  from words of the first Dec., and  $ο$  from others;  $-ρός$ ,  $-ερός$ ,  $-ηρός$ ,  $-αλός$ , which denote fullness or abundance, e. g. ὑλή-εις, *woody*, πυρό-εις, *fiery*; αἰσχ-ρός, *base*; νοσ-ερός, and νοσ-ηρός, *morbid, sick*; ὤμ-αλός, *strong*. Exceptions to those in  $-εις$ , are δένδρῆεις from δένδρον, χαρίεις from χάρις.

(e) With the ending  $-ήριος$  with the transitive sense of verbal substantives in  $-ηρ$  and  $-ης$ , e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending  $-ώδης$ , Neut.  $-ῶδες$  (formed from  $-ο-ειδής$  from  $-εἶδος$ , *form, quality*). These adjectives denote a quality or resemblance, but often also a fullness or abundance, e. g. φλογώδης, *resembling flame*, ποιώδης, *abounding in grass*.

(g) With the endings  $-ιος$  (Fem.  $-ια$ ),  $-ικός$ ,  $-ικός$  (Fem.  $-ική$ ,  $-ική$ ),  $-ινός$  (Fem.  $-ινή$ ), and when  $ι$  or  $ρ$  precedes,  $-ανός$  (Fem.  $-ανή$ ),  $-ινος$  (Fem.  $-ίνη$ ), Gentile adjectives, which are also frequently used as substantives, but particularly, adjectives in  $-ηρός$ ,  $-ανός$  and  $-ινος$ , which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ-ιος,  $-ια$ , Ἀθηναίος,  $-αία$ , Χίος instead of  $-λιος$  from Χίος, Ἀργεῖος from Ἀρ-γος,  $-ε-ος$ ; Λακεδαιμον-ικός; Κυζικ-ηρός,  $-ηνή$  (Κύζικος), Σαρδι-ανός,  $-ανή$  (Σάρδεις, Ion. Gen.  $-αν$ ), Ἀγκυρανός (Ἀγκύρα), Ταραντ-ινός,  $-ίνη$  (Τάρας,  $-αντ-ός$ ).

#### § 235. IV. *Adverbs*.

(331.)

##### 1. Adverbs are formed from verbs:

With the endings  $-δην$  or, when the radical word has the variation  $ο$ ,  $-άδην$ , which denote manner, e. g. κρύβδην, *secretly*, (κρύπτω), γράβδην, *scribendo*, (γράφω), σπορ-άδην, *sparsim*.

##### 2. From verbs and substantives:

With the ending  $-δόν$  or  $-αδόν$ ,  $-ηδόν$ , mostly from substantives. These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *aperte*, διακριδόν, *distinctly*, βοτρυδόν, *grape-like, in clusters*, (βότρυς), ἰλαδόν, *catervatim*, ἀγεληδόν, *gregatim*, κυνηδόν, *like a dog*.

##### 3. From substantives, pronouns and adverbs, adverbs are formed to denote

the three relations of place, viz., *whence*, *whither* and *where*, by the endings  $-θεν$ ,  $-δε$  ( $-σε$ ) and  $-θι$ , e. g.  $οὐρανό-θεν$ , *from heaven*,  $οὐρανόν-δε$ , *into or to heaven*,  $οὐρανό-θι$  *in heaven*,  $ἄλλο-θεν$ , *aliunde*,  $ἄλλο-σε$ , *alio*,  $ἄλλο-θι$ , *alibi*.

REMARK 1. Words of the first Dec. retain their  $α$  or  $η$  before  $-θεν$ ; those of the second, their  $ο$ ; and those of the third, the  $ο$  of the Gen. ending, e. g.  $Ὀλυμπία-θεν$ ,  $Σπάρτη-θεν$ ,  $οἶκο-θεν$ ,  $ἄλλο-θεν$ ; but the vowels  $α$ ,  $η$  and  $ο$  are often exchanged with each other, e. g.  $ῥιζό-θεν$  from  $ρίζα$ ;  $Μεγαρό-θεν$  from  $Μεγαρα$ ,  $τά$ .

REM. 2. Adverbs in  $-ω$ , and also others append the endings to the unchanged vowels, e. g.  $ἄνω-θεν$ ,  $κάτω-θεν$ ,  $ἔξω-θεν$ ,  $ἐκεί-θεν$ ,  $ἐγγύ-θι$ ,  $ἐνδο-θεν$ ,  $ἐνδο-θι$ . Some forms of the comparative in  $-τερος$  lengthen  $ο$  into  $ω$ , e. g.  $ἀμφοτέρω-θεν$ . In some of the above forms,  $ω$  can be shortened into  $ο$  in poetry, and then rejected entirely, e. g.  $ἔξο-θεν$ ,  $πρόσ-θεν$ , instead of  $ἔξω-θεν$ ,  $πρόσω-θεν$ , and in imitation of Doric usage,  $σ$  is often omitted before  $θ$ , e. g.  $ὄπι-θεν$ ,  $ἔκτο-θεν$ , instead of  $ὄπισθεν$ ,  $ἐκτοσθεν$ .

REM. 3. The ending  $-δε$  is commonly appended to substantives only, and to the unchanged form of the Acc., e. g.  $ἄλαδε$ , *to or into the sea*, ( $αἰς$ ),  $Πυθῶδε$  from  $Πυθῶ$ ,  $οἰκόνδε$  only Epic, elsewhere  $οἶκαδε$  from the stem  $οἶξ$ , as  $φύγαδε$  from  $ΦΥΞ$ , instead of  $φυγῆνδε$  which is not in use,  $ἑλευσί-νάδε$ . In pronouns and adverbs,  $-σε$  is appended instead of  $-δε$ , e. g.  $ἐκεί-σε$ ,  $ἄλλοσε$ ,  $ἐνέρωσε$ ,  $οὐδαμόσε$ ,  $τηλόσε$ , more seldom in substantives, e. g.  $οἴκοσε$ . — In plural substantives in  $-ας$ ,  $σδε$  becomes  $ζε$ , e. g.  $Ἀθήναζε$ ,  $Θήβαζε$ ; but some substantives in the singular, also, follow this analogy, e. g.  $Ὀλυμπίαζε$ , so the poetic adverbs,  $θύραζε$ , *foras*,  $ἔραζε$ ,  $χαμάζε$ , *humum*, from the obsolete substantives,  $ἔρα$ ,  $χαμά$ , *earth*.

REM. 4. Instead of  $-δε$  or  $-σε$  the Epic dialect has  $-δεις$  also, e. g.  $χαμά-δεις$  instead of  $χαμάζε$ ,  $ἄλλυδις$  instead of  $ἄλλοσε$ , and  $οἰκαδεις$ , *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable  $αχ$ , which is to be accounted for by the ending  $-ακίς$  coming before the aspirated relative, e. g.  $πολλ-αχ-ύθεν$  from  $πολλακίς$  and  $ὅθεν$ ,  $παντ-αχ-όσε$ ; this occurs also in most pronominal adverbs of place in  $-η$ ,  $-ου$ ,  $-αι$ , e. g.  $ἄλλ-αχ-οῦ$ , *alibi*,  $πολλ-αχ-οῦ$ ,  $παντ-αχ-ῇ$ ,  $πολλ-αχ-ῇ$ ,  $παντ-αχ-οῖ$ .

## § 236. B. COMPOUNDS.

(332, 333.)

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g.  $ναυ-μαχία$ , *sea-fight*. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g.  $ναυ-μαχία$  is a substantive,  $ναυ-μαχεῖν$  a verb,  $ναυ-μάχος$  an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g.  $δειοδαίμων$ , i. e.  $δεισας τοὺς δαίμονας$ .

2. Both words stand either in an *attributive* relation to each other, (a substantive with an adjective or with another substantive in the Gen.), e. g.

κακ-εξίς = κακή ἔξις, *bad condition*; ἵπκ-ουρίς = ἵππου οὐρά; or in an objective relation, (a verb, adjective or substantive with the Case of the substantive or with an adverb), e. g. ἵπποτροφεῖν, ἵπποτρόφος; ναυμαχεῖν (i. e. ναυσὶ μάχεσθαι), ναυμάχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνίστασθαι, ἀνάστατος, ἀνάστασις.

3. The verb can be compounded with prepositions only, e. g. ἀπο-, ἐκ-, ἀντι-, προ-, ἐμ-, δια-, κατα-, παρα-, προσ-βαίνειν; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματοφύλαξ, ἡδυ-λόγος; περι-σταςις, διά-λευκος; εὐ-τυχής, ἀν-αίτιος; the adverb, with the prepositions only, e. g. περι-σταδόν.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς from εὐ-τυχής.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. εὖ, *well*, πλήν, *except*, ἅμα, *at the same time*, ἄγχι, *near*, ἄρτι, *now, recently*, ἄγαν (ἀγα-), *very*, πάλιν, *again*, πάλαι, *long since*, δις from διό, *bis*, or the same as δίχα, *dis, separately*, πᾶν, *wholly*; εὐτυχεῖν, εὐτυχής, *happily*; πλεμμελής (πλήν, μέλος), *violating harmony*; πλεμμελεῖν, πλεμμελεῖσις; ἅματροχᾶω, *to run together*, ἅματροχία; ἄγχιβατεῖν, *to go near to*, ἄγχιθάλασος, *marī propinquus*; ἀρτιθαλής, *now blooming*; ἀγασθίνης, ἀγάβροος, ἀγάννιφος, *very snowy*; παλλμβλαστος, *that buds again*; παλαιφντος, *planted long since*; διςχιλίοι, *two thousand*; διφθογγος, *having a double sound*; πάνσοφος, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:

(α) ἡμι-, *half, semi*, e. g. ἡμιφλεκτος, *semiustus*.

(β) δυσ- expresses difficulty, adversity or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν, *δυσδαιμονία, misfortune*;

(γ) α Privative, usually ἀν- before a vowel, has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. ἄσοφος, *unwise*, ἀτιμία, *dishonor*, ἄπαις, *childless*, ἀναίτιος, *innocens*.

(δ) α Collective (ἄθροιστικόν) and Intensive, like the Latin *con* in composition, expresses *community, equality*, or a *collective* idea, and hence also *intensity*, e. g. (community, especially in the names of kindred and companions) ἀδελφός, *brother*, from δελφύς, *womb*; (equality) ἀτάλαντος, *of the same weight*, ἅπεδος, *even*; (in a collective sense) ἄθροός, *collected*, (Θρεῖω, Θρεῖομαι, *to sound*), ὁλλής, *collected*, from ὅλης or ὀλής, ἄγειρω, ἄγέλη; (intensity) ἄτενής, *intentus*, ἄσκιος, *very shady*, ἄβρομος, *making a loud noise*.

REM. 4. The *Euphonic α*, § 16, 10, must be distinguished from the Collective α, e. g. στάχυς and ἄσταχυς, *an ear of grain*, στεροπή and ἀστεροπή, *lightning*.

### § 237. Formation of Compounds. (334, 335.)

1. When the first part of the compound is a verb, § 236, Rem. 1, the pure,

sometimes also the strengthened, stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής*, *πειθ-αρχεῖν*; or the final vowels *ε*, *ο*, *ι*, also the syllables *σι*, *εσ*, *εσι*, *σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when the following word begins with a vowel, e. g. *δακ-έ-θυμος*, *λειπ-ο-τάκτης* and *λειπ-ο-τάκτης*, *τερπ-ι-κέραννος*, *έγερ-σί-γελως*, *φερ-έσ-βιος*, *ταμ-εσί-χρως*, *έλκ-εσί-πεπλος*, *μυξοβάρβαρος* = *μυγ-σο-β.*, *όψιασπις* = *όλπ-σ-σπις*, *πλήξιππος* = *πλήγ-σ-ιππος*.

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. first Dec. *νικη-φόρος*, *άγορα-νόμος*; second Dec. *λογο-γράφος*, *ισ-ήμρος* by Elision, *κακούργος* by Crasis, *λαγωβόλος* (*λαγός*); third Dec. *άστν-νόμος*, *ήδν-λόγος*, *βου-φορβός*, *ναυ-μαχία*; *πυρ-φόρος*, *μελαγ-χόλλα*, *πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ*, *φυσι-ο-λόγος*, *δαδοῦχος* by Crasis, instead of *δαδ-ό-ιχος*; in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ες*, § 61, (b), is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κερεσ-βόλος*, *φωσ-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος* (*δίκη*), *λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed to words of the second and third Dec., e. g. *θανατη-φόρος*, *άσπιδη-φόρος*; neuters in *-ος*, Gen. *-εος*, Pl. *-η*, frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος*, *σπενοφόρος* and *σκεινηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίπνους*, *αἰγυβότης*; *μυστιπόλος* (*μυστής*), *μυρίπνους*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος*, *θιο-σ-εχθρία*, together with the regular *θιοεχθρία*, *ναυ-σι-πόρος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part, it is to be noted, that the words beginning with *α*, *ε*, *ο*, in composition, regularly lengthen the three vowels, (if the last part of the compound is a simple) into *η* and *ω*, e. g. *εὐήνμος* from *ἄνμος*, *στρατηγός* from *ἄγω*, *εὐήνωρ* from *ἀνήρ*; (*ε*) *δυσηήρετος* from *εἰρετός*, *δυσηήλατος* from *εἰλαίνω*; (*ο*) *ἀνωφελής* from *ὄφελος*, *πανώλεθρος* from *ὄλλυμι*, *ἀνώνμος* from *ὄνομα*.

5. In relation to the end of the word, the following things should be noted,

A. In the Greek language, as has been seen § 236, 3, a verb can be compounded only with prepositions; but if it is necessary to compound a

verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly  $-\acute{\epsilon}\omega$ , is regularly appended to this compound word, e. g. from  $\acute{\iota}\pi\kappa\upsilon\varsigma$   $\tau\rho\acute{\alpha}\phi\epsilon\iota\nu$ , to keep horses, the derivative is not  $\acute{\iota}\pi\kappa\omicron\tau\rho\acute{\alpha}\phi\epsilon\iota\nu$ , but by means of the compound substantive  $\acute{\iota}\pi\kappa\omicron\tau\rho\acute{\alpha}\phi\omicron\varsigma$ , it is  $\acute{\iota}\pi\kappa\omicron\tau\rho\acute{\alpha}\phi\acute{\epsilon}\omega$ ; so  $\theta\epsilon\omicron\sigma\epsilon\beta\acute{\iota}\omega$  from  $\theta\epsilon\omicron\sigma\epsilon\beta\acute{\eta}\varsigma$ ,  $\nu\alpha\nu\mu\alpha\chi\acute{\epsilon}\iota\nu$  from  $\nu\alpha\nu\mu\acute{\alpha}\chi\omicron\varsigma$ ,  $\epsilon\upsilon\tau\upsilon\chi\acute{\epsilon}\iota\nu$  from  $\epsilon\upsilon\tau\upsilon\chi\acute{\eta}\varsigma$ .

B. The compound word is an adjective or substantive.

a. The second part is derived from a verb, and has the following endings,

(α) Most frequently  $-\omicron\varsigma$ ,  $-\omicron\nu$ , e. g.  $\theta\eta\rho\omicron\tau\rho\acute{\alpha}\phi\omicron\varsigma$ , nourishing wild beasts,  $\theta\eta\rho\omicron\tau\rho\omicron\phi\omicron\varsigma$ , nourished by wild beasts. See § 75, Rem. 4;

(β)  $-\eta\varsigma$  ( $-\tau\eta\varsigma$ ) or  $-\alpha\varsigma$  (Gen.  $-\omicron\nu$ ),  $-\eta\rho$  ( $-\tau\eta\rho$ ),  $-\tau\omega\rho$ , commonly as substantives with a transitive signification, e. g.  $\epsilon\upsilon\tau\epsilon\rho\gamma\acute{\epsilon}\tau\eta\varsigma$ , benefactor,  $\nu\omicron\mu\omicron\theta\acute{\epsilon}\tau\eta\varsigma$ , legislator,  $\mu\upsilon\rho\omicron\sigma\pi\acute{\omega}\lambda\eta\varsigma$ , ὀρνιθοθήρας, παιδοδείτωρ;

(γ)  $-\eta\varsigma$ ,  $-\epsilon\varsigma$ , commonly with a passive or intransitive signification, e. g.  $\theta\epsilon\omicron\phi\iota\lambda\acute{\eta}\varsigma$ , beloved of God,  $\epsilon\upsilon\mu\alpha\theta\acute{\eta}\varsigma$ , docilis,  $\epsilon\upsilon\pi\rho\epsilon\pi\acute{\eta}\varsigma$ , becoming;

(δ)  $-\epsilon\varsigma$  ( $-\xi$ ), e. g.  $\psi\epsilon\upsilon\delta\omicron\mu\alpha\rho\tau\upsilon\varsigma$  from  $\mathcal{M}\mathcal{A}\mathcal{P}\mathcal{T}\mathcal{T}\mathcal{I}\mathcal{N}$ , νομοφύλαξ.

b. Or the second part is a substantive,

(a) Both parts of the compound stand in an *attributive* relation to each other, since the first contains a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g.  $\delta\mu\acute{\omicron}\delta\omicron\upsilon\lambda\omicron\varsigma$ , a fellow-slave,  $\beta\omicron\upsilon\lambda\acute{\iota}\mu\omicron\varsigma$ , bulimy, ἀκρόπολις, citadel.

(b) Both parts of the compound stand in an *objective* relation to each other, since the last denotes the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb or of a preposition used as an adverb, e. g.  $\delta\epsilon\iota\sigma\iota\delta\alpha\acute{\iota}\mu\omega\nu$  = ὁ τοὺς δαίμονας δέσας, ἐπιχειρέεικος = ὁ τοῖς κακοῖς ἐπιχειρῶν, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσίρων, one who has an unhappy love, ἔνθεος = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged, where the substantive has a form which does not differ from the masculine and feminine form of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz.  $-\omicron\varsigma$  (Gen.  $-\omicron\nu$ ),  $-\omega\varsigma$ , (Gen.  $-\omega$ ),  $-\eta\varsigma$  (Gen.  $-\omicron\upsilon\varsigma$ ),  $-\ις$  (Gen.  $-\theta\omicron\varsigma$ ),  $-\ων$  and (when it ends in  $-\nu$ )  $-\ς$ , e. g.  $\sigma\acute{\upsilon}\nu\delta\epsilon\iota\pi\tau\omicron\varsigma$  ( $-\delta\epsilon\acute{\iota}\pi\tau\omicron\nu$ ), a fellow-guest,  $\epsilon\upsilon\theta\acute{\upsilon}\delta\iota\kappa\omicron\varsigma$  (δικη), ἄτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρήμα, χρήματα), ἄστομος (στόμα), εὐγείας (γῆ), having a fertile soil, λειπόντεας (ναῦς), one who deserts the ship, ἀνωφελής (τὸ ὄφελος), ἀναλκίς (ἐλπίς), ὀχρήμων, ἄδακρυς, Gen.  $-\nu\omicron\varsigma$  (τὸ δάκρυ).

c. Or the second part is an adjective,



The adjective retains its form, except that those in *-υς* commonly take the ending *-ης*; the first part consists either of a substantive or an adverb, e. g. *ἀστυγείτων*, *urbi vicinus*, *πάνσοφος* or *πάσσοφος*, *-ον*, *very wise*, *ἀνόμοιος*, *-ον*, *unlike*, *πρόδηλος*, *-ον*, *αἰδήσις* from *ἡδύς*, *ποδάκης* from *ᾠκύς*.

# SYNTAX.

## CHAPTER I.

### SYNTAX OF THE SIMPLE SENTENCE.

#### SECTION I.

##### Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*  
(336, 350—363.)

1. Syntax treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related partly to each other, and partly to the speaker,—these are combined together and form a thought. Conceptions are expressed by what are called *essential* words; their relations to each other, partly by inflexion and partly by what are called *formal* words, § 38, 4.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλει ἐν τῇ τοῦ πατρὸς κήπῳ*, there are five essential words, viz. *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflexion and partly by the formal words *τό, ἐν, τῇ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate.—The subject is that of which something is affirmed; the predicate that which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει—ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be expressed by a mere inflexion-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject always has the force of a substantive, and hence can be expressed either by a substantive or a substantive

personal pronoun or numeral; or by an adjective or participle used as a substantive; or by an adverb which becomes a substantive by prefixing the article; or by a preposition followed by the case it governs; or by an infinitive; finally every word, letter, syllable, and every clause can be considered as a substantive, and hence, with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον θάλλει. Ἐγὼ γράφω, σὺ γράφεις. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαίμων ἐστίν. Οἱ φθονοῦντες μισοῦνται. Οἱ πάλαι ἀνδρεῖοι ἦσαν. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ διδάσκειν καλόν ἐστιν. X. R. L. 9, 2. Ἐπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλεόν, χρόνον μᾶλλον, ἢ τῇ κακίᾳ. Τὸ εἰ σύνδεσμός ἐστιν. Τὸ ἦτα μακρόν ἐστιν. Τὸ γνῶθι σεαυτὸν καλόν ἐστιν.

REMARK 1. In all languages, the abstract is very frequently used for the concrete (metonymy), so that the same word can denote the one as well as the other. Thus in Homer, *γένος*, *γενεή*, *γόνος* instead of *τίς*. Il. ξ, 201. Ὀκτανόν τε, θεῶν γένεσιν, parentem; also in the tragic and other poets, the following words are used to denote persons, viz. *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μῆνις*, *μῆτις*, *τιμαί*, etc.; *ἀγέμονευμα* instead of *ἡγεμών*, *νύμφευμα* instead of *νυμφή*, *ὑβρισμα*, etc.; in prose, *γέλως*, a *ridiculous man*; *λήρος*, *nugae* instead of *nugator*; *ὄλεθρος*, *pernicies* instead of *perniciosus homo*; *ὁ βίος*, very commonly signifies the *means of living*, *τὸ ὄφελος*, *strength* (robur), etc.; also the collective nouns *πρῶσβεία* instead of *πρῶσβεις*, *ξύμμαχία* instead of *ξύμμαχοι*, *φυγή* instead of *φυγάδες*, *φυλάκη* instead of *φύλακες*. In like manner the name of a place is sometimes put for the persons in it, e. g. *θείατρον* instead of *θεαταί*, *Σίδων*, Ἀβυδος instead of *Σιδώνιοι*, etc. The name of the inhabitants is very frequently put for the name of the place, as in Latin, e. g. Th. 1, 107, *Φωκίων στρατευσάντων ἐς Λωριᾶς, τὴν Λακεδαιμονίων μητροίπολιν*.

REM. 2. Where the Accusative with the Infinitive occurs, the subject is in the Acc., as will be seen, § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs, e. g. *Εἰς τέσσαρας ἦλθον*, *about four came*. X. Cy. 8, 3, 9. ἔπτασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, *dischiloi* δὲ ἐκατέρωθεν τῶν πυλῶν. X. H. 6, 5, 10. ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τυγατιῶν περὶ ὁπακισίους. So *καθ' ἑκάστους*, *singuli*, *κατὰ ἑθνη*, *singulae gentes*.

REM. 3. In the following cases the subject is not expressed by any special word,

- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) The verbal idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχόους* in Hom. sc. *ὁ οἶνοχόος, the cup-bearer pours out the wine*; *θύε* in Her.

sc. ὁ θνητός. X. An. 3. 4, 36. ἐπεὶ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπίσταναι καὶ διαγγαλλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἑλλησι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν, sc. ὁ σαλπικτής. So we must explain οἶει, νίφει, βροντᾷ, ἀστράπτει, sc. ὁ Ζεὺς. Th. 4, 52. ἔσεισε, there was an earthquake. X. Cy. 4. 5, 5. συσκοτάζει, it is dark.

- (c) The subject is easily supplied from the context; thus in designations of time, e. g. ἦν ἔγγυς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. παρῄχει μοι, sc. ὁ θεός, God permits, affords an opportunity = licet, e. g. Her. 3, 73. ἡμῖν παρῄξει ἀνασώσασθαι τὴν ἀρχήν; also προσημαίνει, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), things prosper to me, I succeed, comp. Th. 1, 109. In such expressions as φασί, λίσσονται, etc., the subject ἄνθρωποι is regularly omitted, as it is easily supplied by the mind;

- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμὸν εἰείχεον καὶ σφι ἦν πρὸς τέλος, sc. τὸ τίχος. X. Cy. 2. 4, 24. πορεύσομαι εὐθύς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνδιστηται, sc. ὁ βασιλεύς. So also in other cases, e. g. Pl. L. 864, d. παιδείᾳ χρώμενος, οὐδὲν πω τῶν τοιοούτων (sc. αἰδῶν) διαφέρων;

- (e) With the third Pers. Sing. of the verb, the indefinite pronoun τις is frequently omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν οἰοῦν πάσχη ὑπὲρ αὐτῶν; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κούφως φέρειν χρεὶ ὅν τε ὄντα συμφορὰς, the participle must be construed as the subject.

REM. 4. Impersonal verbs, i. e. such as in English agree with the indefinite pronoun *it*, are not used in Greek; for such expressions as δεῖ, χρεὶ, δοκεῖ, πρέπει, ἔστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (consentaneum est), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs. The indefinite pronouns, *one, they*, are commonly expressed by τις, or by the third Pers. Pl. Act., e. g. λίσσονται, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλεῖ, etc., *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt. with ἄν, e. g. φαίης ἄν, dicas, *you may say, one may, can say*.

5. The predicate is always a verbal idea, and hence is expressed either by a finite verb, or by an adjective, participle, substantive, pronoun or numeral with the formal word εἶναι, which, in this relation, is usually called the *affirmation* or *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ρόδον θάλλει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἀθάνατοι εἰσιν οἱ θεοί. Ἡ ἀρετὴ καλὴ ἐστιν. Ἀγαθὴ παραφασίς ἐστιν ἱταρον. Κῦρος ἦν βασιλεύς. Τοῦτο το πρᾶγμά ἐστι τόδε (in this

case an essential word must always be supplied with the pronoun, e. g. *τόδε τὸ πράγμα*). *Σὺ ἢ σ' α' πάντων πρώτος. Οἱ ἄνδρες ἦσαν τρεῖς.*

REM. 5. The finite verb denotes both the thing affirmed (id quod *praedicatur*) and the relation of that which is affirmed to the subject or speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses, e. g. the ending of the verb *λέγω* shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with *εἶναι*, the thing predicated is denoted by the adjective or substantive, and its relation to the speaker by *εἶναι*, e. g. *εὐδαίμων εἰμί* = *εὐδαιμονέ-ω*, *εὐδαίμων εἶ* = *εὐδαιμονέ-εις*, *εὐδαίμονες ἔσονται* = *εὐδαιμονή-σουσιν*.

REM. 6. It is necessary to distinguish between the sense of the word *εἶναι*, as a formal word, and as an essential word; when used in the latter relation, it has the idea of *being* or *existence*, of *larrying*, *living*, *being in a certain condition*, etc., e. g. *ἔστι θεός* = *θεός ἐστιν ὢν*, as in Her. 3, 108. *τοῦ θείου ἢ προνοίᾳ ἐστὶ τοῦ ὕσα σοφῆ*.

REM. 7. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, although it is found also in prose, particularly in Herodotus, comp. Rem. 5. Eur. C. 381. *πῶς, ὦ ταλαίπωρ ἦτε πάσχοντες τάδε*; Id. H. 117. *ἦν σπεύδων*. Her. 3, 99. *ἀπαργερόμενός ἐστι*. Id. 9, 51. *ἦ νῆσός ἐστι ἀπὸ τοῦ Ἀσωποῦ δάμα σταδίου ἀπέχουσα*. Pl. L. 860, e. *εἰ ταῦτα οὕτως ἔχοντα ἐστίν*. Dem. Ol. 3. (v. 1.) 11, 7. *ταῦτ' ἂν ἐγνωκότες ἦσαν*, *they would have been convinced of these things*.

REM. 8. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. The following are the cases where this ellipsis most frequently occurs in Greek,

- (a) In general propositions, observations and proverbs. Eur. O. 330. *ὁ μέγας ὕλβος οὐ μόνιμος ἐν βροτοῖς*. X. Cy. 2. 4, 27. *στρατιεὶ γὰρ ἡ ῥάσθη (δόδος) ταχίστη*;
- (b) Very often with verbal adjectives in *-τέος*, as also with other expressions denoting *necessity* and *duty*, e. g. *ἀνάγκη*, *χρεών*, *θίμις*, *εἰκός*, also with *καιρός*, *ώρα* and the like. Dem. Ph. 3, 129, 70. *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστίον*. Id. Cor. 296, 205. *ἀτιμίας — ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη*;
- (c) Often with certain adjectives, e. g. *ἔτοιμος*, *πρόθυμος*, *οἶός τε*. *δυνατός*, *ῥάδιον*, *χαλεπὸν*, *δῆλον*, *ἄξιον*, etc. Pl. Phaedr. 252, a. (*ἡ ψυχὴ*) *δουλεῖν ἐτοίμη*. Dem. Ph. 1. 48, 29. *ἐγὼ πάσχειν οὐτὸν ἔτοιμος*. X. C. 1, 1, 5. *δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν*. Comp. ib. 2, 34.

REM. 9. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. §71, *νῦν ἐν μίῳ (sc. ἡν) καὶ παρήμην τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν*; the Ind. Pres. also is not very often omitted after conjunctions, e. g. *ὁπότε, ἐπεὶ* (comp. X. C. 1, 46.); on the contrary, very frequently after *ὅτι* and *ὥς*, *that*, e. g. X. C. 1. 2, 52. *λέγων, ὥς οὐδὲν ὄφελος*. The subjunctive is but seldom omitted

after the relative *ὅς* *ἄν*, and especially after conjunctions, e. g. Pl. Rp. 370, ε. *ὣν ἂν αὐτοῖς χρεῖα* (sc. *ᾖ*). Also the ellipsis of the Opt. is not of very frequent occurrence, e. g. X. Cy. 1. 4, 12. *τίς γάρ ἂν, ἔφασαν, σοῦ γε ἰσχυρότερος πείσαι* (sc. *εἴη*); Ib. 2. 3, 2. *ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοιοι ἂν ἡμέτεροι* (sc. *εἴσαν*). The ellipsis of the Imp. is very rare, e. g. S. OC. 1480. *Ἰλαος, ὦ δαίμων*. X. An. 3. 3, 14. *τοῖς οὖν θείοις χάρις* (sc. *ἔστω*), *ὅτι οὐ σὺν πολλῇ ψάμῃ, ἀλλὰ σὺν ὀλίγοις ἤλθον*. The participle is very often omitted, especially after verba *intelligendi* and *declarandi*, e. g. X. S. 3, 7. *δῆλόν γε, ὅτι φαῦλος* (sc. *ὥν*) *φανοῦμαι*, but elsewhere also, e. g. X. C. 2. 3, 15. *αἰοπα λέγουσι καὶ οὐδαμῶς πρὸς σοῦ* (sc. *ὄντα*), et nullo modo tibi convenientia; even in such cases as Th. 4, 135. *χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ἦδη* (sc. *ὄντος*). The Inf. is often omitted after *δοκεῖν*, *ἠγείσθαι*, *νομίζειν* and the like, e. g. Th. 7, 60. *βουλευντῶ ἐδόκει*. X. Cy. 1. 6, 14. *ἀπίοντα με ἐκίλευσας τοῖς στρατηγικοῖς* (sc. *εἶναι*) *νομιζομένοις ἀνδράσι διαλέγεσθαι*.

§ 239. *Comparison.—Attribute and Object.* (352.)

1. When it is necessary to indicate, that the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. *Ὁ πατήρ μεῖζων ἐστίν, ἢ ὁ υἱός*. — *Ὁ σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασι*. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, which commonly takes with it a partitive Genitive, e. g. *Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν*. — *Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς*.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even, etiam*, e. g. *μεῖζων ἔτι*, *still greater*; (b) by *μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μέγα, ὀλίγον, πολύ, ὅσον, τοσοῦτο*, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. *πολλῶ μεῖζων*, *multo major, far greater*, *πολλῶ ἔτι μεῖζονες*, *multo majores etiam*; (c) sometimes by *μᾶλλον*. Her. 1, 32. *μᾶλλον ὀλβιώτερός ἐστι* (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καὶ*, *vel, even*, e. g. *καὶ μάλιστα*, *very greatly indeed*; (b) by words denoting measure, viz. *πολλῶ, μακρῶ, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτῳ*, e. g. *πολλῶ ἄριστος*, *multo praestantissimus, μακρῶ ἄριστος*, *longe praestantissimus*; (c) even by the Superlatives *πλεῖστον, μέγιστον, μάλιστα*, e. g. S. OC. 743. *πλεῖστον ἀνθρώπων κάκιστος*. Th. 7, 42. *μάλιστα δεινότατος*; (d) by the relatives *ὡς* (*ὅπως*), *ὅτι* and *ἢ*, *οἷος*, § 343, Rem. 2, e. g. *ὡς τάχιστα*, *quam celerrime*, *ὅτι μάλιστα*, *ἢ ἄριστον*, e. g. Pl. Apol. 23, α. *πολλὰ μὲν ἀπέχθεται μοι γέγονασι καὶ οἷα χαλεπώταται καὶ βαρύνεται*. X. An. 4. 8, 2. *χωρίον οἷον χαλεπώτατον*; (e) by *εἷς*, *unus*, signifying *the one*, e. g. Her. 6, 127. *ἦλθε Σμινδουρίδης Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπικέτο*. X. An. 1. 9, 22. *δῶρα πλεῖστα εἷς γε ἀνὴρ ἂν λάμβανε* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς*

with it, in which case the Superlative must be repeated, e. g. Ὁ ἔσως ἐν τοῖς πρεσβυτάτοις ἐστί (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι). Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλείσται νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοία τοῖς was used with the Superlative. Her. 3, 8. σίβονται δι' Ἀράβιοι πλῆσις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σιβομένοις), ut qui maxime. Th. 1, 25. χρημάτων δυνάμει ὄντις καὶ ἐκείνων τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιν αὐτοῖς.

REM. 3. The relation of the Superlative is often expressed more emphatically by employing *negative* adjectives or adverbs of the Superlative form, preceded by οὐ (Laiotes), instead of *positive* adjectives or adverbs of the Superlative form, e. g. οὐχ ἥκιστα, οὐλάχιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. This more exact definition of the subject, (which is called an attribute), is caused, either by the addition of an adjective, e. g. τὸ καλὸν ῥόδον, or by a substantive, which may be either in the Gen.—an attributive Gen.—e. g. οὐ τοῦ βασιλείως κήπος, *regis hortus* = *regius hortus*, or in the same Case as the subject, i. e. in apposition, e. g. Κῦρος, ὁ βασιλεὺς. The more exact definition of the predicate (which is termed the object), is made either by the Cases of the substantive, by prepositions with a substantive, by a form of the Inf., or by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκαῖ. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπείναι ἐπιθυμῶ. Καλῶς γράφεις.

### § 240. Agreement.

(364.)

1. The predicative verb agrees with the subject in Person and in Number; the predicative or attributive adjective, participle, pronoun and numeral, in Gender, Number and Case. The attributive adjective agrees with its substantive in all the Cases. So a predicative or attributive substantive agrees with the subject, when the substantive denotes a *person*, and hence it either has a particular form for the Masc. and Fem. gender, or it is of common gender; but when the substantive denotes a *thing*, it agrees with the subject only in Case; the gender and number may be different, e. g.

Ἐγὼ γράφω, συ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχροὺν ἐστίν. Οἱ Ἕλληνες πολέμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς. Τόμυρις ἦν βασίλισσα. Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλισσα. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε ἔπεν (*his daughter a wonder in beauty and size*) X. Cy. 5. 2, 7.

2. The predicative adjective or substantive agrees with the subject in the manner above stated, when the following verbs, which do not express a complete predicate sense, take, as it were, the place of the copula :

- (a) The verb *ὑπάρχειν*, *to be the cause of, to exist* ;
- (b) Verbs which denote *growing, becoming*, e. g. *γίγνεσθαι*, *φύ-  
ναι*, *αὐξάνεσθαι* ;
- (c) The verbs *μένειν*, *to remain*, and *καταστήναι*, *to be estab-  
lished* ;
- (d) Verbs of *seeming, appearing, showing one's self*, e. g. *τοικί-  
ναι*, *φαίνεσθαι*, *δηλοῦσθαι* ;
- (e) Verbs of *being named*, e. g. *καλεῖσθαι*, *ὀνομάζεσθαι*, *λέγεσ-  
θαι*, *ἀκούειν*, *to be esteemed*, like *audire* ;
- (f) Verbs which signify, *to be appointed to something, to be  
chosen, to be named*, e. g. *αἰρεῖσθαι*, *ἀποδείκνυσθαι* ;
- (g) Verbs which signify, *to be regarded as something, to be  
recognized as something, to be supposed*, e. g. *νομίζεσθαι*,  
*κρίνεσθαι*, *ὑπολαμβάνεσθαι* ;
- (h) Verbs which signify, *to be given out as something, to be  
received as something, to be cast off*, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. Τοῖτοις ὁ Φίλιππος μέγας ἡνέθη (Dem.). Ἀλκιβιάδης ἦν ῥέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων νῦν κόλακας καὶ θεοῦς ἐχθροὺς ἀκούουσιν (*audiant*) Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives.

REM. 2. The verb *εἶναι*, when used as an essential word, § 238, Rem. 6, as well as several of the verbs above named, may be joined with an adverb, when they express a complete predicate sense, and thus be made more definite, e. g. *Σωκράτης ἦν (lived) ἀεὶ ἐν τοῖς νόμοις. Καλῶς, κακῶς ἐσ-  
τεῖν (it is well, etc.). Δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι (diligenter  
verabantur in custodia) Her. 3, 152. Εἶναι is very often connected, as well as the verbs *γίγνεσθαι* and *πεφυκέναι*, with adverbs of place and degree, when there are no corresponding adjective forms, as *δίχως, χωρὶς, ἐκᾶς, μακράν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἄλλως,**



μᾶλλον, μάλιστα, e. g. Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δόξα αἱ γνώμαι (sententiae in diversas partes discedebant) Her. 6, 109.

3. When a Demonstrative, Rel. or Interrog. pronoun is the subject of a sentence, and the predicate is a substantive with the copula εἶναι, or one of the verbs mentioned in No. 2, the Eng. sometimes use a Neut. pronoun, e. g. *it* is a good man; on the contrary, the Greek commonly, and the Latin regularly, put the pronoun by means of attraction, in the same gender and number with the substantive to which it belongs. The same thing takes place when the pronoun is in the Acc. and depends on a verb of naming, or when the pronoun is a predicate, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Οὗτοι δὲ Ἀθηναῖοι γε δόκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν Pl. Eutyphr. princ. Παρὰ τῶν προγεννημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία X. Cy. 8, 7, 24. Τίς ἐστι πηγὴ τῆς ἀρετῆς; Πάντες οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἔγραψε X. C. 1, 2, 42. Ἐάν τις φίλος μοι γενόμενος εὖ ποιῇ ἐθέλη, οὗτός μοι βίος ἐστι (hic mihi est victus) 3, 11, 4.

REM. 3. Still, the Greeks often place the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς Pl. Rp. 344, a, where in Lat. it would be, Est autem haec tyrannis. Τοῦτό ἐστιν ἡ δικαιοσύνη Ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Phaedr. 245, c. Ἐγώ γε φημί ταῦτα μὲν φλυαρίας εἶναι X. An. 1, 3, 18. The Neut. Pl. is sometimes used instead of the Neut. Sing. See § 241, Rem. 3. The Neut. pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστι φθόνος; *quid est invidia?* and τίς ἐστι φθόνος; *quae est invidia?*

#### § 241. *Exceptions to the general rules of Agreement.*

(364—374.)

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense (Constructio κατὰ σύνεσιν or ad intellectum). This construction is found very often in Collectives, also with the names of cities and countries, when they are employed for the inhabitants, and in Abstracts which are used instead of Concretes, § 238, Rem. 1.

Her. 9, 23. τὸ πλῆθος ἐπεβόηθησαν. Th. 4, 32. ὁ ἄλλος στρατός ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21.

παντὶ τρόπῳ ἀνηρέθιστο ἢ πόλεις καὶ τὸν Περικλῆα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον; but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον — ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὡς ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷχῃ δὴ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἀστειος ὄχλος ἠθροίσθη πρὸς τὰς ναῖς, θανυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεῖγεται ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα. Also with the relative pronoun; see on the adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. of the article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate commonly agrees with the attributive genitive. S. Ph. 497. τὰ τῶν διακόρων — τὸν οἶκαδ' ἣ πειχὸν στέλον. Pl. Rp. 8. 563, c. τὸ τῶν θηρίων — ἐλευθερώτερά ἐστιν (the Sing. ἐστὶν is used on account of the Neut. Pl. λευθερώτερα, according to No. 4).

REM. 2. Closely related to the construction just stated, is the following, namely, when a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἡλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαιο χρύσειον σκῆπτρον ἔχων. Il. β, 459, ὁρνήσων πεττεῖνων ἔθνεα πολλὰ — ἐνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πεττεύουσιν.

2. When the subject is expressed, not as a special and definite object, but as a more general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject. (In English we sometimes use the words, *thing*, or *any thing*, or *any things*). Sometimes the pronoun τὶ, or the substantives *χρῆμα*, *πράγμα*, are connected with the adjective. When the adjective is in the Superlative, the English inserts the article *the*, or *a*.

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μουναρχίη κράτιστον. Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μάλιστα καὶ ἐπίπνονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείωνα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἅπαξ ἐν τῷ

βίω τίκειν ἔν. Pl. Rp. 4. 420, c. οἱ ὁφθαλμοὶ, κάλλιστον ὄν, οὐκ ὁστρεῖν ἐναηλιμμένοι εἰσίν. Her. 3, 53. τυραννὶς χρηῖμα σφαλερόν. Pl. Th. 122, b. συμβουλή ἱερὸν χρηῖμα. Dem. Ol. 1. 21, 12. ὕπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κερὸν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually place the predicative adjective in the Neut. Pl. instead of the Sing., where the English use the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently in verbal adjectives in -τός and -τέος; in those in -τέος and in many in -τός, the Inf. is implied in the word itself; where these verbal adjectives are followed by the Dat., the Dat. is to be translated as a Nom., and the verbal adjective as a Pass. verb, e. g. ἀμυντία ἐστί τινι, *some one is to be helped*; πιστά ἐσσι τοῖς φίλοις, *friends are to be trusted*, e. g.

Her. 1, 91. τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ. 3, 83. δῆλα, ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλεία γενέσθαι. Th. 1, 86. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λακρούς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τὰδε, sometimes also ἐκεῖνα, to express an idea in the most general manner. Th. 6, 77. οὐκ ἴωνες τὰδε εἰσίν, οὐδ' Ἑλληςπόντιοι, ἀλλὰ Λαριῆς. Aeschin. Ctes. p. 55. οὐκ ἐσσι ταῦτα ἀρχή, *this is not an officer*. Id. Leg. p. 50. ταῦτ' ἐστίν ὁ προδότης. Pl. Phaedon. 62, d. ἀλλ' ὁ ἀνόητος ἀνθρώπος τάχ' ἂν οἰηθείη ταῦτα, φουκτέον εἶναι ἀπὸ τοῦ δεσπότου.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., e. g.

Τὰ ζῶα τρέχει. Τὰ πράγματα ἐσσι καλά. Od. ι, 438. καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα. Eur. M. 618. κακοῦ γὰρ ἀνδρός δῶρ' ὄνησιν οὐκ ἔχει.

REM. 4. This construction holds also in adverbial participial phrases, e. g. δόξαν ταῦτα, quum haec visa, decreta essent. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶν θέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; they may be for the most part referred to the following cases,

- (a) When the subject in the Neut. Pl. denotes a person or living creatures, the verb is very often put in the Pl. in accordance with the constructio κατὰ σύνεσιν. Th. 4, 88. τὰ τέλη, *the magistrates*, ὁμόσαντα ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευσον. Pl. Lach. 180, e. τὰ μειράκια διαλεγόμενοι ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.

- (b) When the idea of a division into parts, or of a plurality composed of several parts (these parts having relation to various places and times) is to be made prominent, e. g. X. An. 1. 7, 17. ταύτη τῇ ἡμέρᾳ οὐκ ἐμαχίστο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχρη πολλὰ, *many traces here and there*. Cy. 5. 1, 13. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθνησιῶν ἀκρατὴ ἐστὶ, καὶ περὶ ἕρως αἰτιῶνται, *the charge is made in a different manner and at different times*. Th. 5, 26. ἔω (praeter) τοῦτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδάυριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέρους ἀμαρτήματα ἐγένοντο, *mistakes at various points and times*.

- (c) The poets from Homer down, except the Attic, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελεγάριες ὕμνοι ὑστέραν ἀρχαὶ λόγων τίλλεται. This construction is very limited in prose-writers; it occurs with ἔστι and ἦν, which then become, as it were, impersonal expressions; this takes place only at the beginning of a sentence, (comp. *il est cent usages*). Her. 1, 26. ἔστι μεταξὺ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ τὰ στάδιοι. Pl. Rp. 5, 462, e. ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος. In like manner the Greeks regularly say ἔστιν, οἳ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 3, is different from this.

5. A subject in the Dual very often has a predicate in the Pl. e. g. Δύο στρατὸ ἀνεχώρησαν.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πύδι, χίρῃ, ὠτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual is very often exchanged for the Pl., especially in participles, e. g. Il. λ. 621. τοὶ δ' ἰδρὼ ἀπεψύχοντο χιτῶνων στάντες ποτὶ πνοιήν. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλείψαντες εἰς ἀλλήλων.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs are spoken of, e. g. Il. δ. 452, sqq. ὥς δ' ὅτε χεῖμα ῥοῖ ποταμοί, καὶ ὄρεσσι ῥέοντες, ἐς μισγοῦσιν συμβάλλετον ὄβριμον ὕδωρ, — ὥς τῶν μισγομένων γένετο ἰαχὴ τε φόβος τε, (two streams running on opposite sides are compared with two hostile parties). Il. θ. 185, sqq. ἔανθι τε καὶ σὺ Πόδαργε, καὶ Αἴθων Λάμπε τε διε, πῦν μοι τὴν κομιδὴν ἀποτίγγετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπένδετον, (two pairs).

REM. 10. Two additional instances of the attributive relation, which respect the Dual, are yet to be noted,

- (a) A substantive in the Pl. is very often connected with the Dual δύω, δύο, δυοῖν. Il. ε. 10. δύο νῆεις. Il. ε. 4. ἄνθρωποι δύο. Aesch. Ag. 1395. δυοῖν οἰώμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένω ἀλλήλων;
- (b) Feminine substantives in the Dual are commonly connected with the attributive in the Masc. Dual, since the Dual ending of attributives is regarded as, at the same time Masc. and Fem. (of common gender),

e. g. ἄμφω τῶ πόλει—τῶ γυναικί—ἄμφω τούτῳ τῶ ἡμέρᾳ—τοῖν γενεσίῳ—τούτῳ τῶ τέχνᾳ—τούτοις τοῖν κινήσει—τῷ ὁδῷ. Pl. Phaedr. 237, d. ἡμῶν ἐν ἐκάστῳ δύο τινὲς ἔστιν ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα—τούτῳ δέ κ. τ. λ. The Fem. form of the article τὰ, is extremely rare. e. g. τὰ δ' οὖν κόρα S. Ant. 769; oftener in the form ταῖν, e. g. X. H. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖν δὲ οὐσαὶν παρθένων S. OC. 445. ταύταιν μόναιν ib. 859. ἐκ ταύταιν 1149. ταύταιν δὲ ταῖν διαθήκαιν Isae. 5, 15; but ταύτα seems not to occur.

6. When the predicate is a substantive with εἶναι, or one of the verbs mentioned § 240, 2, the verb sometimes agrees by means of attraction, as in Latin, with the predicative substantive nearest to it, e. g.

Her. 3, 60. τὸ μῆκος τοῦ ὀρύγματος ἐπὶ τὰ σταδίοι εἴσι. 2, 15. αἱ θῆβαι Αἴγυπτος ἐκαλέετο. Th. 3, 112. ἐστὸν δὲ ὡς λόφος ἡ Ἰδομένη ὑψηλῷ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐγγέα ὁδοῖ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνονσι καὶ βρικιννίας, ὃν ἔρμα ἐν τῇ Λεοντίῃ. Pl. L. 735, c. τοὺς μέγιστα ἐξημαρτηκότας, ἀνάτους δὲ ὄντας, μεγίστην δὲ οὐσαν βλάβην πόλεως, ἀπυλλάττειν εἶσθαι, instead of ὄντας. So also Her. 3, 108. ἡ λείαινα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἅπας ἐν τῷ βίῳ τίκει ἐν, instead of ἐόισα. Comp. No. 2.

7. A superlative connected with a partitive Gen. commonly agrees in gender with the subject, more rarely with the gender of the partitive.

Il. x, 253. (αἰετοῦ) ὅςθ' ἅμα κύρτιστός τε καὶ ὄκιστος πετηνῶν. φ, 139. κίρκος, ἐλαφρότατος πετηνῶν. Her. 4, 85. ὁ Πόντος πελαγίων ἀπάντων πέφυκε θωυμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόνος. X. C. 4. 7, 7. ὁ ἡλίος τὸν πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγονότων. Plutarch. Consol. ad Apoll. II. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isocr. ad Nicocl. extr. σίμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστὶ.

REM. 11. When the idea of personality in general is to be expressed, the Masc. may be used in relation to a Fem. name, e. g. Συνεληλύθισιν ὥς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνέψυιαι τοσαῦται, ὥςτ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους (free men) X. C. 2. 7, 2. Ἡ στείρος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχονσ' αὐτὴ τέκνα, she cannot endure that others (Masc.) should bring forth young, Eur.

Andr. 711. So, also, the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391. Electra says of herself, *πισοῦμεθ', εἰ χρῆ, πατρὶ τιμωροῦμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., since the speaker represents his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. *Ἦλ' Ἀλκιβιάδῃ, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἤμεν*, and *I was at that age sharp in those matters*, X. C. 1. 2, 46. *Ἐννοῦά ποθ' ἡμῖν (mibi) ἐγένετό* Cy. 1. 1, 1. *Περὶ μὲν οὖν τῶν προχθόντων ἐν τῷ παρόντι ταῦτ' εἶχομεν εἰπεῖν*. Among the poets, particularly the tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often takes place, e. g. Eur. H. F. 858. *Ἰλιον μαρτυρόμεσθα δρωσ', ἃ δρῶν οὐ βούλομαι*. Hipp. 244. *αἰδοῦμεθα γὰρ ταλλεγμένα μοι*.

REM. 13. In an address directed to a number of persons, the Greek employs several peculiar turns,

- (a) The Sing. of the Imp. *εἰπέ* and some others, which denote a summons or animating call, e. g. *ἄγε, φέρε, ἰδέε*, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. *εἰπέ μοι, ὦ Σωκράτης τε καὶ ἡμεῖς οἱ ἄλλοι*. Dem. Chers. 108, 74. *εἰπέ μοι, βούλεσθε*.
- (b) In an address directed to several persons, the predicate in the Pl. is often connected with a Voc. which denotes only one of the persons addressed, so as to make the principal person prominent. Od. β, 310. *Ἀντίνο', οὐπὼς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι*. μ, 82. *νῆα ἰθὺν τε, φαίδιμ' Ὀδυσσεύ*. X. H. 4. 1, 11. *ἔγ', ἔφη, ὑμεῖς, ὦ Ἡρόκπιδά, καὶ διδάσκετε αἰτὸν βουλευθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον*. A change of the Sing. and Pl. often occurs among the tragedians, when the chorus is either addressed by others, or speaks itself, since the poet has in mind, at one moment, the whole chorus, at another their leader, e. g. S. OC. 167. *ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πυτεῖσας*.
- (c) The second Pers. Imp., instead of the third, is rarely connected (sometimes in the Attic dialogue), with the indefinite pronoun *τις* or *πᾶς τις*, or with a substantive and *τις*, e. g. Ar. Av. 1186. *χῶρεῖ δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις*. Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) *στειχέτω τις ὡς τάχος, ἐλθὼν δὲ θάκουσ τοῖςδ', ἵν' οἰνονοσκοπῇ, μοχλοῖς τριάλνου κἀνάτρεψον ἔμπυλιν, καὶ—μέθες*. Comp. Larger Grammar, § 430, 2, (γ).

§ 242. *Agreement of Several Subjects.* (375—377.)

1. Two or more subjects, have a plural verb; plurals of the Neut. gender, have a Sing. verb. When the subjects are of like gender, the adjective is of the same gender and stands in the Pl.; but when the subjects are of different gender, the Masc. in proper names, takes precedence of the Fem. and Neut., and

the Fem. of the Neut.; but in common nouns, the adjective is often in the Neut. Pl. without respect to the gender of the subjects, e. g.

Φίλιππος καὶ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο. Πολλὰ τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο. Σωκράτης καὶ Πλάτων ἦσαν σοφοί and Σ. κ, Π., σοφοὶ ὄντες Ἡμήτηρ καὶ Ἡ Θυγάτηρ ἦσαν καλαί. Ἡ ὀργή καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν. Π. β, 136. αἱ δὲ που ἡμίτεραι τ' ἄλοχοι καὶ νύπια τέκνα εἶατ' ἐνὶ μεγάρῳ ποτιδέγμεναι. X. Cy. 3. 1, 7. ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. Her. 3, 57. ἦν ἡ ἀγορὰ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἡσκημένα. X. C. 3. 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐθρόμμενα οὐδὲν χροήσιμὰ ἐστίν.

REMARK 1. The agreement of the predicate is often determined by its position. Here the three following cases occur,

- (a) When the predicate precedes the subjects, it often agrees with the first subject, e. g. Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἴπετό σφι καὶ ὀχήματα καὶ θοράκοντες καὶ ἡ πᾶσα πολλὴ παρασκευή;
- (b) But when the predicate follows the subjects, it sometimes agrees with the last subject, e. g. X. R. Ath. 1, 2. οἱ πένητες καὶ ὁ δῆμος πλείον ἔχουσιν. Pl. Symp. 190, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τα παρὰ τῶν ἀνθρώπων ἡφανίζετο;
- (c) Yet when the predicate stands after the first subject, it always agrees with it, e. g. Th. 3, 5. Μελέας Ἀάκων ἀφιπνεῖται καὶ Ἑρμυῶνδας Θηβαῖος.

REM. 2. Sometimes the verb, though it follows different subjects, agrees with the first subject, so that the remaining subjects appear subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δειώκων εἰς πύλινται. So, also, with the attributive adjective, e. g. X. An. 1. 5, 6. ἐκὶς ὁ βολὸν καὶ ἡμιόβολιον Ἀττικούς.

REM. 3. The verb sometimes stands in the Sing., when several common nouns in the Pl. precede, if it is intended to represent those nouns as making up one whole, e. g. Pl. S. 188, b. καὶ πᾶσαι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 4. When the subjects are connected by ἢ—ἢ, αὐτ—αὐτ, καὶ—καὶ, ἐ—ἐ, οὗτος—οὗτος, neque—neque, the predicate agrees with the subject standing nearest to it, if each subject is regarded as independent, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει, aut hic, aut ille vera dicit; but if the subjects are not considered as independent, but as a connected plurality, then the predicate is in the Pl., e. g. Dem. Aph. 817, 12. αἱ Δημοφῶν ἢ Θηριπιδῆς ἔχουσιν.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, and

the second of the third, and the verb is commonly put in the Pl., e. g.

*Ἐγὼ καὶ σὺ γράφομεν*, ego et tu scribimus. *Ἐγὼ καὶ ἐκεῖνος γράφομεν*, ego et ille scribimus. *Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν*, ego et tu et ille scribimus. *Σὺ καὶ ἐκεῖνος γράφετε*, tu et ille scribitis. *Ἐγὼ καὶ ἐκεῖνοι γράφομεν*. *Σὺ καὶ ἐκεῖνοι γράφετε*. *Ἡμεῖς καὶ ἐκεῖνοι γράφομεν*. *Ἰμεῖς καὶ ἐκεῖνος γράφετε*.

REM. 5. Sometimes the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4, 7. *περὶ τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὗτοι οἱ οὗτ' ἄν ἄλλος οὐδὲ τις δύναιτ' ἀντιπεῖν*. Pl. Phaedon 77, d. *ὅμως δέ μοι δοκεῖς σὺ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματίσασθαι* (pertractare) *τὸν λόγον*.

§ 243. *Remarks on Certain Peculiarities in the use of Number.* (350.)

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets, *δάκρυον*, *ἄκτις*, *σταγών*, *στάχυς*, *harvest*, etc.; in prose, *κῦμα*, *ἑσθής*, *λίθος*, *πλίνθος*, *ἄμπελος*, *ἡ ἵππος*, *cavalry*, *ἡ ἀσπίς*, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing. e. g. *ὁ Πέρσης*, *the Persians*, *ὁ Ἀράβιος*, *ὁ Λυδός*, *ὁ Ἀσσύριος*, etc. This rarely occurs in respect to nations that have a free government, e. g. *τὸν Ἑλληνα φίλον προσθίσθαι* Her. 1, 69. The words *στρατιώτης*, *πολίμιος* and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, names of materials, or abstracts; still, such nouns in certain relations take the Pl., namely, when they express the idea of the common noun, thus,

(1) Proper names, (a) in indicating several individuals of the same name, e. g. *δύο Κατύλοι*; (b) in denoting persons that possess the nature or the qualities of the individual named, e. g. Pl. Theaet. 169, b. *οἱ Ἡρακλείεις τε καὶ Θησεῖς*, *men like H. and Th.*

(2) Names of materials occur somewhat often in the Pl., since either the single parts, which make up the material, or the different kinds of which it is composed, are contemplated, e. g. *ψάμαθοι*, *πυρὸς καὶ κριθαί*; *ἥλιοι*, *sun-beams*, like *soles*; *ἄνεμος καὶ ὕδατα*, *οἶνοι πολυταλεῖς*, *οἶνοι παλαιοί*; *ξύλα καὶ λίθοι*, etc.

(3) Abstracts in the Pl. denote classes and specific instances, particular conditions and circumstances, e. g. Herod. 7, 158. *ὑμῖν μεγάλαί ὠφελίαι τε καὶ ἱπανυρίσεις γέγονασι*. 3, 40. *ἔμοι αἱ σοὶ μεγάλαι εὐτυχίαι οἷα ἄρῃσκουσι*. So *ἔχθρη*, *inimicitiae*, *στάσεις*, *seditiones*, *φιλίαι*,



ταλαιπωρίαι, aerumnae, θάνατοι, mortes, ψύχη καὶ θάληη, θυμοί, animi, φόβοι, φρονήσεις, reflections, ἀπέχθειαι, ἀνδρεία, brave deeds, ὑγιεῖαι, καὶ εὐεξίαι τῶν σωμάτων, like valetudines, etc. πιστεῖς, testimonia, εὐνοίας δοῦναι, largesses, honorary gifts, χάριτες, presents; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, divitiae (πλούτος, riches, abstract), γάμοι, nuptiae, νύκτες, horae nocturnae, ταφαί, funera, etc. So, e. g. in English, *How long these nights are?* when *one* night is meant.

REMARK. The Greeks commonly use the Pl. both in Abstracts and Concretes when they refer to a Pl. Adj. e. g. κακοὶ τὰς ψυχάς, καλοὶ τὰ σώματα, ἄριστοι τὰς φύσεις, καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns and numerals are used as substantives, the Greek, like the Latin, always employs the Pl. The Sing. of adjectives used substantively is put in the Neut. when an abstract idea is expressed as an independent whole, e. g. τὸ καλόν, *the beautiful* in the abstract, τὸ κακόν, *the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. τὰ καλὰ, res pulchrae, τὰ κακά, mala, *the evil deeds, things*, etc.

#### § 244. THE ARTICLE.

(419—428.)

1. The substantive as a subject, as well as in every other relation, has the article ὁ ἢ τό, *the*, when an object is pointed out as definite, or when viewed by the speaker as an individual of its class, or the class itself, or the material, and the abstract idea when regarded in a definite point of view, (the idea being conceived by the speaker as limited, or as defining the entire nature of a person or thing). The substantive without the article expresses some indefinite individual of a class, the class itself, the material, or the abstract idea, in a manner altogether general, without limiting or defining that of which the idea is composed.

Ἄνθρωπος, (a) a man, as an individual, i. e. some one of the race of men; (b) man, a man, as a species; ὁ ἄνθρωπος, (a) the man, as an individual, the man whom I have in view as an individual, distinguished from other men; (b) the man as a class or species, as I conceive him to be something limited and defined in respect to his entire nature or constitution;—γάλα, milk, τὸ γάλα, *the milk (as a particular substance)*; σοφία, wisdom, ἡ σοφία, *the wisdom, (as a definite attribute)*. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. τὸ γρά-

φειν. The abstract noun takes the article when it expresses a concrete idea, e. g. ἡ στάσις, *the* (particular) *tumult*, τὸ πρῶγμα, *the* (particular) *deed*; hence also the Pl. αἱ στάσεις, τὰ πράγματα.

REM. 1. From what has been said, it follows, (a) That the substantive, as the subject of a sentence, may stand with, or without, the article, according as it is intended to be expressed, either as a definite, or an indefinite, object; (b) on the contrary, that the substantive as a predicate must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. νύξ ἡ ἡμέρα ἐγένετο, the day became *night*. Isocr. Nicocl. 28, α. λόγος ἀληθής καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστίν. But when the predicate denotes a definite, a before mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *he concluded that this was the Orestes, namely, the one before mentioned*. 5, 77. οἱ δ' ἱπποβόται ἐκαλῶντο οἱ παχέες, *the rich bore the name of ἱπποβόται, (before mentioned)*. In passages like X. Cy. 3, 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμπερούεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν ἐργέτην, τὸν ἄνδρα τὸν ἀγαθόν.—An. 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δίξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor, honest man, traitor*, point to a definite action either before named, or well-known.

2. Hence the article is used in order to denote the whole compass of the idea, since all which belongs to it, is taken together and expresses, as it were, a definite whole, e. g. ὁ ἄνθρωπος θνητός ἐστι, *man, (i. e. all men) is mortal*, ἡ ἀνδρεία καλή ἐστιν, i. e. *all which is understood by the idea of ἀνδρεία, τὸ γὰρ ἅλα ἡδύ ἐστιν*.

REM. 2. The English indefinite article *a* has a two-fold signification. It denotes either a class generally, as *a man*, where the Greek uses the substantive only, e. g. ἄνθρωπος —; or it denotes, like the definite article, an individual of a class, but not one who is distinguished from the others; here also the Greek employs the substantive alone, e. g. ἄνθρωπος, i. e. *some man*, it not being determined what man; still, a substantive is often used with the indefinite pronoun *τις*, *quidam*, e. g. ἀνθρωπῶς τις, *homo quidam*; γυνή τις ὄρεν εἶχεν. *Τίς*, as an enclitic, commonly follows its substantive, but, sometimes, in connected discourse, it stands before.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This omission takes place, (a) In appellations, denoting *kindred*, and the like, where the particular relation is obvious of itself, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more coördinate substantives are united to form one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child*, *horse and rider*), πόλις καὶ οἰκίαι (*city and houses*) Th. 2, 72; (c) When common nouns are, at the same time, used as, or instead of, proper nouns, e. g. ἡλιος, οὐρανός, ἄστυ, *used of Athens*, πόλις, *of a particular city*, which is known

from the context, γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia, etc.; other like expressions are ἄνεμος, θάλασσα, etc. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγείσθαι θεοίς, to account them gods. Ἐπὶ δείπνον ἐλθεῖν, to come to supper, i. e. to eat, X. C. 1. 3, 6. Ἐφ' ἵππου ἵκναι, horse-back. Ἐπὶ θήρην ἐξίναί, i. e. ad venandum, X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρείττον, ἢ μὴ ἐπιστάμενον, ad vehendum, X. C. 1. 1, 9. Ἐπὶ ὕδρῳ ἵκναι, aquatum ire, Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well known appellatives, they have come to be used as proper names, e. g. Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἡκιστα δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν 4. 6, 7. Μάλιστα γὰρ ἐμμελῆκει αὐτῷ ἱππικῆς Cy. 8. 3, 25. The article is of course omitted when an abstract conception is expressed as an action, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, in philosophizing, (in philosophando) Pl. Phaedon. 68, c. The substantives μέγας, πλεῖς, ὕψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, since they are used, as it were, in an adverbial sense, e. g. ποταμὸς Κύδρος ὄνομα, εὐρος δύο πλεθρῶν, two plethra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns, in order to show that what belongs to an object, or is requisite for it, which stands in relations of indebtedness or of hostility to it, is so necessarily.

X. Cy. 3. 3, 6. Ἐναμλξε γὰρ, εἰ ἕκαστος τὸ μέρος ἀξίειπαινον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἐκάστω τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλά, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο εἰδύνατο ἂν ταῦτα ἐξαπατᾶν, the necessary measures to guard against deception. 5. 6, 34. οἱ στρατιῶται ἡπιόλου αὐτῷ, εἰ λήψονται ἀποδιδράσκοντα, οὔ τῃν δίκην, ἐπεθίγσουσιν, the due, deserved punishment.

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα σιέγουσιν, parents cherish children, i. e. their children. Ὁ στρατηγὸς τοῖς στρατιώταις ἐπὶ τοὺς πολεμίους ἄγει. Κύρως τε καταπηθήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνίδνυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτά εἰς τὰς χεῖρας ἔλαβεν X. An. 1. 8, 3.

5. Since the article may make one of several objects distinct and prominent, it is often employed, when an object stands in a distributive relation to the predicate of the sentence.

*Προσαιοῦσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ δαρικοῦ τέτρα ἡμιδαρικὰ τοῦ μηνὸς τῷ στρατιώτῃ (singulis mensibus singulis militibus, three half-Darics a month to each soldier, comp. English so much the pound) X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρικὸν ἑκαστος οἶσι τοῦ μηνὸς ὑμῶν 7. 6, 7. Ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτι μὴ παρεῖη πολλά, δύναιτ' ἂν ἀλίπως τῷ ἐνὶ χρῆσθαι (singula panis frusta, to dip each morsel into the different sauces) Id. C. 3. 14, 6.*

6. Since the article was properly and originally a demonstrative pronoun, it follows of course, that it is often used in a demonstrative sense. The simplest case is the following, viz. when an object is first mentioned, as an indefinite individual, it does not take the article, but when it is named the second time, it has the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὁ δὲ ἀνὴρ μοι ἐλέξεν.* Hence the article is used when the speaker *points to* an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον, the book = this or that book.* In similar cases the article may be used with material nouns, e. g. *Λός μοι τὸ γάλα, the milk, which had been pointed out;* and even when a part only of the material is referred to, the article is employed, though such nouns elsewhere are always without the article, e. g. *Πίνω τοῦ οἴνου, of this wine.* The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς, that beautiful boy;* this is very frequent in proper names. See No. 7.

*Ὅτε Ζέρξης ἀγέλρας τὴν ἀναρίθμητον στρατιάν ἤλθεν ἐπὶ τὴν Ἑλλάδα (that numberless host) X. An. 3. 2, 13.*

7. Proper names as such, i. e. so far as they in themselves denote individuals, reject the article. Still, they take it, when they have been already mentioned, and then the article serves to point them out, No. 6, or when they have not before been named, if it is intended to designate them as well-known and distinguished, No. 6.

*Συγκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἦκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέφας ἐκ Φοινίκης*

παρὰ βασιλείᾳ ἀπήλκυνεν X. An. 1. 4, 5. Κῦρον δὲ μεταπέμπεται (Δαρεῖος) — ἀναβαίνει οὖν ὁ Κῦρος X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλίσσου λέγεται ὁ Βόρρεας τὴν Ἰσθμὶν ἀρπάσαι Pl. Phaedr. 229, b.

REM. 5. Proper names, even in connection with an adjective, do not commonly take the article, e. g. σοφὸς Σωκράτης, *the wise Socrates*.

REM. 6. When a noun in apposition, accompanied by the article, follows a proper name, the latter does not take the article, e. g. Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεὺς. Still, the article is used if it has a demonstrative sense, e. g. ὁ Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεὺς, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when the latter serves to distinguish the person or thing mentioned from others of like name, or when the person or thing named is to be pointed out as one known; on the contrary, a noun in apposition does not take the article, when it gives only an indefinite explanation, e. g. Her. 1. 1. Ἡρόδοτος Ἀλικαρνασσεύς, *Herodotus of Halicarnassus*, Th. 1. 1. Θουκυδίδης Ἀθηναῖος, *Th. an Athenian*, or *of Athens*. The names of rivers are commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλυσ ποταμός (*the river Halys*) Her. 1, 72. ὁ Ἀχελῷος ποταμός. Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν 11. πρὸς τὸν Ἀράξην ποταμόν 19. The same holds of the names of mountains and countries (rarer of islands), when these are of like gender with the words in apposition, γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην Th. 4, 43. τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Ἀἴλος νῆσος; τοῦ Σκύμβρου ὄρους Th. 2, 96. But if the gender is not the same, the noun in apposition must have the article, e. g. τῷ ὄρει τῇ Γερμανίᾳ Th. 4, 70. τὴν ἄκρον τὸ Κυνὸς σῆμα 8, 105. τῆς Ἰδης τοῦ ὄρους 108.

5. When adjectives or participles are used as substantives, they take, (according to No. 2,) the article. The English, in such a case, either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker*; or the indefinite article *a* or *an*; or resolve the participle by *who*, *which*, (*is*, *qui*). This usage is very frequent in Greek, and extends not only to present participles, but to the others.

\* Ὁ σοφός, *the wise (man)*, *a wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες, *the judges*, οἱ λέγοντες, *the orators*, τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ βουλόμενος, *quicunque*, ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Αὐθις δὲ ὁ ἡγεσόμενος οὐδεὶς ἔσται (*deinde autem, qui nobis viam monstrat, nemo erit*) X. An. 2. 4, 5.

But when only a class in general, or a part of a whole, is to be expressed, the article is omitted, e. g. ἀγαθοί, *good*, φιλοσοφούντες, *mathóntes*; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. But the participles take the article when the discourse re-

lates to definite individuals in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive in the way of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod, or et is quidem, qui*.

Her. 9, 70. *πρῶτοι ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σπηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες*, and *these are they that robbed*, etc. X. C. 2, 6, 18. οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστ' ἐπιμελόμεναι, καὶ τὰ αἰσχροῦ ἥκιστα πρὸς ἐμέμεναι πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 3, 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may connect adverbs of place and time, more seldom of quality and modality, with substantives by means of the article, and thus give to adverbs the sense of adjectives; and so, also, the Greek may change adverbs into substantives, when a substantive is omitted. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, Ὁ μεταξὺ τόπος. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεὺς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξίφνης μετὰστασις. Ὁ αἰ, *what is aia*; so τὸ and τὰ νῦν, *now*, i. e. *at the present time*, τὸ πάλαι, *formerly*, in the former time, το πρὶν, τὸ αὐτίκα, *immediately*. Οἱ πάντῃ τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψυχός. Ἡ ἄγαν ὑμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th. 6, 80. τὴν ἀκινδύνως δουλείαν. So τὸ πάμπαν and τὸ παράπαν, *omnino*, το κάρτα, τὸ παρὰ πολὺ. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, *the philosophers*. Οἱ ἐν ᾄσκει. Ἡ ἐν Χιφόνῳ τυραννίς.

11. The Neuter article, τό, may be placed before every word or part of speech, when the word is considered, not in relation to its meaning, but is used as a form of speech, or when a preceding word is repeated without regard to the structure of the sentence. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὑμεῖς, ὧ ἄνδρες Ἀθηναῖοι· τὸ δ' ὑμεῖς ὅταν εἶπω, τὴν πόλιν λέγω. Pl. Rp. 327, c. ἐν ἔτι λείπεται, τὸ

ἦν πείσωμεν ὑμᾶς, ὥς χρὴ ὑμᾶς ἀφεῖναι. Her. 8, 79. στασιάζειν περὶ τοῦ ὁκότερος ἡμέων πλείω ἀγαθὰ τὴν πατρίδα ἐργάσεται.

### § 245. *Position of the Article.*

(489.)

1. The article is sometimes separated from its substantive by particles, e. g. μέν, δέ, γέ, τέ, γάρ, δή, by the indefinite pronoun τις (in Herodotus very often), and by αὐτός ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα; if a preposition stands before the article, the prose-writers say either, πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. Τῶν τις Περσίων Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε—καί, the article is either *repeated* with each, in which case the separate notions expressed by the substantives are considered independent of, or as contrasted with, each other; or the article is *not repeated*, in which case the separate notions are considered as forming one conception.

Σωκράτης πάντα ἡγεῖτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them) X. C. 1. 1, 19. Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἦθοναι 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ κακῶν ἔργων ibid. Τὰ τε συμφέροντα καὶ κεχαρισμένα 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοὶ An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον (here the first two and also the last two form one conception) X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many Codd.) Pl. Rp. 557, c.

3. When the substantive having the article, is connected with attributive words, viz. the adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case, § 244, 10, then, in respect to the position of the article, the two following instances are to be distinguished from each other:

(a) The Attributive is united with its substantive to express a single conception or idea, e. g. *the wise man* = *the sage*, and denotes an object, which by the attributive belonging to it is contrasted with other objects of the same kind. In this case,

the attributive stands either between the article and the substantive, or it stands after the substantive with the article repeated, or the substantive stands first without the article, and the attributive follows with the article.

Ὁ ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens); ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός, οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς; ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in contrast with another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας; ἀπὸ θαλάσσης τῆς Ἰωνῶν; τυραννὶς ἣ ἐν Χερσονήσῃ.

REMARK 1. In the first position (ὁ ἀγαθὸς ἀνὴρ) the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ θῆλυ γένος ἡμῖν τῷ τῶν ἀρχέων (γένει) Pl. L. 805, d.* In the last position (ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός) on the contrary, the idea expressed by the substantive is, at the same time, contrasted with that of another substantive, e. g. *Τί διαφέρει ἄνθρωπος ἀρατῆς θηρίου τοῦ ἀκρατεστάτου X. C. 4. 5, 11. Ἡ ἀρατὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς 2. 1, 32. Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν Pl. P. 294, a. Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τῶν πόλεως, αἱ δὲ πόλεις (republics) αἱ δημοκρατοῦνται τοῖς νόμοις τοῖς κειμένοις Aeschin. 3, 6. Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλικὸν τό γε τῶν Ἑλλήνων, ὥς ἐγὼ λέγω Pl. Lach. 191, b. Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημι οὐ μόνον τῶν σωματίων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῃ Pl. Menex. 240, e. Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενημένας καὶ τὰς ὀφείλας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνους ἐσομένας Isocr. Paneg. 43, 15.* Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερίᾳ καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρίχονται (great pleasures and advantages) X. Cy. 3. 3, 8. Πῶς ποτε ἡ ἀκρατος δίκαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει; Pl. Rp. 555, a.* Then the second position does not differ from the first.

REM. 2. When a substantive denotes an action in the abstract and hence contains also a verbal notion, the attributive expressed by a preposition and its Case, is placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the Substantive. *Ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ Th. 2, 52. Ἡ νῦν ὑμετέρα ὁργὴ ἐς Μιτυληναίους 3, 44.*

(b) The attributive is not connected with its substantive to express an independent or complete idea, but is to be regarded as the predicate of an abridged subordinate clause. In this case the attributive is not contrasted with another object of the same kind, but with itself, it being designed to show that the



object is to be considered, in respect to a certain property, by itself, without reference to another. The English is here generally like the Greek, and uses the definite article. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

‘Ο ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *the good man* = ἀγαθὸς ὧν, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἀνδρες μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοῖς μὲν ἀγαθοῖς ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν. ‘Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens. ‘Ο θιὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, *a soul, as it is the most excellent*, X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χροῖματα μελάντερα ἔχουσιν, *a blacker skin*; the blackness of the skin is the consequence of the καταλάμπεσθαι ἐπὶ τοῦ ἡλίου 4. 7, 7. Ἐνέπησάν τε τὰς σιληνάς ἐρημοὺς καὶ τὰ χροῖματα διήρπασαν (*quia deserta erant*) Th. 1, 49. Ἀξιῶ (postulo) τοὺς θεράποντας ἐμοὶ μὲν ἄφθορα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἄφθορα εἶναι) X. C. 2. 1, 9.

REM. 3. If a substantive having the article is constructed with a Gen., the position under (a) occurs, only when the substantive with its Gen. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, in contrast with another people; the emphasis here is on the Gen., e. g. Οὐκ ἄλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀνυμνῆσκειται δὲ καὶ τὰς τῶν προγόνων τῶν ἐαυτοῦ εἰς τοὺς Θηβαίους προγόνους ἐνεργείας Dem. (Psephism.) 18, 186. On the contrary, the Gen. without the article is placed either before or after the other substantive, when the substantive denotes only a part of that expressed in the genitive, in which case the emphasis is on the governing substantive, e. g. ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, not an attributive, but a partitive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz. the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philos. of Soc. the Socratic philos., in contrast with the philos. of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φ., i. e. the *philosophy* of Soc. and not something else of his, e. g. his life. Ἦςπερ οἰκίας τὰ κατώθια (domus infimas partes) ἰσχυρότατα εἶναι δεῖ, αὐτὰ καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει Dem. 2, 10. Τούτων ἐν ἑθέρῃ καὶ ἐπαλ-

δεισεν, ὡς δοκεῖ Ἀθηνάων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τούτου τοῦ παιδός) Pl. Lysid. 204, e.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἐμαυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article, e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ. ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ἡμῶν ὑμῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used, and these can stand before the substantive only in connected discourse, but not at the beginning of it.

REM. 5. The difference between the two cases mentioned is very manifest in the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities, ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. Ἐς τὸ ἔσχατον ἔνμα τῆς νήσου, in contrast with other ἐνύμασι Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον Cy. 2, 2, 3. Περὶ ἄκραις ταῖς χειρὶ 8, 8, 17.

REM. 6. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the only son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνθρώπων (γλώτταν) ἐποίησαν (οἱ θεοὶ) οἶαν ἀφ' ἑαυτῶν τὴν φωνήν, i. e. ἡ τῶν ἀνθρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν οἶαν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other, § 264, 2, either the limiting attributive with the article stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις Lys. 281. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ Th. 1, 126. Ἐκ αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἑτερον πύργον 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἑρῶν Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is placed before each of the three parts, e. g. τὰ τέλχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλειαν Th. 1, 108. Finally, the limiting attributive with the arti-

cle is placed first, and is followed by the limited substantive and its attributive, both without the article, e. g. *Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας* Eur. Hel. 476. *Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας* Ar. Acharn. 1210. *Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων* X. H. 4, 3, 15. *Τὰς ὑπὸ τῇ οἰκούσας πόλεις Ἑλληνίδας* 8, 26.

REM. 8. When an attributive participle has a more definite explanation belonging to it, their relative position is as follows,

- (a) *Ὁ πρὸς τὸν πόλεμον αἶρεθεις στρατηγός*  
 (b) *Ὁ στρατηγός ὁ πρὸς τὸν πόλεμον αἶρεθεις*.

When there are two of these more definite explanations, one stands either after the substantive or after the participle, e. g. *Τὴν πρὸς Εὐβουλον γενομένην πίστιν ὑμῖν* Aeschin. 3, 25. *Τῶν καθ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει* Dem. 18, 95. *Τῆς τὴν ὑπαρχούσης αὐτῷ δυνάμεως* 4, 4. *Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς* 20, 83.

- (c) *Ὁ αἶρεθεις πρὸς τὸν πόλεμον στρατηγός*

- (d) *Ὁ αἶρεθεις στρατηγός πρὸς τὸν πόλεμον*

- (e) *Ὁ περ. τ. π. στρατηγός αἶρεθεις* (this position is most frequent, when the participle has two explanatory words belonging to it).

(c) *Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν* Dem. 8, 10. (d) *Τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι* 6, 8. (e) *Τὰς ὑπὸ τούτου βλασφημίας σιδημένας* 18, 126. *Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι* Th. 7, 23. *Τὸ πρὸς Λιβύην μέρος τετραμμένον* 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. *Τὴν τότε Θηβαίους φώμην καὶ δόξαν ὑπάρχουσαν* Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. *Οἱ παρὰ τοῦτον λόγοι τότε φηθέντες* Dem. 18, 35. *Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει* 19, 84.

## § 246. *Use of the Article with Pronouns and Numerals, with and without a Substantive.*

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the personality is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to.

*Τὸν αὐτὸν δὴ λέγων μάλα σιμῶς καὶ ἐγκοιμιάζων* (his important person) Pl. Phaedr. 258, a. *Λεῖπο δὴ, ἧ δ' οὖς, εὐθὺ ἡμῶν. Ποῖ, ἔφην ἐγώ, λίγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς* (i. e. καὶ τίνες εἰσὶν οὗτοι, οὗς λίγεις ἡμᾶς) Pl. Lys. 203, b.

2. The article is used with a substantive, which has a possessive pronoun belonging to it, when the object is considered as a definite one; the position of the article is according to § 245, 3, (a), so that the adjective pronoun stands between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, thy word* (de-

finite), ὁ ἐμὸς παῖς, *my son*, a definite one, or the only one; on the contrary, the article is omitted, when the object is considered indefinite, ἐμὸς ἀδελφός, *a brother of mine*, it not being determined which; ἐμὸς παῖς; πάππος ἡμέτερος Lys. Andoc. (sub fin.).

3. A substantive to which the demonstrative pronouns οὗτος, ὁδε, ἐκεῖνος and αὐτός, *ipse*, belong, regularly has the article; as these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive, comp. § 245, 3, (b); thus,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *idem rex, the same king*.

REMARK 1. The substantive does not take the article,

- (a) When the pronoun is used as the subject, and the substantive as the predicate, § 244, Rem. 1, e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*; Pl. Men. 71, e. Αὕτη ἔστιν ἱκανὴ ἀπολογία Apol. 24, b. Κίησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο, *this was the greatest agitation*, Th. 1, 1; hence a distinction must be made between τοῦτω τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτω διδ. χρ., *they have this man for a teacher*. Τεκμηρίῳ τοῦτω χρῶμενος (which signifies τοῦτο ἐστι τεκμήριον, ὃ ἐχρήτο) X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω) An. 2. 2, 12. If, however, the predicate substantive denotes a definite object or one already mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξῆλοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγον (hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples) X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐθιδήμος οὗτοσι X. C. 4. 2, 3. Νικηράτου τοῦτου Symp. 2, 3. Χαρμίδης οὗτοσι 2, 19. Αὐτὸν Μένωνα An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλείας An. 1. 7, 11.
- (c) When the idea of an object is to be expressed absolutely, the substantive is joined with the pronoun αὐτός without the article. Αὐτὴ δεισποτεία αὐτῆς δουλείας Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν 134, b. Οἷα αὐτὸ οὐ δεσπότου δῆπου, ὃ ἐστι δεσπότης, ἐκείνον δοῦλός ἐστιν 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially contempt, instead of the pronoun σύ. Οὗτος δὲ ἀνὴρ οὐ παύσεται φλυαρῶν;

Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει ὀνόματα θηριῶν = *blockhead, why don't you cease?* Pl. Gorg. 489, b. Οὐκ οἶδ' ἕτιτα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλον τινὰ τρώω. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος = *this fellow cannot bear to be benefited*, Ibid. 505, c.

(e) The poets often omit the article, where the prose-writers must use it.

REM. 2. When the pronoun οὗτος belongs to a substantive having the article and an attributive, it is often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες Th. 8. 80. Ἡ στενὴ αὕτη ὁδός X. An. 4. 2. 6.

4. The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικούτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named. The article commonly stands before the pronoun and substantive, e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμειπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*) X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους (i. e. *talis vir, qualem descriptissimus Socratem*) C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ἡμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes) Dem. Cor. 327, 305. Ὅρων τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γραιῶ, but at the same time designating the whole class of the γραιοὶ) X. R. L. 1, 7.

5. When πᾶς, πάντες belong to a substantive, the following cases must be distinguished,

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used, e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Then, πᾶς in the singular, always signifies *each, every*. Πᾶς is often translated by *mere, or utter*, e. g. Ὁ Ἐρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται Polit. 294, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3, (a), e. g. Ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all citizens without ex-*

*ception.* This usage is more seldom than that under (α). This construction occurs also with ὅλος, but it is still rarer than with πᾶς. Here the singular πᾶς always has the sense of *whole*.

Πειρᾶσθαι (χρῆ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν Th. 4, 61. Ἔδοξεν αἰτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῦ ξυμαρτάνειν S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον Pl. Prot. 329, e. Hence it signifies, *in all, the whole*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν Th.

(γ) When the words *whole* or *all*, intended merely as a more explicit explanation, belong to a definite object and hence one which has the article, πᾶς is then placed according to § 245, 3. (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner in connection with a substantive and the article.

Οἱ στρατιῶται ἔλον τὸ στρατόπεδον ἅπαν ὁ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες ὁ πάντες οἱ στρατιῶται καλῶς ἐμαχίσαντο. Διὰ τὴν πόλιν ὅλην ὁ διὰ ὅλην τὴν πόλιν. Διαβαίνουνσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται X. An. 7. 1, 7. Εἰς ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανατῶσθαι, τὴν Ἑλλάδα πειρατῶν εὐ ποιεῖν X. C. 2. 1, 28.

6. When *ἐκαστος*, *each*, *every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each*, *every*, when the idea expressed by the substantive is considered as general, e. g. καθ' ἐκάστην ἡμέραν, *every day, each day*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to § 245, 3, (b).

Κατὰ τὴν ἡμέραν ἐκάστην Dem. Cor. 310, 249, ὁ καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (quotidie) τοιαῦτα ὄρῃν τε καὶ ἀκούειν X. C. 4. 2, 12. Ἀ ἐκάστη ἡλικία προστίταται ποιεῖν, διηγησόμεθα X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λίσσανδρος κατέστησεν ἐν ἐκάστη πόλει H. 3. 5, 13; but Ὅτι ἂν ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ᾖ, μιμησονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεμῶν μὲν ᾗ ὁ δεσπότης ἐκάστης τῆς οἰκίας An. 7. 4, 14.

7. When *ἐκάτερος*, *each of two*, *ἄμφω* and *ἀμφότερος*, *both*, be-

long to a substantive, the article is always used with it, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3, (b).

Ἐπὶ τῶν πλευρῶν ἑκατέρων X. An. 3. 2, 36, or ἐπὶ ἑκατέρων τῶν πλευρῶν, τὰ ὅτα ἀμφοτέρω or ἀμφοτέρω τὰ ὅτα, ἀμφοῖν τοῖν χειροῖν or τοῖν χειροῖν ἀμφοῖν. Καθ' ἑκάτερον τὸν ἐς πλοῦν Th. 4, 14. Τῷ ὅτι ἑκατέρῳ X. Ven. 5, 32.

8. In respect to the pronoun *αὐτός* and the indefinite pronouns or numerals *ἄλλος*, *ἕτερος*, *πολύς*, *πλείων*, *πλεῖστος*, the following things are to be noted,

(a) *Αὐτός* preceded by the article signifies *the same*, *idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*, τὰ αὐτό, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo ipse*.

(b) *Ἄλλος* without the article has the sense of the Lat. *alius*, being the opposite of *ipse* (*αὐτός*), but with the article it signifies *the rest*, *reliquus*; *the others*, *celeri*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia*, οἱ ἄλλοι ἄνθρωποι, *the other men*, in relation to definite individuals, or *the others*, *celeri homines*; *ἕτερος* without the article signifies *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference* or *contrast*; ὁ ἕτερος, *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ ᾗρῃται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of *πολύς*, *πολλοί* are to be distinguished, (α) in *πολύς πόνος*, *πολλή σπουδή*, *πολύς λόγος*, *πολλοὶ ἄνθρωποι* without the article, an object is denoted as indefinite, e. g. *Πολὺν ἔχουσαι πόρον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται* Pl. Phaedr. 248, b. *Πολλοὶ ἄνθρωποι τοῦ πλοῦτου ὀρέγονται*; (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and *πολύς* is then placed as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθὲς ἰδεῖν πεδίων (*magnum illud, de quo dixi, studium*) Pl. Phaedr. 248, b. Ὡν πῆρι τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*) 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (among many generations mentioned) Phaedon. 88, a.; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together* in opposition to the parts of the whole, hence also οἱ πολλοί, *the many*, *the populace*, *plebs*, e. g. Ὅσα οἱ ὄλλοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι X. C. 1. 2, 45; what is true of the Positive, is true also of the Comparative and Superlative, e. g. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δεῖ, ποτιεῖν ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὥς ἐγὼ νῦν, ἢ τοῖς ὥς σύ μακαρίζεις διαιωμένῳ (the greater leisure, considered as a definite thing, or

as a definite whole) X. C. 1. 6, 9. *Εἰ ἰδίδου, ἐπὶ τούτῳ ἂν ἰδίδου, ὅπως ἔμοι δοὺς μῖον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον* An. 7. 6, 16. *Ἔπεται τῇ ἀρετῇ σωῖσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ* R. L. 9, 2; οἱ πλείους signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλεῖστοι, *the most*, also to be considered as a definite whole; again, πολὺς is joined with the substantive having the article according to the position mentioned in § 245, 3, (b); πολὺς is then to be taken in a predicative sense, e. g. *Ἐπεὶ ἰώρα πολλὰ τὰ κρεῖα* (*flesh in great abundance*) X. Cy. 1. 3, 6. *Σφίσι πολὰ τὰ ἄπορα συμβεηκότα* (sc. ὀρώντες) Th. 1, 52. *Πολλὴν τὴν αἰτίαν εἶχον* (*they had censure in great abundance, i. e. were very severely censured*) 6, 46.

(d) *Ὀλίγοι*, *few*, e. g. *ὀλίγοι ἄνθρωποι*; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί; e. g. *Περσέβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον* Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος the article is omitted, e. g. *Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων*, *by oligarchs*, not by the oligarchs.

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρεῖς ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed, (a) according to § 245, 3, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions *ἀμφί, περί, εἰς, ὑπέρ*; but the article is here used most frequently, when a preceding substantive (without the article) is referred to, which has a cardinal number agreeing with it.

Οἱ τῶν βασιλέων οἰνοχόοι διδόασιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers, i. e. the three generally used, X. Cy. 1. 3, 8. *Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη*, *he had reached about the sum of fifty years*, X. An. 2. 6, 15. *Ἰππεῖς εἰς τοὺς τετρακισχιλλίους συνέλεγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους* Cy. 3. 2, 3. *Τοῖς Κερκυραίοις τῶν ἐκκοσι νηῶν οὐ παρουσῶν*, (referring to the preceding words οἱ Κερκυραῖοι ἐκκοσι ναυσὶν αὐτοὺς τρεψάμενοι Th. 1, 49).

(β) But the article is placed according to § 245, 3, (b), when the numeral is joined with the definite object, merely to define it more explicitly, and when the numeral had not been previ-



ously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται.

§ 247. *The Article as a Demonstrative and Relative Pronoun.* (416.)

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense of both a substantive and adjective demonstrative pronoun, which refers to an object and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Π. α, 12. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν. 29. τῇ ν δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γάρ μοι θίμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many instances without the article, where later writers, particularly the Attic, would use it. Comp. Π. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικήσας, ὁ γεραίος; so also, τὸ πρῶν, τὸ πρόσθεν; it is found in connection with a substantive and an attributive adjective or adverb, and the attributive is placed between the article and substantive, e. g. τῶν προτέρων ἐτίων Π. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἐνερθε θεοὶ ξ, 274. τὸ σὸν γέρας α, 185. τὸ σὸν μῖνος α, 207; so it is used in case of apposition, e. g. Od. λ, 298. καὶ Ἀθήνην εἶδον τὴν Τυνδαρίου παράκοιτον. Od. ξ, 61. ἄνακτες οἱ νῆοι; further, ἀντιγες αἱ περὶ δίφρον Π. λ, 535. ἀνδρῶν τῶν τότε ι, 559. νῆες οἱ Δολιχιο Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Π. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τέλειτα λῳβήν, *of your father*, and denotes what belongs to an object, e. g. Od. ο, 218. ἔγκοσμεῖτε τὰ τεύχε' ἐταῖροι, νηὶ μελαίνῃ (the τεύχεα belonging to the ship).

3. The demonstrative use of the *adjective* article is not unfrequent in all the post-Homeric writers, § 244, 6; but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus in Attic prose,

- (a) Τό γε, τὸ δέ (on the contrary), very frequently at the beginning of a sentence; ὁ μὲν (is *quidem*), ὃ δέ (is *autem*), οἱ δέ (is *autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (formerly), often καὶ τό ν, τῇ ν, *et cum, et cum*, at the beginning of a

sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελῦσαι δοῦναι. But in the Nom. καὶ ὅς, καὶ ἣ, καὶ οἷ are used, § 334.

(b) In such phrases as, τὸν καὶ τό, τὸ καὶ τό, *this man and that man, this thing and that thing*, τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or especially, an abstract idea. Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἔσον (= τοῦ ἔσου ὄντος). Prot. 320, d. ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται. Soph. 241, e. εἴτε μμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσα περὶ ταῦτά εἰσι.

(d) In such phrases as, ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ, *the one,—the other, some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δούλῳντες. Very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, *partly—partly*, τῇ μὲν—τῇ δέ, *on one side—on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθοντο, τὰ δὲ δασταί (quae ex urbibus praedati sumus, ea sunt distributa). The relative use was transferred from Homer to the Ionic and Doric writers also; so the tragedians take this liberty, though rarely. Her. 3, 81. τὰ μὲν Ὀδάνης εἶπε, λελέχθαι καὶ μοι ταῦτα· τὰ δ' ἐς τὸ πλεῖθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκα. Comp. Larger Grammar, Part II. § 482.

## § 248. CLASSES OF VERBS.

(337.)

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

(a) The subject appears either as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—But the active form has a two-fold signification,

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν,

(β) *Intransitive*, when the action is either confined to the subject, e. g. Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπισθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν.

(b) Or the subject performs an action, which is confined to, or is reflected upon itself, e. g. *Τύπτομαι*, *I strike myself*; *βουλευόμαι*, *I advise myself*, or *I deliberate*; *τύπτομαι τὴν κεφαλὴν*, *I strike my own head*; *καταστρέφομαι τὴν γῆν*, *I subjugate the land for myself*; *ἀμύνομαι τοὺς πολεμίους*, *I keep off the enemy from myself*,—*Mid-dle*, or *reflexive* verb.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, e. g. *Τύπτονται*, *they strike each other*, *διακλιεύονται*, *they exhort each other*, it is called a reciprocal action.

(c) Finally, the subject appears as receiving the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*,—*Passive*.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., since the passive action was considered as a reflexive one.

#### REMARKS ON THE CLASSES OF VERBS.

##### § 249. A. Active Form.

(338.)

1. Many active verbs, especially such as express motion, have besides a transitive signification, an intransitive or reflexive sense; comp. *the birds are moving*, *the carriage is breaking*, *the snow is melting*, and the Lat. *vertere*, *mutare*, *declinare*, etc.

*Ἀχέων ποταμὸς ἐς βάλλει ἐς τὴν λίμνην* Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξέλιξεν ἐς θάλασσαν* 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. *to draw near*) X. An. 4. 2, 15. So also *ἀνάγξεν*, *to go back*, *to withdraw*, *διάγξεν*, *perstare*, are found in prose;—*ἐλάυνεν* or *ἐλάυνεν ἵππῳ* (X. An. 1. 8, 1.), *to ride*, *προσελάυνεν*, *adequitate*;—many compounds of *βάλλειν*, e. g. *ἐμβάλλειν* and *εἰςβάλλειν*, *to fall upon*, *ἐκβάλλειν*, *to spring forth*, *μεταβάλλειν* (like *mutare*), *διαβάλλειν*, *to cross over*, *πρὸςβάλλειν τινί*, *to seize hold*, *συμβάλλειν τινί*, *manus conserere*, *ἐπιβάλλειν*, *to fall upon*, *ὑπερβάλλειν*, *to project*, *to go over*;—*κλίνειν* and its compounds, e. g. *ἐπικλίνειν*, *to incline to something*, *ἀποκλίνειν*, *declinare*;—*τρεπεν*, like *vertere*, *ἐπιτρέπειν*, *se permittere*;—*στρέφειν* (like *mutare*) and its compounds;—*πταίνειν*, *to strike against*, *to stumble*, *προσπταίνειν*, e. g. *μεγάλως προσπταίναν*, *to suffer a total shipwreck*, Her. 6, 95;—*ἀπαλλάττειν*, *to get off*;—compounds of *διδόναι*, e. g. *ἐκδιδόναι*, *to discharge it-self* (of a stream), *ἐπιδιδόναι*, *proficere*;—compounds of *ἰέναι*, e. g. *ἀνι-*

*ναι*, to *desist*, *ἐφίεναι ἰσχυρῶ γέλωτι* (indulgere) Pl. Rp. 388, e;—compounds of *μίσγειν*, *μιγνύναι*, e. g. *συμμίγειν*, commisceri, *προσμιγνύναι*, to *fight with*, also *appropinquare*, e. g. *προσμίξαν τῷ τείχει* Th. 3, 22; *αἴρειν*, to *raise*, to *break up*, to *set out*, (of ships, to *weigh anchor*), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to *set sail*) Her. 6, 99; ἀνταίρειν *τινί*, to *fight*, to *withstand*;—*συνάπτειν*, manus conserere;—*ἔχειν*, to *land*, *ἔχειν τινός* (desistere) Th. 1, 112; *ἔχειν* with adverbs, as εὖ, καλῶς, κακῶς, like *bene*, *male* *habere*; *ἔχειν ἀμφί τι*, in aliqua re occupatum esse; *προσέχειν*, attendere, or appellere, to *land*; *προίχειν*, praestare; *ἐπείχειν*, se sustinere, or expectare, in mente habere, e. g. ἐπείχον στρατεύεσθαι; *κατέχειν*, se retinere, also to *land*; *παράχειν*, e. g. τῇ μουσικῇ, musicae se dare; *ἀπέχειν*, to be *distant from*; *ἀντέχειν*, resistere;—*πράττειν* with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλὰ, κακά, to be *happy*, to be *miserable*;—*διατρίβειν* (consumere), versari;—compounds of *φέρειν*, e. g. διαφέρειν, to be *different*, differre, *ὑπερφέρειν*, (eminere) *πλούτῳ*;—ἀναλαμβάνειν, refici, recreari;—οἰκίσκειν, administrari, e. g. πόλις οἰκῆ Plat.;—*τελευτᾷν*, to *end*, to *die*;—*κατορθοῖν*, to *succeed*;—*νικᾷν*, to *prevail*, e. g. ἐνίκη ἡ χεῖρων τῶν γνωμίων (like vincit sententia) Her. 6. 109;—ἐλλείπειν, officio suo deesse, ἀπολείπειν, to *remain behind*; etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>δύω</i> , to <i>wrap up</i> , first Aor. ἔδυσα, to <i>wrap up</i> , second Aor. ἔδυν, to <i>go in, down</i> ,			
<i>ἵστημι</i> , to <i>station</i> , “ ἔστησα, I <i>stationed</i> , “ ἴστην, I <i>stood</i> ,			
<i>φύω</i> , to <i>produce</i> , “ ἔφυσα, I <i>produced</i> , “ ἔφυν, I <i>was produced</i> ,			
<i>σκέλλω</i> , to <i>make dry</i> , “ (ἔσκηλα, Poet. I <i>made dry</i> ), “ ἔσκηλην, I <i>withered</i> .			

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω</i> , to <i>wake</i> , first Pf. ἐγήγερκα, I <i>have waked</i> , second Pf. ἐγρήγορα, I <i>am awake</i> ,			
<i>ὀλλύμι</i> , to <i>perdo</i> , “ ὀλώλεκα, <i>perdididi</i> , “ ὀλώλα, <i>perii</i> ,			
<i>πείθω</i> , to <i>persuade</i> , “ πέπεικα, I <i>have persuaded</i> , “ πέποιθα, I <i>trust</i> .			

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive signification:

<i>ἄγνυμι</i> , to <i>break</i> ,	second Pf. ἔαγα, I <i>am broken</i> ,
<i>φηγνύμι</i> , to <i>tear</i> ,	“ ἔφωγα, I <i>am torn</i> ,
<i>τήκω</i> , to <i>smelt (iron)</i> ,	“ τέτηκα, I <i>am smelted</i> ,
<i>πήγνυμι</i> , to <i>fasten</i> ,	“ πέπηγα, I <i>am fastened</i> ,
<i>σήπω</i> , to <i>make rotten</i> ,	“ σίσηπα, I <i>am rotten</i> ,
<i>φαίνομαι</i> , to <i>show</i> ,	“ πείφαμαι, I <i>appear</i> ,

REMARK 1. The Pass. ἀλλίσκομαι, to be *taken*, has an active form in

the Perf. and Aor., viz. *ἔάλωκα*, *I have been taken*, *ἔάων*, *I was taken*, § 161, 1.

3. Intransitive active verbs are often used in the place of the passive.

Ἐτελεῦτησαν ὑπ' Ἀθηναίων (interfecti sunt) Her. 6, 92. *Μεγάλα πεισόματα* (eversa) *πρήγματα ὑποήσόνων* 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκοῦειν* (audire), ἢ καλῶς ὑπὲρ τῆς πόλεως ἀποθνήσκειν Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli* ab aliquo; very often *φεύγειν ὑπὸ τινος*, *fugari* ab aliquo, or in a judicial sense, *accusatum esse* ab aliquo, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*;—*πάσχειν ὑπὸ τινος*, *affici* ab aliquo.

REM. 2. It will be seen, § 279, Rem. 5, that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατεῖκαυσεν*. So frequently *ἀποκτείνειν*, *θάπτειν*, *οἰκοδομεῖν* and similar examples, often also *διδάσκειν*, *παιδεύειν*, comp. Pl. Prot. 320, a. 324, d. Menon. 94, b.

### § 250. B. Middle Form.

(339—343.)

1. The Mid. denotes an action, which is performed by the subject, and is reflected upon or confined to the subject. Such verbs may be called reflexive. The two following cases are to be distinguished,

(a) The Mid. denotes first an action, which the subject directs immediately to itself, so that the subject is at the same time also the object of the action. In English we here use the active verb with the Acc. of the reflexive pronoun, e. g. *τύπτομαι*, *I strike myself*, *ἐτυπάμην*, *I struck myself*, *τύψομαι*, *I shall strike myself*. This use of the Mid. is more rare than that mentioned under (b). The following verbs, which will be presented in the Aor. form, belong here:

Ἀπέχω, *to keep off*, ἀποσχίσθαι, *se abstinere*, *to keep one's self off*, *to abstain*; ἀπάγειν τινά, *to throttle*, *to hang some one*, ἀπάγεσθαι, *to throttle or hang one's self*; τύπασθαι, κόπασθαι, *to beat one's self*, οἰκίσασθαι, *migrate*, ἐπιβαλίσθαι τινί, *to apply one's self to something*, παρασκευάσασθαι, *se parare*, τάξασθαι, *to place one's self*

in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; προσ-  
θίσθαι, *se adjungere, to agree with*, ὁρμίσασθαι, καθορμίσασ-  
θαι, *to land*, comp. Th. 4, 45, κυκλώσασθαι, *to encircle*, comp. Th. 5,  
72, but κυκλωθῆναι, *to stand or place one's self in a circle*, τραπίσθαι, *to*  
*turn one's self*, (Th. 5, 29. 73.); ἐγγυήσασθαι, *to pledge one's self*; παύ-  
σασθαι, *to cease*, from παύω, *to cause to cease*, δειξάσθαι, *to show*  
*one's self*; particularly verbs which express an action performed by the  
subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλεί-  
ψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύ-  
ψασθαι, κοσμήσασθαι, ἀμφιέσπασθαι, ἐνδύσασθαι, ἐκ-  
δύσασθαι, κτεράσθαι, ἀπομόρξασθαι, *se abstergere*, ἀπο-  
μύξασθαι, *se emungere*, ἀποψήσασθαι, *se abstergere*, στεφανώ-  
σασθαι; στείλασθαι, *to get ready, to fit one's self out*; also some few  
verbs which express such a reflexive action, as corresponds with an in-  
transitive one, e. g. φυλάσθαι, *to be on one's guard, to be cautious*,  
but φυλάττειν τινά, *to guard some one*, βουλεύσασθαι, *to deliberate*, but  
βουλεύειν τινί, *to advise some one*, γεύσασθαι, *to taste*, γείνειν, *to cause to*  
*taste, to give a taste of*, τιμωρήσασθαι, *to avenge*; the reciprocals δι-,  
καταλύσασθαι πρὸς τινα, *to be reconciled to any one*, συνθίσθαι,  
*to bind one's self, to agree with any one*, σπείσασθαι, *pacisci*; here be-  
long, also, most deponent middle verbs, § 197, Rem. 2.

REMARK 1. This immediate reflexive relation is also expressed (a) by  
middle verbs with a Pass. Aor., e. g. διαλύειν, *to separate*, διαλυθῆναι, διαλύ-  
σασθαι *to separate one's self, discedere*, see § 197, Rem. 3; (b) by the active  
form e. g. μεταβάλλειν, *to change one's self*, see § 249, 1; (c) by the active  
form with the Acc. of the reflexive pronoun, e. g. ἐπαινῶν ἑαυτόν, *ἀναρτῶν*  
*ἑαυτόν, to make one's self depend on any one*, ἀποκρύπτειν ἑαυτόν, *ἐθίζειν* ἑαυ-  
τόν, *παρέχειν* ἑαυτόν, *ἀπολύειν* ἑαυτόν, *to free one's self*, ἀποσφάττειν ἑαυτόν,  
ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass., thus,  
ἐπαινέσθαι, ἀποσφάττεσθαι, *laudari*, *interfici*, *jugulari ab alio*, and has for  
its Aor. and Fut. a Pass. form.

(d) The Mid. denotes an action, which the subject per-  
forms upon an object within its sphere, i. e. upon one be-  
longing to it, or standing in immediate relation or contact with  
it. In English, we commonly use here either a possessive pro-  
noun or a preposition with a personal pronoun, e. g.

Τύπτομαι, ἐνψυμένην τὴν κεφαλὴν, *I strike, I struck my head*, τύπτειν κ., *to*  
*strike the head of another*, λούσασθαι τοὺς πόδας, *to wash one's own feet*, λού-  
ειν τ. π., *to wash the feet of another*, ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's*  
*own affairs*, περιφύξασθαι χιτῶνα, *suam vestem, to rend one's own garment*,  
περιφύξῃ, *alius, that of another*, παρασχέσθαι τι, *to give something from*  
*one's own means*, e. g. ναῦς, hence also, *to show*, e. g. εὐνοίαν παρέχασθαι, *on*

the contrary *παρέχειν τινὲ πράγματα, φόβον, etc.* to cause trouble, fear, etc., to some one; — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, to show one's own work, etc., *ἐπαγγείλασθαι τι*, to promise; reciprocally, *νείμασθαι τι*, *ἀλίκνιδ ἰντερ σε partiri*, to divide something with each other, so *μερίσασθαι*; — *ποιήσασθαι τι*, to do or make something for one's self, e. g. *εἰρήνην, σπονδάς*, (*ποιεῖν*, to do or accomplish,) *ἐλέσθαι τι*, *sibi sumere*, hence to choose, *ἄρασθαι τι*, to take up for one's self, to lay on one's self, *αἶρειν τι*, to take up something in order to lay it upon another, *πρήξασθαι χρήματά τινα*, *sibi ab aliquo pecuniam erigere*, *μισθῶσασθαι*, *conducere*, to hire for one's self, but *μισθῶσαι*, *locare*, to let out, *μεταπέμψασθαι*, to cause to come to one's self, to send for, *καταστρέψασθαι*, *καταδουλώσασθαι γῆν*, *sibi subjicere terram*, *ἀναρτήσασθαι τινα*, *sibi devincire*, to make dependent on one's self, *ἀπολύσασθαι τινι*, to free for one's self, to ransom, *πορίσασθαι τι*, *sibi aliquid comparare*, (*πορίζειν τι τινι*, *alibi aliquid comparare*), *κομίσασθαι*, e. g. *Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκπεπορισμένοι ἦσαν ἐς τὰς Ἀθήνας* Th. 2, 78; *κτήσασθαι*, *παρασκευάσασθαι τι*, *sibi comparare*; *θεῖσθαι* and *γράφασθαι νόμους* are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, *θεῖναι* and *γράψαι νόμον* are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. *Ἐχοῖς ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο*; *Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι* X. C. 4. 4, 19; — *ἀμύνασθαι τοὺς πολεμίους*, *propulsare a se hostes*, *ἀπώσασθαι κακὰ*, a se *propulsare mala*, *ἀποπέμψασθαι τινα*, a se *dimittere*, *ἀποστειλῆσθαι τι*, a se *depellere* *παραιτήσασθαι*, *deprecari*, *διαθίσθαι*, *ἀποδόσθαι*, to sell, *ἀποτρέψασθαι*, *ἀποβαλίσθαι*, *ἀποκρούσασθαι*. This is much the most frequent use of the middle. Several deponent middle verbs also belong here.

REM. 2. The Mid. in the same manner as the Act., § 249, Rem. 3, can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο (ἐπαίδευσατο)*, which is either as much as to say, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated*, (like X. C. 1. 6, 2; on the contrary, *διδάσκειν*, *παιδεύειν* are used without respect to the subject, § 249, Rem. 3.); *κτεράσθαι*, to shave one's self, or to get shaved. *Ἀργεῖοι σφίων εἰκόνας ποιεῖσά μενοι ἀνέθεσαν ἐς Δελφούς*, Her. 1, 31. *Πανσάνιος τράπεζαν Περσικὴν παρετίθετο*, Th. 1, 130. *Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διέσχολεσαντο*, caused to be removed, 4, 38.

REM. 3. The reflexive relation of the Middle to the subject is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the profit or loss of the subject, e. g. Π. ο, 409. *οὔτε ποτὶ Τρωῆς Δαναῶν ἰδύνατο φάλαγγας ἐξέσμενοι* (in suum commodum) *κλισίῃσι*

**μυγήμεναι.** Hence the reflexive pronoun is not seldom used with the Middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the Middle only in a general and indefinite manner, e. g. *Ξενοφῶν βουλεύεται—ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι*, to gain a name and power for himself, X. An. 5. 6, 17. *Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς* Isocr. Paneg. 58, 85. *Ῥῆθμον αὐτοῖς κατεστήσαντο τὸν βίον* 63, 108. *τὴν ἐμαυτοῦ γνώμην ἀποφαινόμενος* Id. Permut. 309, 22.

**REM. 4.** In many verbs, the Active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the Active expresses the action absolutely, or objectively, without any accessory idea; the Middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence the Middle is employed when the literal meaning is changed into the figurative, e. g. *διοικεῖν* of an outward arrangement, *διοικεῖσθαι* of an intellectual; *ὀρίξειν* literally, *ὀρίεσθαι* figuratively, *σταθμᾶν* only in a literal sense, to measure, but *σταθμαῖσθαι* also in a figurative signification, aliquid secum perpendere; so in derivative verbs in *-εύω* and *-εύομαι*, the active form is used absolutely, to be in a certain state; the Middle, on the other hand, signifies, to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such, e. g. *πονηρεῖω*, to be bad, *πονηρεύομαι*, to demean one's self badly, *πολιτεύω*, to be a citizen, *πολιτεύομαι*, to live and act as a citizen, *ταμιεύω*, to be a manager, *ταμιεύομαι*, to conduct business, to arrange, especially in a metaphorical sense, e. g. *τοὺς νόμους*. Derivatives in *-ίζομαι* correspond in sense to those in *-εύομαι*, e. g. *ἀστέιζομαι*, to demean myself as a citizen, *χαριεντίζομαι*, to act in a politic manner. Still, derivatives in *-ίζω* of names of nations reject the Middle, e. g. *δωρίζω*, to demean myself, or to speak like a Dorian.

### § 251. C. The Passive.

(344, 345.)

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another subject upon itself. Hence the subject of the Pass. always appears as the receiver of an action, e. g.

*Μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος)*, I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one), *βλάπτομαι, ἀδικοῦμαι*, I suffer injury, injustice, *διδάσχομαι*, I let myself be instructed, I receive instruction, I learn, hence *ὑπό τινος*, from some one = doceor ab aliquo, *πειθομαι*, I persuade myself, or I permit myself to be persuaded, *ὑπό τινος*, by some one = I am persuaded.

2. Still, there are but two tenses, the Fut. and the Aor., for which special forms are provided to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule, viz. The Fut. and Aor. Mid. have only a reflexive (or intransitive) meaning; but all the



other tenses of the Mid. serve at the same time to express the Passive.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense. *Μαστιγώσεται, στρεβλώσεται, διδῆσεται, ἐκκαυθήσεται τῷ φθάλμῳ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται* Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται* Th. 1, 142. *Ἦν τις βουλευθῇ κακὸς γενέσθαι, κολασθήσεται τῇ προεπούσῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμῶνται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς, but the brave shall be honored with the befitting rewards of valor*, 2, 87. *Περὶ τῶν σφετέρων φρουρίων, ὡς ἐπιβουλευσομένων, πολλὰκις πράγματα εἶχον* X. Cy. 6. 1, 10. *Οἱκ' ἀγνοοῦντες, ὅτι ἐνεδρεῖσονται οὐκ ὑπὸ τῶν πολέμων* H. 7. 2, 18. So always ἄλωσομαι. But in many instances, the Pass. sense is only apparent, e. g. *Ἴ πόλις βραχεία ἡσθῆϊσα μέγала ζημιώσεται, shall suffer great loss therefor*, in contrast with *βραχεία ἡσθ.* Th. 3, 40. *Σοῦ ζώντος, βέλτιον θρέψονται καὶ παιδεύονται, they shall grow up better and educate themselves*, Pl. Crito. 54. a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. θ, 35. *κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select themselves*; on the contrary, 48. *κούρω δὲ κρινθέντε δύω κ. πεντ.*, *the selected*. Hes. Sc. 173. *κάπροι δοιοὶ ἀποურάμενοι ψυχάς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὀρθῷ μανέντι καὶ κατασχομένῳ*, “*in fine phrenzy*” and *in ecstasy*.

REM. 3. It has been shown, § 197, and Rem. 3, (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβούληθην, I willed, εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθη, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoiced, ἥσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of any person or thing being in a Pass. state is generally expressed by the Prep. ὑπὸ with the Gen. e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*. Instead of ὑπό, πρὸς with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος. Βανανσικαὶ τέχναι ἐικότως ἀδοιοῦνται πρὸς τῶν πόλεων* X. O. 4, 2; also *παρά* with the Gen. is used when the author is exhibited as the one from whose vicinity, or through whose means internal or outward, the action has come; hence used specially with *πέμπεισθαι, διδοῖσθαι, ἀφαιεῖσθαι, συλλέγεσθαι, λίσσασθαι, ὁμολογεῖσθαι, σημαίνεισθαι, ἐπιδεικνύσθαι* (demonstrari), e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλείως. Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος* Her. 7, 106. *Τὰ παρὰ τῶν θεῶν σημαινόμενα* X. Cy. 1. 6, 2. *Παρὰ πάντων ὁμολογεῖται* An. 1. 9, 1. *Οἶμαι γὰρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι* Pl. Symp. 175, e. *Ex* is still stronger than *παρά*; yet it is seldom used by the Attic writers, e. g. *Ἐκείνῳ αὐτῇ ἡ χώρα ἐκ βασιλείως ἐδόθη* X. H. 3. 1, 6; in Her., however, *ἐκ* is very often used instead of ὑπό simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. *δαμῆναι ὑπὸ τινι*, in Attic prose only in certain connections, e. g. *νῖος ὑπὸ τῷ*

πατρὶ τεθραμμένος Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρίβῃ ἄγα-  
θῷ πεπαιδευμένος Lach. 184, e. When the Passive condition is not caused  
by persons, but by things, the Dat. is commonly used = Lat. Ablative,  
e. g. Ἡ πόλις πολλὰ ἰς συμφορὰς ἐπιέζετο.

REM. 5. The Dat., however, very often stands where persons are spoken  
of, particularly in the Perf. tense, and regularly with verbal adjectives. The  
Pass. has in such instances an intransitive or reflexive sense, and the Dat.  
indicates the person that takes part in the action, or for whom the action is  
performed. While ὑπὸ with the Gen. denotes merely the author of the  
passive action, the Dat., at the same time, denotes that this action stands in  
a relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has  
been before pointed out by me, and for me now stands as pointed out*, Her. 6. 123.

4. It is a peculiarity of Greek, that the Act., not merely of  
transitive verbs with the Acc., may be changed into the personal  
Pass., like the Latin, but also the Act. of intransitive verbs with  
the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from φθονεῖν τινι, invidere alicui), i. e. *I expe-  
rience envy from some one*, (in Latin, on the contrary, invidetur mihi ab ali-  
quo), πιστεύομαι and ἀπιστοῦμαι ὑπὸ τινος (from πιστεύειν and  
ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ὑπ' Ἀθηναίων  
ἐπιβουλεύομεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύ-  
οντες, καὶ ἐπιβουλεύομενοι διάζουσι πάντα τὸν βίον. 8. 551, a. ἀσκει-  
ται δὴ τὸ αἰὲ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐ-  
κέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχοῦμαι, κρατεῖται  
ναί, ἡγεμονεύομαι, καταφρονέομαι ὑπὸ τινος (from ἀρχεῖν,  
κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειροῦμαι (from ἐπιχειρεῖν  
τινι).

REM. 6. The Greek may, also, form a Pass. from other intransitives, yet,  
for the most part, only when the subject is a thing, particularly a Neut. pro-  
noun, or a Part. when used as a Neut. substantive, e. g. Καὶ μικρὰ ἅμα ρ-  
τηθέντα (vel parva peccata) X. An. 5. 8, 20. Ἀτυχηθέντων (rerum in-  
feliciter gestarum) Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθευόμενος  
διδωμί σοι τὴν ἐμὴν διάνοιαν (ea conditione, ut haec vere dicantur) X. Cy. 4. 6, 10.  
Σπογδὰς παρὰ βεβᾶσθαι (migrata esse pacta) Th. 1, 123. Ἐν ἐνὶ ἀνδρὶ  
πολλῶν ἀρετῶν κινδυνεύουσαί (in periculum vocari) 2, 35. Οὐ φάδιον  
τὰ ὑπὸ πολλῶν κινδυνεύουσα ὅφ' ἐνὸς φηθῆναι Lys. 5, 112.

### § 252. Remarks on the Deponents.

(346.)

It has been seen above, § 102, 3, that Deponents are simply verbs, which  
occur either in the Mid. only, or in the Mid. yet with a Pass. Aor., and with  
a reflexive or intransitive signification; and, also, that they are divided into  
Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form.  
The reflexive sense in many Deponents is so slight, that they seem to be,

in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, *to myself*) *something*, *εργάζομαι τι*, *βιάζομαι τινα*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf. and Fut. are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζισθαι*, *ὠνείσθαι*.

*Πάντα ἀπείργασται τῷ θεῷ* Pl. L. 710, d. *Μεμιμημένος* (ad imitationem expressus) Her. 2, 78. *Εὖ ἐντεθυμημένον* (well-considered) Pl. Crat. 404, a. *Νῆες οὐκ ἐχρήσθησαν* (adhibitæ sunt) Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδέξάμην*, excepti, *ἐδέχθην*, exceptus sum; *ἐβιάσάμην*, coëgi, *ἐβιάσθην*, coactus sum; *ἐκτησάμην*, mihi comparavi, *ἐκτηθην*, comparatus sum (*I was gained*); *ὀλοφύρασθαι*, to lament, *ὀλοφύρθηναί*, to be lamented; *ἄκισασθαι*, to heal, *ἄκισθῆναι*, to be healed; *ἀποκρινασθαι*, to reply, *ἀποκριθῆναι*, to be separated. In a few verbs only are both Aorists used without distinction of meaning, § 197, Rem. 1.

### § 253. Tenses and Modes.

The predicate or verb may be divided in relation to its subject, into the following classes,

(a) Tenses, by which the relation of time of the predicate is expressed, since it is designated either as Present, Future or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes, by which the relation of the affirmation contained in the predicate is expressed, inasmuch as the relation of the predicate to the subject is denoted either as an actual fact or phenomenon, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose *blooms*, is called the Indicative; the mode which denotes a conception, e. g. the rose *may bloom*, is called the Subjunctive; the mode which denotes the direct expression of the will, is called the Imperative, e. g. *give*.

### § 254. A. More Particular View of the Tenses. (37a.)

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj. always indicate something present or future; (b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), some-

times that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following,

- (a) The Present, (α) Indicative, e. g. *γράφωμεν*, scribamus; (β) Subjunctive, e. g. *γράφωμεν*, scribamus;
- (b) The Perfect, (α) Indicative, e. g. *γεγράφαμεν*, scripsimus; (β) Subjunctive, e. g. *γεγράφαμεν*, scripsimus;
- (c) The Future, Indicative, e. g. *γράφωμεν*, scribemus, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. *βεβουλεύσομαι*, *I shall deliberate, I shall be advised*.

3. The Historical tenses are the following,

- (a) The Aorist, (α) Indicative, e. g. *ἔγραψα*, *I wrote*; (β) Optative, e. g. *γράψαιμι*, *I might write, or I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. *ἔγραφον*, scribebam; (β) Optative, e. g. *γράφοιμι*, scriberem;
- (c) The Pluperfect, (α) Indicative, e. g. *ἔτεγράφαμιν*, scripseram; (β) Optative, e. g. *τεγράφοιμι*, scripsissem;
- (d) The Optative of the simple Future, e. g. *γράψοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευσοίμην*, *I should have deliberated, or I have been advised*, when in narration, (and consequently in reference to the past), the conception of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικῆσοιεν*, the messenger said, that the enemy *would conquer*, *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευέσονται*, he said that everything *would be well planned* by the general.

§ 255. (a) *Principal Tenses, Present, Perfect, Future.* (379—381, 383, 389, 390.)

1. The Pres. Ind. represents the action as present to the speaker. In the narration of past events, the Pres. is often used, particularly in the principal clauses of a sentence, and often in subordinate clauses, since in a vivid representation, past time is viewed as present (the Present *historical*).

*Ταῦτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προελαύνοντα* X. An. 1. 7, 16. *Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατήρ διδῶσι Πριάμος ἐν δόμοις τρέφειν* Eur. Hec. 1116. The Pres. Hist. sometimes stands in passages where, in addition to the narration by adverbs, like *ποτε, πάλαι*, Poet. *πῶρος*, the time is considered as past, e. g. *Ζῶντ' εἰσακούσας παῖδ' αὖ, ὃν ἐκσώζει ποτε* Eur. El. 419.

REMARK 1. An action is often viewed in Greek as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particu-

larly are used, (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἶσθάνομαι, γιγνώσκω, μανθάνω, like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*; (b) φεύγω, *I have given myself to flight*, and *I am now a fugitive*, hence *to live in exile*, νικῶ, *I am a victor*, ἡττώμαι, *I am vanquished*, γίγνομαι, *I am descended*, etc.; (c) in poetry, φονεύω, *I am a murderer*, e. g. S. Ant. 1174, θνήσκω, *I am dead*, S. El. 113, τίκτω, γέννω, *I am a father or mother*, Eur. Ion. 356. Her. 209., etc. This usage extends to all the Modes and Participals of the Pres. as well as to the Impf. Θεμιστοκλέα οἶκ' ἀκούεις ἄνδρα ἀγαθὸν γεγονότα Pl. Gorg. 503, c. Πάντα πυνθάνομενος ὁ Κροῖσος ἐπέμπε εἰς Σπάρτην ἀγγέλους Her. 1, 69. Τί δέ; σὺ ἐκείνο ἀκήκοας, οἷτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείᾳς χώρα κατέχοντες ἐρνυνά πάνυ χορλα δύνανται ζῆν ἐλεύθεροι;—Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard?* ἀκούω, *yes, I have known of it*, X. C. 3, 5, 26. Ἀπαγγέλλετε Ἀριαῖοι, οἷτι ἡμεῖς γε νικῶμεν βασιλεία, καί, ὥς ὁρᾶτε, οὐδεὶς ἡμῶν ἐτι μάχεται An. 2, 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἐαινῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν 3, 2, 39. Λαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο 1, 1, 1.

REM. 2. Οἶχομαι and ἦκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἦκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἦκω, *I am here*, (adsum), e. g. Μὴ λυποῦ, οἷτι Ἀράσπας οἶχεται εἰς τοὺς πολέμους, that *A. is gone* (= transfugit) *to the enemy*, X. Cy. 6, 1, 45. Ἦκω νεκρῶν κενθμῶνα καὶ σκότου πύλας λιπών Eur. Hec. 1. Ῥμῆς μόλις ἀφικνέσθαι, ὅποι ἡμεῖς πάσαι ἦκομεν X. Cy. 1, 3, 4.

REM. 3. But the Greek often considers an action as present, which, though not yet accomplished, is either still in progress, or is considered as begun. This usage also belongs to all the Modes and Participals of the Pres. as well as to the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*,<sup>1</sup> the Subj. includes the meaning of the Fut. in itself, § 257, Rem. 4; but the Inf. and Part. have the meaning both of the Pres. and Fut. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμι σοι, καὶ ἄλλα παντοδαπὰ συλλέξω X. Cy. 1, 3, 14. Μιτυληναῖοι ἐπὶ Μήθυμναν ὥς προδιδόμενην ἐστράτευσαν (putantes parari ibi proditionem) Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἡ πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα X. H. 2, 1, 29. Καὶ τῷ ῥίγχι ἀπολλύμεθα, καὶ χιὼν πλείστη ἦν, *we expected to perish*, An. 5, 8, 2. Οὐκ εὐθὺς ἀφῆσω αὐτόν, οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτόν καὶ ἐξετάσω Pl. Apol. 29, e. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὥς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδὶτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κύρον X. Cy. 1, 3, 13.

REM. 4. But actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears as already present, e. g. Ἐν μῆϊ μάχη τήνδε τὴν χώραν πρὸς κτᾶσθαι καὶ ἐκείνην μᾶλλον ἐλευθεροῦται Th. 4, 95. Ἦν θάνης σὺ, παῖς ὅδ' ἐκφεύγει μόρον· σοῦ δ' οὐ θαλῶσης καίθανεῖν, τόνδε κτενῶ Eur. Andr. 381.

2. The Perf. Ind. represents a past action as present in relation to the speaker. The action appears as completed at the

time of speaking. Also in narratives, the Perf. is sometimes used, since the action is separated from the past, and is placed in the present view of the speaker. This relation is like that indicated by the Historical Present.

Γέγραφα τὴν ἐπιστολήν, *I have written the letter, the letter is now written*, whether written now, or some time ago. Ἡ πόλις ἔκτισται, *The city is now built, it stands now built*. Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποιήκεν X. Cy. 1. 3, 18. Οὐδὲν ἐστὶ κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα σὺν ἡρώπῃ, καὶ τοὺς ἀνδρας, καὶ τὰς γυναῖκας 4. 2, 26. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγόμενων, ἐλὼν ἡ δὲ ἀνὴρ Ἀθηναῖος, ἀγγέλλων ἦκειν τὸν βάρβαρον ἐς Ἀττικὴν, an Athenian *is come and is here*, instead of *came*, Her. 8, 50.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the Perf., in order to indicate a condition that was occasioned by the completion of the action. In English the Perfects of many verbs are expressed by the Pres. and Impf., e. g. τέθνηκα (*I have died*), *I am dead*, κέκτημαι (*I have obtained*), *I possess*, τεθαύμακα (*I have been wondering*), *I am astonished*, βεβούλευμαι (*I have taken counsel with myself*), *I am determined*, πέφνηκα (*I have shown myself*), *I appear*, οἶδα, novi (*I have seen*), *I know*, τέθλα (*I have blossomed*), *I bloom*, πίποιθα (*I have convinced myself*), *I trust*, βέβηκα (*I have gone away*), *I am going*, μέμνημαι, memini (*I have remembered*), *I am mindful*, κέκλημαι (*I have been named*), *I am called*, etc. Many verbs, especially such as express the idea of *to sound*, *to call*, employ no Pres. and Impf., or but very seldom, so that the Perf. and Plup. seem to take throughout the place of the Pres. and Impf., e. g. κέκραγα, *I cry*, properly, *I am a crier*, μέμνηκα, *I roar*.

REM. 6. The transition from the completed action to the condition accomplished by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κλεισται, the door has been shut, and it *is now shut*. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would declare with emphasis, that the thing spoken of should remain fixed in its place, e. g. λείψθω, reliquum esto, πεπεισάθω, let it be tried, νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιόντες δὲ εἶπον, τὴν θύραν κλεισθαι, let it be shut, and remain shut.

REM. 7. The Perf. in all the forms is used with special emphasis, even of future actions, since the occurrence of such actions is affirmed with the same definiteness and confidence, as if they had already taken place. Il. σ, 128. μαινόμενι, φρένας ἡλὲ, διέφθορας! So ὅλωλα, like perii, interii, actum est de me. Pl. Phaedon. 80, d. ἡ ψυχὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφικυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.

3. The Fut. Ind. denotes an action as future in relation to the present time of the speaker. The Greeks very often use

the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *should, must or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντίμος καὶ ἐλεύθερος ὁ βίος παρὰ σκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεῖνός καὶ ἀβλῶτος ὁ αἰὼν ἐπανακείσεται X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι, *if they must hunger*, etc. C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἳ τοὺς πατέρας νόμους ξυγγράψουσιν, καὶ οὕς πολιτεύσουσι H. 2. 3, 2.

4. Commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions, are often expressed by the Fut. Ind. since the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is made to depend on the will of the person addressed, and is only expected. On the contrary, the Fut. is used, in connection with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of that which is stated, is expected *necessarily*.

Ὅρα οὖν καὶ προθύμου κατιδεῖν, ἂν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις Pl. Rp. 432, c. Ὡς οὖν ποιήσεις καὶ πεῖθῃς μοι Prot. 338, a. Οὐ δράσεις τοῦτο, *thou wilt not do this, as I hope = do it not*; but οὐ δράσεις τοῦτο; *wilt thou not do this? = do it*. Οὐ παύσῃ λέγων; *non desines dicere? instead of desine dicere*. Pl. Symp. in. οὐ περιμενεῖς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φυλάξεις θ', *ἔφη*, ὅπως μὴ δεοπότην εὗρηται. But when in this manner, a *negative* command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀπολουθήσεις ἐμοί; *instead of μὴ φλυαρεῖν, μὴ λάλει, ἀλλ' ἀκολούθει*. Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Fut. Perf. Ind. expresses an action as completed in future time in relation to the present time of the speaker, e. g.

Καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν Hes. Op. 177. Ἡ πολιτεία τελέως κεκοσμήσεται, ἂν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων Pl. Rp. 506, a. The Fut. Perf. of those verbs whose perfects are trans-

lated by the present tenses of other verbs, see Rem. 5, must be translated by the simple Fut., e. g. *μυνήσομαι*, *meminero* (*I shall remember*), *I shall be mindful*.

REM. 8. The Fut. Perf., like the Perf., Rem. 7, is used instead of the simple Fut., to express a thing emphatically, e. g. *Φράζε, καὶ περ ἄξιτα*. Ar. Plut. 1027.

REM. 9. The Fut. Perf. is used in Greek only in the principal clauses of a sentence, and in subordinate clauses introduced by *ὅτι* and *ὥς*, *that*. In all other subordinate clauses, the Aor. Subj., (more seldom the Perf. Subj.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *ἐάν*, *ἐπὶ ἄν*, *ἐπειδὴ ἄν*, *ὅταν*, *πρὶν ἄν*, *ἕξτ' ἄν*, *ὥς ἄν*, etc., e. g. *Ἐὰν τοῦτο λέξης*, *si hoc dixeris*.

### § 256. *Historical Tenses, Aorist, Imperfect and Pluperfect.* (382, 384, 385, 387, 388.)

1. The Aor. Ind. expresses past time, separate from the present of the speaker, in a wholly indefinite manner, with no other relation, e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. Ind. express, indeed, an action as past, but always represent it as having relation to another past time. The Impf. expresses the action as contemporary with this other past time; the Plup. expresses the action as already past, (finished before this other past time).

*Ἐν ᾧ σὺ παίζεις, ἐγὼ ἔγραφον*. *Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο*. *Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο*. *Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαυματούτατα ἐμάχοντο*. *Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν, οἱ πολέμιοι ἀπεπεφύεσαν*. *Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐπενηκέυσαν*. *Ἐγγράφειν τὴν ἐπιστολὴν, I had written the letter (before the friend came)*.

REM. 1. It is to be noted that the Greeks, when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, freely use the Aor. instead of the Plup., e. g. *Ἐπειδὴ οἱ Ἕλληνες ἐπληλύθον, οἱ πολέμιοι ἀπεπεφύεσαν*. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aor. Ind. is used in historical narrations, in order to indicate the principal events, while the Impf. Ind. is used



to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often exchanged for the Impf., which describes and paints; the Aor. is often, also, exchanged with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; the Aor., not seldom, is exchanged with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐωσφόρος εἴσι φώως ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραινέτο, παύσατο δὲ φλόξ II. ψ, 228. Τοὺς πελταστὰς ἐδάξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς ἔποντο X. An. 5. 4, 24. Ἐυνέβη τῷ ἄδοκῆτι καὶ ἐξαπλῆς ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· καὶ τὸ μὲν εὐώνυμον κίρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀποβλάσεν ἔφυγε· καὶ ὁ Βρασιδᾶς, ὑποχωροῦντος ἡδὲ αὐτοῦ, ἐπιπαριῶν τῷ δεξιῷ, τιτρώσκειται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρῶτον οὐ διενοεῖτο μῖναι, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφεῖς ὀπλῖται ἡμύνοντο κ. τ. λ. Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέργη· καὶ γὰρ τοὶ πενστήρους πεποιήκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἤνυχασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς Isocr. Pac. 163, a.

REM. 2. Inasmuch as the Aor. Ind. represents a past action as independent and completed, unconnected with any other past time, and as the Impf. Ind., on the contrary, represents a past action as always connected with another past action, being, consequently, employed in exhibiting an action in its duration and progress, and hence used in description,—so an exact moment, or point of time, is denoted by the Aor., while the Impf., on the other hand, denotes duration or continuance. Yet these two significations do not exist in the tenses themselves, but rather in the nature of the principal facts, which are expressed absolutely, as independent and completed, and in the nature of the attendant circumstances which are represented as continuing. Nothing can in itself be described as momentary or continuing; the action of the longest continuance can be expressed by the Aor., as well as one of the shortest continuance by the Impf., when the former is to be represented as the main idea, the latter as an accompanying circumstance.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted,

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κύρος ἐξελαίνεαι*—ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλεθροῦ, πλήρη δ' ἰχθύων μεγάλων καὶ πραίων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, which the Syrians held for gods, namely, as I then saw, X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηθίας καλούμενον τεῖχος·—ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠρεῖζε τὴν τε τῶν Μακρόνων [χωρῶν] καὶ τὴν τῶν Σκυθιῶν 4. 8, 1. Ἀτὰρ ὡς ἔταίρε, ἀρ' οὐ τούδε ἦν τὸ δάνδρον, ἐφ' ὅπερ ἤγεις ἡμᾶς Pl. Phaedr. 230, a. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὸς ἐστίν, ὡς ἐφαίνετο Gorg. 516, d.

(b) The Aor. is often used in general propositions, which express a fact borrowed from experience, and which in English is translated by the Pres., or by the verb *is wont*, or *is accustomed*, with an Inf. The Greek, instead of repeating things or facts in detail, selects a single case, which it describes fully, and in this manner embodies the general idea. Il. ρ, 177. αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ὀηϊδῶς. X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλεῖσται πόλεις προσιτάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τὰλλα τὰ τοιαῦτα ὡς αὐτῶς· ἦν δὲ τις τούτων τι παραβαλὼν, ζημίας αὐτοῖς ἐπέθεσαν. Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἢ πρώτῃ πρόφασιν καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισσε καὶ διέλυσε ν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φιλεῖε γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. 157. τῷ ἐν βουλευθέντι πρῆγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, and often in comparisons, the Aor. is used instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινόροσος ἀπέστη οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἃν ἴ ἀνεχώρησεν, ὥχρός τε μιν εἶλε παρειάς· ὡς αὐτὶς καθ' ὅμιλον ἔδυν Τρωῶν ὑγερῶων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὡς ὅτε τις δρυὺς ἤρειπεν.

(d) The tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a judgment, which has respect, indeed, to the present time, but which the speaker wishes to represent as already confirmed in his experience. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing passion, etc., e. g. ἀπέπτυσσα, ἐγέλασα, ἐπήνησα, ὄμωξα, ἐθαύμασα, ἀπώμωσα, ἤσθην. S. Phil. 1434. αὐτὸς δ' αὖν λάβης σὺ σκῦλα τοῦ-

δε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυράν ἐμὴν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,, παρῆνεσα, *this I counsel thee = let this counsel be given to thee by me.* Eur. Med. 223. *χρὴ δὲ ξέγον μὲν κάρτα προσχωρεῖν* (so accommodate) πόλει οὐδ' ἄστον ἦνεσ', ὅστις αὐθάδης γεγώς πικρὸς πολλταῖς ἐσ-  
τὴν ἀμαθίας ὑπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym. καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν θανεῖν. Hecuba, ἀπειτυσα, *this thought I abhor = a thought which I have abhorred.*

(e) With like effect the Aor. is apparently often used by Attic writers, instead of the Pres. in urgent appeals, which are expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ ἐγὼ δύναμιν ἔλεξάς μοι, quin igitur mihi — recenses? *why hast thou not already said it to me?* instead of *say it to me forthwith!* 5. 4, 37. τί οὖν, ἔφη, ὦ Γασάτα, οὐ χεῖρ τὰ μὲν τείχη φυλακῇ ἐχνοῦσας; Pl. Phaedon. 86, d. εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; is quam celerrime respondeat. The Pres. is, also, so used; still it is in cases when the expression is far weaker, e. g. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρώταξ; stronger than ἐρώτα, but weaker than Τί οὖν οἶκ' ἡρώτασας or ἡρώον; Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν X. C. 3. 1, 10.

(f) The Aor., like the Perf., § 255, Rem. 7, is used, when the speaker confidently considers a future event as already taken place. Il. 8, 160—162. εἰπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οἶκ' ἐτέλεσεν, ἔκ τε καὶ ὕψ' ἐτέλει, σύν τε μεγάλῳ ἀπέτισαν σύν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέσιν, i. e. *then have they paid its penalty.* Eur. Med. 78. ἀπώλομεσθ' ἄρ', εἰ κακὸν προσέλοσ-  
μεν νῖον καλαῖψι.

### § 257. Tenses of the Subordinate Modes. (386.)

1. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, represents the action in its duration and progress (since it always refers to a past action which is related to another past action, being used in description and delineation), so the Aor. of the subordinate modes, viz. the Subj., Opt. and Imp., together with the Aor. of the Inf. and Part., are used when the action is represented as completed; the Pres. of the subordinate modes, together with the Pres. of the Inf. and Part., and also the Opt. Impf., are used, on the contrary, when the speaker would describe an action in its duration and progress. In this manner the following forms stand contrasted,

- (a) The Aor. Subj. and the Pres. Subj., e. g. *φύγωμεν* and *φεύγωμεν*, *let us flee*; *λέγω*, *ἵνα μάθῃς* and *ἵνα μάνθῇς*, *in order that thou mayest learn*;
- (b) The Aor. Imp. and the Pres. Imp., e. g. *φύγε* and *φευγε*, *flee*; *δόσ* and *δίδοσ μοι τὸ βιβλίον*, *give*. *Μὴ φορβεῖτε, ὡ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατε μοι, οἷς ἐδεήθην ὑμῶν, μὴ φορβεῖν ἐφ' οἷς ἂν λέγω* (the principal fact is here contained in *ἐμμείνατε*, the more exact specification in *φορβεῖτε*) Pl. Apol. 30, c;
- (c) The Aor. Inf. and the Pres. Inf., e. g. *ἐθέλω φυγεῖν* and *φεύγειν*, *I wish to flee*, *κελεύω σε δοῦναι* and *διδόναι μοι τὸ βιβλίον*. *Καλέσας ὁ Κύρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα καὶ τὴν σκηνήν* X. Cy. 5. 1, 1; likewise 5. 1, 2. *ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν λάβῃ* (in relation to the subordinate clause). The Aor. and Pres. Inf. may, however, refer to a past action; in this case, the former, like the Aor. Ind., is used to express the principal facts, the latter, like the Impf. Ind., the accompanying circumstances, e. g. *Ἀθηναῖοι λέγουσι, δικαίως ἐξέλασσε (τοὺς Πελασγούς) κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῷ Ἱηρασίῳ, ἐνθ' ἔπαιον ὀρμεωμένους, ἀδικεῖεν τὰδε· φοιτᾷν γὰρ αἰεὶ τὰς σφετέρους θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδαρ· οἱ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι καὶ οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος βιάσθαι σφείας κ. τ. λ.* (Or. recta, *ἐξήλασσαν· οἱ γὰρ Πελασγοὶ ἡδίκησαν τὰδε· ἐφοίτων*, etc.) Her. 6, 137;
- (d) The Aor. Part. and the Pres. Part.; comp. *λάθε φυγών* and *λάνθανε φεύγων*. *Περίεπλυνον Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ* Her. 6, 115. Still, it is to be noted, that the Part. of the Aor. is commonly used of past time;
- (e) The Aor. Opt. and Impf. Opt., e. g. *ἔλεγον, ἵνα μάθοις* and *ἵνα μάνθοις*, *in order that thou mayest learn*, *ut disceres*; *εἴθε τοῦτο γένοιτο* and *γίγνοιτο*, *O that this might be!*

2. The Aor. of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perf. and Plup.; the former denotes an action as absolutely past or ended; the latter, on the contrary, represents it as related to the finite verb; by this relation the subordinate idea of the duration of what is denoted by the verb, i. e. the consequences of the action, is naturally derived. In this way the following forms stand contrasted,

- (a) The Aor. Subj. and the Perf. Subj., e. g. *Ὅν ἂν γνώριμον (κύων ἔδῃ), ἀσπάζεται, καὶ μηδὲν πάποτε ὑπ' αὐτοῦ ἀγαθὸν πέποιθῃ* Pl. Rp.

376, a. Ἐπειτ' ἀναγκάζω πάλιν ἐξεμῆν, ὅτι' ἂν κελόφωσέ μου Ατ. Eq. 1148;

(b) The Aor. Opt. and the Plup. Opt., e. g. Ἔδεισαν, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπέσοι and ἐμπεπτόκοι X. An. 5. 7, 27. Ἀγησίλαος ἐδεήθη τῆς πόλεως, ὁφείναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπερέτετόκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνῃν πολέμοις H. 5. 2, 3;

(c) The Aor. Inf. and the Perf. Inf.; comp. ἀποθανεῖν with τεθνηκέναι;

(d) The Aor. Part. and the Perf. Part.; comp. ἀποθανών with τεθνηκώς.

REMARK 1. From the above explanation, it is evident why the Aor., though an Hist. tense, has still a Subj. meaning together with an Opt.; the Aor. Subj. stands contrasted on the one hand with the Subj. Pres.; on the other, with the Subj. Perf.

REM. 2. Verbs of thinking, hoping, speaking, swearing, willing, denying, delaying, entreating, convincing, commanding, prohibiting, hindering and the like, whose object may be viewed as future, are connected at one time with the Fut. Inf., at another, with the Pres. Inf., and, at another still, with the Aor. Inf. The Aor., which is used most frequently, denotes an action, as absolutely ended; the Fut. is employed, when the idea of future time should be made specially prominent; the Pres., when the idea of a permanent condition is affirmed.

REM. 3. The infinitives and participles exhibit merely the condition of an action, as either continuing, or completed, or future and impending; but the period of time (the present, the past, the future,) to which the circumstances of any given time belong, is indicated by the Ind. of the verb, which is the predicate of the sentence. Hence every Inf. and every Part. may refer to every Ind., whatever be the period of time to which the Ind. relates, e. g. φημί (ἔφην, φήσω) ἁμαρτάνειν, ἁμαρτηκέναι, ἁμαρτησέσθαι; οἶδα ἁμαρτάνων, ἁμαρτηκώς, ἁμαρτησόμενος; γελῶν λέγει, ἔλεγε, λέξει, etc.

REM. 4. The Imp. always belongs to the present time, but points to the future. The different forms of the Imp. exhibit only the different conditions of actions, comp. No. 1, (b). The Greek Subj. points universally to the future, and is never used of present or past time, like the Eng. and Lat., e. g. *I think the matter may be in a good state, or if the thing be in a good state.* Hence the Greek Fut. has no Subj., but an Opt., since there is often a necessity in narrations of expressing the conception of a future action by a past tense, e. g. ἡγγεilen, ὅτι οἱ πολέμοι νικήσοιεν, "that the enemy *would* conquer." Where it appears to be used of past time, it must be expressed by the Fut. Perf. The Greek Opt., indeed, belongs, according to its formation, to the historical tenses, but it is used not only of the past, but of the present and future.

## § 258. B. *A more particular View of the Modes.*

(391 f.)

1. The Modes are three in number, the Indicative, the Subjunctive (the Optative) and the Imperative, § 253, (b).

(a) The Indicative is the mode which expresses a fact or a phenomenon.

Τὸ δόσον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολέμους νικήσουσιν.

(b) The Subjunctive is the mode which denotes conception. The Subj. of the Hist. tenses may be called the Optative.

Ἵωμεν! *eamus!* Τί ποιῶμεν; *quid faciamus?* Οὐκ ἔχω, ὅποι τράπωμαι, *nescio, quo me vertam.* Οὐκ εἶχον, ὅποι τραποίμην, *nesciebam, quo me verterem.* Λέγω, ἵν' εἰδῇς, *dico, ut scias, in order that you may know it.* Ἐλεξα, ἵν' εἰδῇς, *dixi, ut scires, in order that you should know it.*

(c) The Imperative is the mode which denotes the immediate expression of the will, directed as a command either to a person present, or to one absent, e. g. γράψον, γράφε, *write, γραφέτω, let him write.* By command, is not always to be understood one of an urgent nature, but entreaties, admonitions, counsels, may be expressed by the Imp.

2. The Modes exhibit the relation in which a thought, that is expressed, stands to the mind of the speaker. Hence they denote nothing objective, i. e. they never show how an action is in its actual occurrence; the Ind., in itself, denotes nothing actual; the Subj., in itself, nothing possible; the Imp., in itself, nothing necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, since they show how the speaker conceives of an action. A mental operation is either an act of perception, an act of conception, or an act of desire. The Ind. is the mode of perception; it indicates that which the speaker conceives or represents as a thing seen or appearing, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a fact, and hence is expressed by the Fut. Ind. The Subj. is the mode which expresses conception; it indicates that which the speaker conceives and represents as a conception, whether it has an actual objective existence, or is a mere mental conception. The Imp. is the mode which expresses desire; it denotes that which the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. *Use of the Subjunctive, Optative and Imperative.* (400—408.)

1. The Pres. and Aor. Subj. are used in Principal sentences,

(a) In the first Pers. Sing. and Pl. in exhortations and warnings (and may be called the *adhortative* Subjunctive), where the Eng. uses *let, let us*, with the infinitive; the negative is here *μή*.

(b) In the first Pers. Sing. and Pl. in deliberative questions (*deliberative* Subjunctive), when the speaker deliberates with himself what he ought to do; the negative is also *μή*.

*Ἰωμεν, eamus! let us go! Μὴ ἴωμεν. Ἄγε (φέρε, ἔα) ἴωμεν. Φέρε ἴδω* Her. 7, 103. *Φέρε δὴ, ἣ δ' ὅς, πειραθῶ πρὸς ἑμᾶς ἀπολογήσασθαι* Pl. Phaedon. 63, b. Such a summons is very often expressed in the form of a question preceded by *βούλει*; yet in this case, the subjunctive is a subordinate clause dependent on *βούλει*, e. g. *Βούλει οἶν, δύο εἶδη θῶμεν πεσθούς*; Pl. Gorg. 454, e. *Τί ποιῶμεν*; quid *faciamus? what shall we do?* *Εἴπωμεν, ἣ σιγῶμεν*; Eur. Ion. 771. In *Ποῖ τις φροντίδος ἔλθῃ*; S. OC. 170. *τις* is used instead of the first Pers. (= *ποῖ ἔλθω* or *ἔλθωμεν*, like *ποῖ φρονῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; shall I not ask? X. C. 1. 2, 36. *Ὅσα δι' ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφονσι, πότερον βίαν φῶμεν, ἣ μὴ φῶμεν εἰναί*; 45.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. x, 77. *ἔλθωμεν δ' ἀνὰ ἄστυ, βοῇ δ' ὤκιστα γένοίτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἄγε* and *φέρε* instead of the Imp., e. g. *Φέρε, ὦ τέκνον, νῦν καὶ τὸ τῆς νῆσου μάθῃς* S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μή γράψῃς*, ne scribas, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴθε* with the Subj. instead of the Opt. *Εἴθ' αἰθέρους ἄνω πτωκάδεις ὀξυτόνου διὰ πνεύματος ἔλωσί μ'*, without variation, (o si aves me sursum in aethera per auras stridentem capiant) S. Ph. 1094. Comp. *Εἴθε τινὲς εὖναι δίκαιον ἱμεναίων ἐν Ἀργεὶ φανώσι τέκνοιαν* Eur. Suppl. 1028. *Εἴθ' — αἰσχρὸν εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some Codd. *λαβεῖν*) Hel. 262.

REM. 4. In the third place, the subjunctive is somewhat frequently used in principal sentences, in the Epic language instead of the Fut. Ind. though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is *certain* in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. *καὶ ποτὶ τις εἴπῃσιν*, and one *MAY* say = admit that one *will* say.

II. η, 197. οὐ γάρ τις με βίη γέ τιν' ἀνέσσει δέηται, *one will not force me away — I will not admit that one will, etc.* α, 262. οὐ γάρ πω τοιούς ἴδον ἀνίκας, οὐδέ τι δέωμαι, *nor do I expect that I shall see such men, nor am I to see; οὐδέ ὑπομαι, nor shall I (certainly) see.* Od. ζ, 201. οὐκ ἔστ' οὗτος ἀνὴρ διεφθός βροτός, οὐδέ γέ νηται. π, 437. οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδέ γέ νηται, *it is not to be expected that he will be.*

REM. 5. The frequent use of the Subj. with οὐδέ μὴ in the Attic writers is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions*, (i. e. such as express doubt and propriety), but in reference to the past.

Theocr. 27, 24. πολλοὶ μὲν ἐμνώοντο, νόον δ' ἐμὸν οὕτως ἔαδε.—καὶ τί, φίλος, φέρεται μὴ; γάμοι πλῆθουσιν ἀνίας, i. e. *quid facerem? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?*

3. Besides the above usage, in which the act of conception belongs to the past, the Subj. of the historical tenses (Opt.) is also used, where the act of conception is a present one. When a present conception is expressed by the subjunctive, e. g. ἴωμεν, *eamus, τί εἴπωμεν; quid dicamus?* then the realization of what is conceived may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself as it were out of the present, and no longer keeps up the living connection between the present and what actually exists, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way connects itself very naturally with the subordinate idea of *uncertainty*. Accordingly, in relation to present conceptions, the Greek uses the subjunctive of the historical tenses (Opt.) in principal sentences, in the following cases.

(a) Generally to express a presupposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb ἄν with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without ἄν. A negation is here expressed by οὐ (οὐκ).

Ὁ δὲ ἀνὴρ αὐτῷ ἀνέμοιον εἶη καὶ διάφορον, σχολῇ γέ πού τις ἕλληρ ὁμοίον ἢ φίλον γένοιτο, *that would scarcely be like or friendly to another,*



Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τὸτ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat) Phaedon. 87, e. Εἰ μὲν ξυμβουλευόμενι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία, *then many blessings would attend me*, X. An. 5. 6, 4.

(b) To express a wish. μή is here used in a negation.

Pl. χ, 304. μὴ μὲν ἀσπουνδί γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὦ παῖ, γένοιτο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοίος! καὶ γένοιτο ἂν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', ὦ Ζεῦ μίγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὡς ἐγὼ βούλομαι. The wish is commonly introduced by εἴθε, εἰ γάρ. Od. γ, 205. εἰ γάρ μοι τοσσόνδε θεοὶ δύνανται παραθεῖεν! X. Cy. 6. 1, 38. εἰ γάρ γένοιτο! (Poet. ὡς like utinam. Eur. Hipp. 407. ὡς ἀπόλοιτο παγκραῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. Εἴθε τοῦτο ἐγίγνετο! εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset! O that this were done*, or commonly, *O that this had been done!* So ὥφελες γράψαι! *O that you had written!* X. An. 2. 1, 4. ἀλλ' ὥφελε μὲν Κύρος ζῆν! *O that Cyrus were still alive!* Also εἴθε, εἰ γάρ ὡς ὥφελον, ες, ε(ν) with the Inf., particularly in poetry. On the wish expressed by πῶς ἂν with the Opt., see § 260, 2, 4, (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔνδον ἑταῖροι εἴεν. Pl. κήρυξ τίς οἱ εἰποιτο γεραίτερος. Arist. Vesp. 1431. ἔρδοι τις ἣν ἑκάστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὀρεῖ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χυρίστροφος μὲν ἡγοῖτο.

(d) Generally the Optative is used to express a desire, wish and inclination. A negation is here expressed by μή.

Theocr. 8, 20. ταῦταν (τὴν σύριγγα) κατ' ἐλπίδα, *I should desire to place*, τὰ δὲ τῷ πατρὶς οὐ καταθῆσῶ. Her. 7, 11. μὴ γὰρ εἴη ἐκ Δαρίου γεγονώς, μὴ τιμωρησάμενος, Ἀθηναίους, *I would not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or presupposition is expressed.

(α) In Homer the interrogative clause then forms a kind of antecedent to the conditioned clause, i. e. to the clause depending on the condition ex-

pressed by the question. II. δ, 93, sq. ἡ ῥά νύ μοί τι πίθοιο, *Λυκάριος νῆα δαΐφρον;* *Τ' λαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῆδος ἄροιο* (the same as εἴ τι μοί πίθοιο, *τ' λαίης κεν*, etc.). Here πίθοιο, etc. is the interrogative clause containing the condition, and τ' λαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without ἄν, contains the condition, the last, expressed by the Opt. with ἄν, contains the conditioned clause. II. ξ, 191. ἡ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅ τι κεν εἶπω, ἥ δ' κεν ἀρνήσαιο κοτεσσαμένη τόγε θυμῷ; (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe?*—no one, i. e. *who can you suppose could describe?* S. Ant. 604. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰ σχοι; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. ἀναξ' Ἀπολλὼν καὶ θεοί, ποῖ τις φύγοι; Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρησθῆς τεκμηρίῳ· ἃ δ' ἀψεύσατο τὸ ὕστερον, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *haec vos veriora existimaturos quis putet!* Pl. Rp. 437, b. ἄρ οὖν—πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θίσεις; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you,* etc.

REM. 7. The deliberative Opt. No. 2, differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e) are to be regarded as elliptical sentences, which may be analyzed like the conditional sentence εἴ τι ἔχοις, δοίης ἄν, *if you had, you would give.*

(4) The following things in addition are to be noted respecting the Imp., § 258, 1, (c). Although the Imp. always refers to the present time, or that which the speaker considers present, yet the Greek has several Imp. forms, viz. a Pres., Perf. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstance of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres. e. g. μέμνησο, *memento, be remembering, remember*, ἡ θύρα κλειεῖσθω, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subjunctive.

Μὴ γράφῃς or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψον).

*Μὴ γράφειω* or *μὴ γράψῃ*, *ne scribilo*, (but neither *μὴ γράφῃ*, nor *μὴ γραψάτω*). *Μὴ μοι ἀντίλεγε* or *μὴ μοι ἀντιλέξῃς*. Dem. Mid. 582, 15. *μὴ κατὰ τοὺς νόμους δικάσῃτε*, ὡς ἄνδρες δικάσασθαι· *μὴ βοήσῃτε τῷ πεπονθότι δυνά· μὴ εὐορκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην*. Id. Cor. 294, 196. *καὶ μου — μὴ δεις τὴν ὑπερβολὴν* (*verba mea onnem modum excedentia*) *θαυμάσῃ*, ἀλλὰ μετ' εὐνοίας, ὃ λέγω, *θαυρησάτω*. Th. 3, 39. *κολασθήτωσαν δὲ καὶ νῦν ἅβελος τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλλογῷς ἢ αἰτία προσεσθῇ, τὸν δὲ δῆμον ἀπολύσῃτε*.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, *μή* is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410. *τῷ μὴ μοι πατέρης ποδ' ὁμολῇ ἔνθ' εο θυμῷ*. Frequently even the third Pers. is found in the Attic prose writers. X. Cy. 8. 7, 26. *μηδὲς ἰδέτω*.

6. The third Pers. Imp. is very often used, the second more seldom, to denote that the speaker admits or grants something, the correctness or incorrectness of which depends upon himself.

*Οὕτως ἔχεται*, ὡς σὺ λέγεις, *admit that it is as you say*, Pl. Symp. 201, c. *ἔοικέτω δὴ ἡ ψυχὴ εὐφρόνῃ δυνάμει ὑποπτικῶν ζῴωνος τε καὶ ἡνιόχου* Phaedr. 246, a. *Ἀσκέτω περὶ αὐτοῦ, ὡς ἕκαστος γυνώσκῃ*, *admit that it is said*, Th. 2, 48.

REM. 10. The Imp. in the formula *οἷσθ' ὃ δρᾶσον* — *οἷσθ' ὡς ποίησον*, usually in the Attic writers, is to be explained by a transition, frequent in Greek, from the indirect to the direct form of construction. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ὅν ποίησον ὧδε, εἰ τοι ἄρεσκοι, τὰ ἐγὼ λέγω· κατίσον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων — ὡς σφεα* (sc. *χρήματα*) *ἀναγκαιῶς ἔχει διακευθῆναι τῷ Διὶ* (οἳ λεγόντων = καὶ οὗτοι λεγόντων). Th. 4, 92. *δειῖναι, ὅτι — κατάσθωσαν*, *may they be permitted to retain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4. and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

## § 260. *The Modes in connection with the Modal Adverb ἄν* (κέ, κέν).

(393—395.)

1. The Modal adverb *ἄν*, together with which the enclitics *κέ*, *κέν*, Doric *κά*, *κάν*, are used in the Epic and Lyric language, denotes the relation between a conditioning expression or sentence and a conditioned one, since it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. Hence the realization of the predicate depends upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate seems to be conditioned.

2. A complete view of the use of *ἄν* cannot be presented until conditional sentences are treated of. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected,

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on conditions and circumstances. Whenever this idea of dependence is to be made specially prominent, *ἄν* (Epic *κί*) can be joined with the Fut., yet this construction is rare in the Attic dialect.

Od. ρ, 540. αἰ δ' Ὀδυσσεύς ἔλθοι —, αἰψά κ' ἐπὶ παῖδι βίας ἀποτίσεται ἀνδρῶν. Il. ε, 267. ἀλλ' ἔθ', ἐγὼ δέ κ' ἐτοίχα ἑκὼν μίαν ὀπλοτεράων δώσω ὀπυιέμεναι, dabo, scil. si tibi lubuerit. X. Cy. 6. 1, 45. ὑβριστὴν οὖν νομίζων αὐτόν, εἴ οἱδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἰ, ἀπαλλαγῇ σεται (so in the best Codd.). 7. 5, 21. ὅταν δέ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι (*ἄν* is wanting in only two Codd.).

REMARK 1. With the Pres. and Perf. Ind., *ἄν* is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where *ἄν* is found with the Pres. and Perf. Ind., either the reading is questionable, or *ἄν* must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσαιμι instead of εἰ πείσαιμι ἄν Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like, followed by an Inf., where *ἄν* belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δέ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς εὗροικα, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is *ἄν* used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of *ἄν* with the Imp., are all, critically considered, questionable and prove nothing.

(2) *ἄν* is used with the Ind. of the historical tenses, and in a two-fold relation, viz.

(α) To denote a dependent action, the reality or possibility of which is denied, i. e. it is affirmed that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by *εἰ* with the Ind. of the historical tenses.

Εἰ τοῦτο εἰπεις (εἰπεις), ἡμάρτανες (ἡμαρτες) ἄν, i. e. *if you said*

this, you were wrong, or in English we sometimes use the Plup. and say, if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Εἴ τι εἶχομεν, εἰδίδομεν* (*εἶδομεν*) ἄν if we had anything, we would give it to you, or if we had had anything, we would have given it to you; *si quid habuissemus, dedissemus*. Also without an antecedent sentence, e. g. *ἐχάρης ἄν*, laetatus fuisses (scil. *si hoc vidisses*).

REM. 2. Here belong also the expressions, *ὁ μὲν ἄν, ἔγνω ἄν, ἦσ-θό μιν ἄν* and the like, as in Latin, *putares, crederes, diceres, cerneres, videres, you (one) could believe, or you (one) would have believed*. Here *εἰ παρήσθα, εἰ τις ἔλεγε, εἰ εἶδες, εἰ ἐδυνάμην* and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὲ ἔγνω τις ἄν τοὺς ὁμοτίμους πεπαιδευμένοις, ὡς δεῖ* (tum vero *videres*) X. Cy. 3. 3, 70. *Ἐνθα δὲ ἔγνω τις ἄν, ὅσον ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων* 7. 1, 38. *Εὐθύς σὺν τοῖς εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον, ἦ ὡς τις ἄν ᾤετο, μεταώρους ἐξεκρίναντο τὰς ἀμάξας* (celerius, quam quis *crederet*) An. 1. 5, 8. *Ἐπεὶ ῥ' ὥσθ' ἦ ἄν τις κἀκεῖνα ἰδὼν* (one might be encouraged if he saw those things) Ag. 1, 27.

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. *ἔπειθ' ἦ τις ἄν· οὐκ οὐκ αἰσχυρὴ οὕτω μαρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχυνό μιν μέντοι, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθη· φίλῳ δ' ὄντι ἐξαπατῶν αἰσχρόν μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι*. Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ζῶν ἐτύχαιεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρ' ἐχθροῦ· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότες*. There is very frequently an ellipsis of ἄν in expressions, which denote the idea of necessity, duty, reasonableness, possibility, liberty and inclination, e. g. *χρεῖν, εἶδει, ὥφελον*, verbal adjectives in *τέος, πρὸς ἣν, καὶ ῥός ἣν, εἰκὸς ἣν, καλὸν ἣν, αἰσχροὺν ἣν, ἄξιον ἣν, καλῶς εἰλε, εἰξῆν, ὑπὲρ ἣν, ἔμελλεν, ἐβουλόμην*. Lys. 123, 3. *χρεῖν δὲ σε —, εἴπερ ἦσθα χρηστός, πολὺ μάλλον — μνηστὴρ γενέσθαι· νῦν δὲ σου τὰ ἔργα φανερά γεγνηται* κ. τ. λ., you ought or you must. X. C. 2. 7, 10. *εἰ μὲν τοίνυν αἰσχροὺν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂν μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστασθαι, ὡς δοικε* κ. τ. λ., mors praefenda erat. So also with the Inf. Ib. 1. 3, 3. *οὕτε γὰρ θεοὺς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας θυσίαις μάλλον ἢ ταῖς μικραῖς ἔχαιρον*. Very often without an antecedent sentence, e. g. *αἰσχρόν ἦν ταῦτα ποιεῖν, turpe erat, εἰ τοῦτο ταῦτα ποιεῖν, licebat; καλῶς εἴχε*.

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. *εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ἡμᾶς νῦν εἶδει βουλεύεσθαι*.

REM. 5. The Pres. tense of *χρή, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things, which can yet take place. Comp. *possum commemorare, perhaps I can do it, and poteram commemorare, but it could not be done*.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, since the verb by itself denies the existence or reality of the action expressed by the Inf. connected with it. Th. 3, 74. ἡ πόλις ἐκινδυνεύουσα πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπεγίνετο τῇ φλογὶ ἐπιφορὸς ἐς αὐτήν. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μέλις ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνεύσαμεν ἀπολίσθαι. So if in the apodosis, ὁ λόγος, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense. Plat. Symp. p. 198, C. ἔγνωε ἐνθιμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἔγγις τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνης ὁ λόγος ἀποδράς ὡχόμεν, εἴ πρ' εἶχον. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακείνον ἐξετραχήλισεν. Comp. the Lat. *prope* (*paene*) *cecidit*, *I came near falling*.

(β) To denote that which takes place in certain cases, under certain circumstances, i. e. a repeated action. The historical tense most frequently used here is either the Impf. or the Aor.; the Plup. is used, only when it has the sense of the Impf. The condition under which the action is repeated, is either actually stated, and is then expressed by *εἰ, ὅτε*, etc. with the Opt., or it must be supplied from the context.

Ἐπεν ἄν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary*, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *as often as one contradicted*. 1. 3. 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεισθαι παρὰ τῶν θεῶν, ἦτιον ἄν ἐπείσθῃ παρὰ τὰ σημαίνοντα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν—ἀντὶ βλέποντος, An. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεῖν,—ἐπαίειν ἄν. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἄν ἔστασαν, *as often as any one pursued them*. 3. 4, 22. ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἄν ἐξεπὶ μπλάσαν.

3. With the Subjunctive. As the Greek Subj. always represents the object it describes as something future, § 257, Rem. 4, the connection of this mode with ἄν is very natural; ἄν represents the future object described as conditioned and dependent on circumstances. The following cases are to be distinguished,

(a) The Subj. expressing exhortation, § 259, 1, (a), is never used with ἄν (*κέ*).

(b) The Subj. expressing deliberation, § 259, 1, (b), is used with ἄν (*κέ*), though but seldom in direct, more frequently in indirect questions, if there is a condition to be referred to.

Τί ποτ' ἄν οὕν λέγωμεν — ; *what shall we therefore say, if the thing is so?* etc. Pl. L. 655, a. *ἐγὼ γὰρ τοῦτο, ὃ Προταγόρα, οὐκ ᾔμην διδακτὸν εἶναι, σοὶ δὲ λέγομαι οὐκ ἔχω ὅπως ἄν ἀπιστῶ* (i. e. εἰ σὺ λέγεις) Prot. 319, b. *Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκίνοιο, ὅπου ἄν φύγῳσιν* (only in two Codd. ὅπου φύγῳσιν) X. An. 2. 4, 20. *Εἰ δέ σοι μὴ δοκεῖ, σέψαι, εἰ ἄν* (i. e. εἰ ἄν) *τόδε σοι μᾶλλον ἀρεσκῇ* C. 4. 4, 12.

(c) The Subj., which is often used in the Homeric language, instead of the Fut. Ind., § 259, Rem. 4, is frequently found with *ἄν*, which is to be explained in the same manner as it is with the Fut. Ind., No. 2, (1).

*Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κε ν αὐτὸς ἔλωμαι* Il. α., 137. *Οὐκ ἄν τοι χροίσμῃ κίθαρις* Il. γ., 54.

(d) In subordinate clauses in the writers of all periods. In this last case, *ἄν* (κέ) usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word. In this manner originate *εἰάν* (from *εἰ ἄν*), *ἐπάν*, *όταν*, *όπόταν*, *πρὶν ἄν*, *ἐνθ' ἄν*, *ὅθι ἄν*, *οὗ ἄν*, *ὅπου ἄν*, *οἳ ἄν*, *ὅποι ἄν*, *ἣ ἄν*, *ὅπη ἄν*, *ὅθεν ἄν*, *όπόθεν ἄν*, etc., *ὅς ἄν* (quicunque or si quis), *οἷος ὁποῖος ἄν*, *ὅσος ἄν*, *όπόσος ἄν*, etc. In all these expressions, the thing assumed is considered *possible*; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, e. g. *εἰάν τοῦτο λέγῃς*, *if you say (shall say) this*, viz. according to my assumption, or as I expect, *ἀμαρτίῃσιν, you will be wrong*.

(4) With the Opt., very seldom with the Opt. Fut., e. g. Lycurg. Leocr. 146, § 15.

(a) The Opt. with *ἄν* is used to denote a present or future uncertainty, a mere undetermined possibility, presupposition, admission or conjecture, § 259, 3, (a), dependent on a condition. This condition also commonly expresses a mere presupposition, admission or conjecture, e. g. *εἰ τι ἔχῃς, δόίης ἄν*, *if you had any thing, you would give it* (you may perhaps have something, and then you may give it to me). But the conditioning protasis is very often omitted, and is supplied either by the context, or, if the condition is general and wholly indefinite, it is left to the judgment of the hearer or reader. The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to de-

note actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐκ.

Her. 3. 82. ἀνδρὸς ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἀριστος εἶη) οὐδὲν ἄμεινον ἂν φανεῖη, *nothing would seem better than*. 9, 71. ταῦτα μὲν καὶ φθίνῃ ἂν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἂν οὔτοι Κρήτες, *these might have been Cretans*; also used of the present, *they might be*. 7, 184. ἦδη ὧν ἄνδρες ἂν εἴεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἴκοσι. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1. 2, 11. θηρῶντες οὐκ ἂν ἀριστήσαιεν, *while hunting they might not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πάντα καὶ εἴκοσιν ἔτη διατελίσωσιν, εἴησαν μὲν ἂν οὔτοι πλεῖόν τι γεγονότες ἢ πενηνκοντα ἔτη ἀπὸ γενεῆς. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική. Call. Φαίνεται. Socr. Οὐκοῦν ἡ φητορικὴ δημηγορία ἂν εἴη.

REM. 7. If the Opt. is used without ἄν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. *ῥῆτα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσας, the propitious deity, I THINK, CAN save*, Od. γ, 231, and *σώσασαι ἄν, COULD, MIGHT save*, if he wished. Hence the omission of ἄν in the freer language of poetry, is far more frequent than in prose, which has more regard to the precise relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is conditioned by him. Here also a negation is expressed by οὐκ.

Pl. Phædr. 227, c. *λέγοις ἄν* instead of *λέγε*, properly, *you might speak, if it pleased you*. Tim. 19, b. ἀκούετε ἂν ἥδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας. S. El. 1491. *χωρεῖς ἄν, you might go*. Il. β, 250. with a degree of irony, *Θερσίτ' — ἴσχεο — ! οὐ γὰρ ἐγὼ σέο φημί χειρότερον βροτῶν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ὀνειδιὰ τε προφίροις, νόστον τε φυλάσσοις!* instead of *μὴ ἀγόρευε*, etc. In the form of a question, X. Hier. 1, 1. *ἂρ' ἂν μοι ἐθέλῃσαις, ὃ ἴερων, διηγήσασθαι, ἃ εἰκὸς εἰδέναι σέ βέλτιον ἐμοῦ; would you be inclined, viz. if I should ask you*. With οὐ in the form of a question, Il. ε, 456. *οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών; might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. *οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαις τάχιστα, ταῦτά τε νῦν' ἐπιθεῖτε, ἵνα πρήσωμεν ὁδοῖο; would you not get ready, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative



as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἴ τις σε ἴδοιτο —, τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?* II. τ, 90. ἀλλὰ τί κεν ῥέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἄν ἡμεῖς θρῶμεν; Dem Phil. 1, p. 43, 10. λέγεται τι καινόν; γένοιτο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news, than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῖ τις ἄν φύγοι; *whither would one flee?* *whither could one flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one to flee?*

(d) The Attic writers often express a wish, in the form of a question, by πῶς and the Optative with ἄν, since the inquiry then is, how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλώτατον — ὀλέσας τέλος θάνοίμι αὐτόν; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησάμην;

REM. 9. When the Opt. is used to express a wish, the conditioning adverb ἄν is omitted, § 259, 3, (b). II. ζ, 281. ὥς κέ οἱ αὐθαίγατα χάνοι is not properly expressed as a wish, but as a doubtful condition, thus (ὥς = οὐτως) *the earth should then open for him*.

(5) ἄν (κ' ἐ) is used with the Inf. and Part., if the finite verb, which stands instead of the Inf. and Part., would take it.

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, verbs of feeling or declaring, or, when the Inf. is used, as a substantive.

Εἴ τι εἶχεν, ἔφη, δοῦναί ἄν, or in direct discourse, εἴ τι εἶχον, ἔδωκα ἄν, *he said that if he had anything, he would give it*, dixit, se, si quid habuisset, daturum fuisse. Εἴ τι ἔχοι, ἔφη, δοῦναί ἄν, or in direct discourse, εἴ τι ἔχοιμι, δόλῃν ὄν, dixit, se, si quid haberet, daturum esse. Οἶμαι γὰρ οὐκ ἂν ἀχαρίστως μοι εἴξειν, *I think you would not be unthankful to me, if I entreated the king, etc.*, or in direct discourse, οὐκ ἂν ἀχαρίστως μοι εἴξειτε; instead of the Fut. the Pres. or Aor. is generally used, ἔχοιτε, σχολίητε X. An. 2, 3, 18. Ὅσοι γὰρ μετίζω δύναμιν ἔχει ἡ ἀρχή, τοσούτω μᾶλλον ἂν ἡγήσατο αὐτὴν καὶ καταπλήξειν τοὺς πολίτας R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐθελῆσαι ἄν ἵνατι ἀκλῆτος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις; ἐθελῶς ἄν ἵνατι ἀκλῆτος ἐπὶ δεῖπνον;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὐ οἶδ', οὐ δημηγορεῖν ἄν με φαίης Pl. R. 350, e.

REM. 10. In Latin the Inf. with *ἄν* is expressed as follows,  
*γραφῆναι ἄν* = scripturum esse, *γεγραφεῖναι ἄν* = scripturum fuisse,  
*γράψαι ἄν* = (a) scripturum fuisse, or (b) as Pres. scripturum esse,  
*γράφειν ἄν* = scripturum fore.

(b) The Participle with *ἄν* after *verba sentiendi*, verbs of feeling, or when the Participle can be resolved into a subordinate clause.

Her. 7, 15. *εὗρισκω δὲ ὧδε ἄν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκεπὴν*, reperio, sic haec  *futura esse*, si sumas vestes meas. X. C. 2, 2, 3. *αἱ πόλεις ἐπὶ τοῖς μεγάλτοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἄν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες*, existimantes se non gravi-  
 oris mali metu injuriam *coercituros fore*. Th. 6, 38. *οὔτε ὄντα, οὔτε ἄν γε-  
 νόμενα λογοποιοῦσιν* (i. e. *ἂ οὔτε ἔστιν, οὔτ' ἄν γένοιτο*). Isocr.  
 Archid. 129, 62. *ἐπιστάμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέ-  
 ρας ὁτιοῦν ἄν ποιήσοντες*. So, also, with the case absolute, X. An. 5.  
 2, 8. *ἐσκοπεῖτο, πότιρον εἶη κρεῖττον ἀπάγειν καὶ τοῖς διαβεβηκότας, ἢ καὶ  
 τοῖς ὀπλίταις διαβιβάζειν, ὥς ἀλόγτος ἄν τοῦ χωρίου (= νομίζων, ὅτι τὸ  
 χωρίον ἀλόγη ἄν)*.

§ 261. *Position and Repetition of ἄν. Ἄν without a Verb.* (396, 397.)

1. When *ἄν* stands in connection with a conjunction and the subjunctive, § 260, 2, (3) (d), it either unites with the conjunction and forms one word, e. g. *ὅταν*, for *ὅτ' ἄν*, so *ἐπὶ ἄν*, *ἐπειδὴ ἄν*, or it is placed immediately after the conjunction, e. g. *πρὶν ἄν*, *ὥς ἄν*. In the last case, however, small particles like *δέ*, *τί*, *μέν*, *γάρ*, sometimes come between, e. g. *ὥς δ' ἄν*.

2. As *ἄν* represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. *λέγοιμι ἄν*, *ἔλεγον ἄν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Criton. 53, c. *καὶ οὐκ οἶμι ἄσχημον ἄν φανῆσθαι τὸ τοῦ Σωκράτους πρᾶγμα*. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. *οἷκ ἄν*, *οὐδ' ἄν*, *οὐ-  
 ποῖ ἄν*, *οὐδέποῖ ἄν*, etc. — *τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὴτ' ἄν*, *πῶς ἄν*, *πῶς  
 γάρ ἄν*, *ἂρ' ἄν*, etc.; — also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly, e. g. *ἐνταῦθα ἄν*, *τότ' ἄν*, *ἐκόντως ἄν*,  
*ἔσως ἄν*, *τάχ' ἄν*, *μάλιστ' ἄν*, *ἥμιστ' ἄν*, *μόλις ἄν*, *σχολῇ ἄν*, *ψαδῶς ἄν*, *ψῆστ'  
 ἄν*, *τάχιςτ' ἄν*, *σφόδρ' ἄν*, *ἡδίως ἄν*, *κἄν* instead of *καὶ ἄν*, etiam, vel, etc.

REMARK 1. In certain constructions, the Opt. with *ἄν* is removed from the dependent clause, and joined with the principal clause; this is partic-

ularly the case in the phrase, οὐκ οἶδ' ἄν εἰ. Pl. Tim. 26, b. ἐγὼ γὰρ, ἃ μὲν χεῖς ἤκουσα, οὐκ ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάσι λαβεῖν.

REM. 2. In certain parenthetic sentences, ἄν, which is joined with the Opt., is placed first, thus particularly, ἄν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence, καὶ very seldom. The reason of this is two-fold,

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the verb to which ἄν belongs. ὥστ' ἄν, εἰ σθένος λάβοιμι, δὴ λῶσ' αἰμ' ἄν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is rhetorical. Ἄν is joined with the word which requires to be made emphatic. If the emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σ' α' φ' ὧς γὰρ ἄν, εἰ παύσοιμι ὑμᾶς, θ' οὐδ' ἄν διδάσκειμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι. Eur. Troad. 1244. ἄφ' α' ν' εἴς' ἄν ὅπτες οὐκ ἄν ὑμῶν θ' εἴμεν ἄν Μοῖσαις.

REM. 3. Homer sometimes joins the weaker καὶ with ἄν, in order to make the conditionality or contingency still more prominent. Il. v, 127 sq. ἴσταντο φάλαγγες—, ἃς οὐτ' ἄν καὶ Ἄρης ὀνόσαιο μετ' ἐλθόν, οὐτε δ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥς περ ἄν εἰ, πῶς γὰρ ἄν, πῶς δ' οὐκ ἄν, ὥς περ ἄν and the like. Φοβούμενος, ὥς περ ἄν εἰ παῖς (i. e. ὥς περ ἄν φοβοῖτο, εἰ παῖς εἴη) Pl. Gorg. 479, a.

## SECTION II.

### § 262. ATTRIBUTIVES.

(410.)

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be,

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄσπετος θάλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῇ πόλει ὁδός;

d. An adverb, e. g. οἱ νῦν ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεὺς.

§ 263. *Ellipsis of the Substantive to which the Attributive belongs.* (411.)

When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or one which is expressed by a previous word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle is used as a substantive. Substantives which are often omitted with attributive adjectives, are the following, ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πύλεμος, etc.; those omitted with the attributive genitive are, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ, husband, γυνή, wife, οἶκος, οἶκος, χώρα, γῆ, land.

a. The attributive adjective, adjective pronoun and participle without a substantive.

(α) Such as denote persons, οἱ θνητοί, mortales, οἱ σοφοί, οἱ γεινόμενοι instead of γονεῖς, οἱ ἔχοντες, the rich, οἱ φιλάττοντες (φύλακες), οἱ δικάζοντες, judges, οἱ λέγοντες, orators, etc.

(β) Such as express names of things, τὰ ἡμέτερα (χρήματα), res nostrae, τὰ ἐμὰ, res meae, everything which relates to me, τὰ καλὰ, res pulchrae, τὰ κακά, mala, § 243, 4, ἡ ὑπερβαλὺς, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country, ἡ φιλία, a friendly country, ἡ οἰκουμένη (γῆ), the inhabited earth, ἡ ἄνυδρος (γῆ), a desert, ἡ εὐθεία (ὁδός), τὴν ταχίστην, quam celerrime; τὴν ἴσην (μοῖραν) ἀποδιδόναι, ἡ πεπρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίθεσθαι; ἡ ῥητορικὴ (τέχνη).

(γ) Such as denote abstract ideas, τὸ καλόν, τὸ ἀγαθόν, or τὸ ἀγαθόν, the beautiful, the good, τὸ εὐτυχές, good fortune, τὸ ἀναίσθητον, want of feeling, τὸ κοινόν, commonwealth, e. g. τῶν Σαμίων, τὸ θαρσύν, confidence.

(δ) Such as denote a collection or class of persons, τὸ ἐναντίον, the enemy, τὸ ὑπήκοον, the subjects. Adjectives in -ικόν especially belong here, e. g. τὸ πολιτικόν, the citizens, τὸ ὑπλιτικόν, τὸ οἰκετικόν, τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, etc. The plural of such adjectives is often used to denote a number, collection or series of single events, e. g. τὰ Τρωϊκά, the Trojan war, τὰ Ἑλληνικά, the Grecian history, τὰ ναυτικά, naval-war, but also naval affairs.

b. The attributive genitive without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός) — ἐν ἄδου (οἴκῳ) εἶναι, εἰς ἄδου (οἶκον) ἐλθεῖν — εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, πέμπειν, εἰς τὴν Κύρου (γῆν) ἐλθεῖν — τὰ τῆς τύχης, *the events of fortune*, τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium partibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν, *that which pertains to anger, the nature or essence of anger, etc.*; τὸ τῶν παίδων, *the custom of boys*, τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἶκοι (πράγματα), *res domesticæ*, ἡ ἐξῆς, (ἡμέρα), *the following day*, etc.

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ κατ' ἡμᾶς, *our contemporaries*; — οἱ ἄμφι or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers or scholars, οἱ ἄμφι Πεισίστρατον, *Pisistratus and his troops*; οἱ ἄμφι Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers or scholars alone, without the person named. — Further, οἱ σύν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*, οἱ ὑπὸ τινι, *the subjects of any one*, οἱ ὑπὸ τινος, *assecclæ*; οἱ ἐν ᾧσσι, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θῆραν, οἱ ἄμφι τὸν πόλεμον, etc. — τὰ παρὰ τινος, *intelligence respecting any one or commands of any one*; — τὸ κατ' ἐμέ, τὸ ἐν ἐμέ, *as far as in my power, as far as in me lies*.

#### § 264. a. *Attributive Adjective.* (413—415, 588.)

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, e. g. the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has qui dicitur, vocatur, quem dicunt, vocant, etc. and the English the phrase *so-called*, e. g. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν Th. 1, 112. Σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφην X. C. 1. 1, 11.

REM. 2. It has already been stated, § 245, Rem. 5, that the adjectives ἄξιος, μέσος, ἑχατος, must in certain cases, be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or rank, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment or station; but the word ἀνὴρ is omitted, if the man is considered as merely performing

the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεὺς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιμήν*, *ἄνθρωπος ῥήτωρ*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀθηναίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II, § 477.

2. When two or more attributive adjectives belong to a substantive, the relation thus expressed is two-fold. The relation is (a) coördinate, when each adjective is a more full explanation of the substantive, in which case they are commonly connected by *καί*, *τε*—*καί*. Where there are several adjectives, the connective is used only before the last; (b) the relation is subordinate, when a substantive with one or more adjectives forms, as it were, one idea and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. Comp. § 319 sq.

*Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες οὐ πολλοὶ ἄγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Ὁ ὕψιστος ὁ ἰνὴρ ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα.* Od. 4, 322 sq. *ἰστός νηὸς εὐκροσόροιο μελίσσης.*

REM. 4. Adjective pronouns and numerals stand most frequently in the subordinate relation. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*, *many noble deeds*.

REM. 5. In the Greek, the attributive adjective, very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases must be distinguished,

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρῆστοι τῶν ἀνθρώπων*, *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes in the Neut. Pl. Th. 1, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει.* Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*, *ἐν παντὶ κακοῦ εἶναι*, *εἰς πᾶν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1, 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*. X. An. 1, 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. 1, 51. *εἰς τοῦθ' ὕβρεως ἐλήλυθεν*.

c. The adjective is in the Sing. and takes the gender of the substantive which it governs, instead of being in the Neut., e. g. *ἡ πολλὴ τῆς Πελοποννήσου* instead of *τὸ πολὺ τῆς Π.* The word *ἡμισυς* is most frequently used in this manner, often also *πολύς*, *πλείων*, *πλεῖστος* and other



§ 265. b. *Attributive Genitive.* (432, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποί or οἱ καρποί οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποί or οἱ καρποί τοῦ δένδρου — ἡ τοῦ Σωκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom*, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love for virtue*, (ἐρῶ τῆς ἀρετῆς), εὐνοία τινος, *good-will towards one*, (εὖνοις εἰμί τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum*, (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Ἰλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Ἰλ. Th. 1, 106. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεὺς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων πρῶξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.* (434.)

1. A substantive is said to be in apposition, which, for the



sake of giving a more exact definition, is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun which is implied in a verb; when it is the name of a person, it is also put in the same gender and number, § 240, 1.

*Kŭros, ὁ βασιλεύς, Τύμρις, ἡ βασίλεια; ἐκείνος, ὁ βασιλεύς.* X. Cy. 5. 2, 7. *τὴν θυγατέρα, δεινόν τε κάλλος καὶ μέγεθος, ἐξάγων ὁδὸν εἶπεν.* Th. 1, 137. *Θεμιστοκλῆς ἥκω παρὰ σέ.* Luc. D. D. 24, 2. *ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς* instead of *ἐγὼ ὁ Μαίας sc. υἱός.*

2. When a substantive in apposition is connected with the possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

*Ἐμὸς τοῦ ἀθλίου βίος—τάμὰ τοῦ δυστήνου κακὰ—σῇ τῆς καλλίστης εὐμορφίᾳ.* In English such a Gen. with the possessive may be often expressed by an exclamation, e. g. *Ἐλπίρω τὸν σὸν τοῦ ἀθλίου βίον, I pity thy life, O wretched one!*, or by an accessary clause, e. g. *I pity thy life, thou who art so miserable.* The Gen. of apposition is to be thus explained where adjectives stand in the place of the attributive Gen. Pl. Ap. 29, d. *Ἀθῆναίος ὦν πόλειως τῆς μεγίστης* instead of *Ἀθηῶν, πόλειως.* On the expressions *ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατὴρ*, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words *υἱός, παῖς, θυγάτηρ, γυνή,* etc. in apposition, see § 263, (b); on the use of the article in apposition, see § 244, Rem. 6.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the noun in apposition expresses a judgment on the whole sentence; in the Acc., when the noun in apposition denotes a thing accomplished, a result, a determination, or a purpose, e. g. Eur. Or. 496. *ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἑμῆς ὑπὲρ κάμα, — αἰσχιστον ἔργον!* Il. ω, 735. *ἡ τις Ἀχαιῶν (αὐτῶν) φέψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον.* Eur. Or. 1105. *Ἑλένην κτάνομεν, Μενέλαω λυπὴν πικρὰν,* i. e. *ὥστε εἶναι λυπὴν πικρὰν.* Aesch. Ag. 225. *ἔτλη θυτὴρ γενέσθαι θυγατρὸς, πολέμων, ἀρωγὰν (ὥστε εἶναι ἀρωγὰν).* In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. *Πείθει (Ἀπόλλων) Ὀρέστην μητιέ, ἥ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλείαν φέρον, a deed that brings no fame,* Eur. Or. 30. *Καὶ δὴ παρῆται σῶμα, σοὶ μὲν οὐ φίλον* Suppl. 1070.

REM. 3. The Inf. is also sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. *Οὐ γὰρ ἐπὶ τούτῳ κἀθήται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια* Pl.

Apol. 35, c. Ἀπὸ τοῦ αὐτομάτου ἂν ἴμιν τοῦτο ἐγένετο, ἐμὲ τε θάνατον δὴ 38, c. Ἀδὴ προστίταται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἑρῶτας καὶ ἰατρύειν Symp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος*, *ἐκάτερος*, *πᾶς*, *every one*, *οἱ μὲν* — *οἱ δέ*, *ἄλλος ἄλλον*, *alius alium*, *one this*, *another that*, *one another*, or vice versa, *ἄλλος ἄλλοθεν*, *alius aliunde*, *one from one way*, *another from another way*, or *one on one side*, *another on another*. The subject, which denotes the whole, may be implied in the verb.

Od. α, 424. δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος, in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἑωυτοῦ τάξει ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεισαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ὕλλαις πύλαισι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant. Cy. 3. 1, 3. διεδίδρασκον ἡδὴ ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλύμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκῆσθαι, τὰς δὲ δι' ἔνδειαν διδίσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὡς εἶδον εἰσιόντα ἐξ ὑπροςδοκῆτου, εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος*, *πᾶς*, subjoined. X. An. 1. 8, 9. πάντες οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ὤπιτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττίμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέοντα. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, the Athenians kept silence, since even their generals, namely, the Athenians, suppose that, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχήμα καὶ ὅλον καὶ μέρος*. The whole expresses a plurality, yet so that a distributive apposition may take place. *Ποῖόν σε ἔπος φέγγεν ἔρκος ὀδόντων* Od. α, 64. *Τρώας δὲ τρόμος αἰνός* ὑπῆλυθε γυῖα ξκαστον Il. υ, 44. *Ἀχαιοῖσιν δὲ μίγα σθίνος ἔμβαλ' ἐκύστω καρδίη* ἄλληκτον πολέμειν ἡδὲ μύχεσθαι Il. ξ, 152 sq.

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### SECTION III.

#### § 267. The Objective Relation of Sentences. (33.)

As the attributive relation of sentences serves to define the subject (a substantive idea) more particularly, so the objective relation serves to define the predicate more particularly. By the object, is to be understood all that which, as it were, stands over against, (*objectum est*) the predicate, i. e. everything by which the predicate is more particularly defined, namely, (a) the Cases, (b) Prepositions in connection with Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

#### § 268. I. *The Cases*. (36.)

1. All the relations, which the language denotes by the inflection of the substantive object, were originally relations of *space*.

2. The action of a verb, as connected with the substantive object, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect, namely, first, as that out of which the action of the verb proceeds, secondly, as that towards which the action of the verb tends, thirdly, as that by or in which the action of the verb takes place. In this way three Cases originate, namely, the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, used not to denote the duration, but the place, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the *whence*-case) denotes the time, *from* which an action is conceived as proceeding; the Acc. (the *whither*-case), the time *to* which, or *over beyond*

which the action is conceived as proceeding; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as denoting the relations of space. The cause (the ground, the origin, the author), was conceived as the outgoing of an action *from* an object in space (Genitive); the effect (the result, the consequence), as a motion in space *towards* an object (Accusative); the means (the instrument), as the resting of an action *at, in* or *with* an object in space (Dative).

§ 269. *Remarks on the Nominative and Vocative.*  
(437, 438.)

1. The Nom. and Voc., so far as they do not express any objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in a direct address to a person or a thing. But the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, by means of agreement, by the nominative; and even the objective relation of an action, as seen in the verbs referred to in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative; the English language in most of these verbs may express this relation as objective by means of prepositions, e. g. He is turned *to a beggar*, he is made or chosen *for a general*, he is known *for a clever fellow*.

REMARK 1. In the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often connected with the Nom. or Acc., and thus in some degree the relation of the action is indicated. Her. 4, 33. *τάς ὀνομάζονσι Δίλοι εἶναι Ἰππερίχην τε καὶ Αὐοδίχην*. 5, 99. *στρατιηγοῖς ἄλλους ἀπέδεδε* instead of *ἀπέδεδε, Μιλησίων εἶναι*.

REM. 2. When the object of *εἶναι*, and *γίγνεσθαι* is an abstract, the Latin uses the Dat. instead of the Nom., *id mihi honori est*, but the Greek always employs the Nom. Her. 3, 156. *ἐγὼ ἡμῖν ἔχω μέγιστον ἄγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν*. X. C. 2, 3, 6. *Χαιρεφῶν ἐμοὶ ζημία μᾶλλον, ἢ ὠφέλειά ἐστιν*.

REM. 3. As the Nom., being the Case of the subject, denotes an object as independent, the Greeks readily use it in the quotation of a name, commonly in connection with *ὄνομα*, *ἐπωνυμία*, particularly in the phrases, *ὄνομά ἐστί μοι*, *ὄνομα ἔχω*, but even also without these substantives, in connection with verbs of naming in the active, though in that instance the name may stand in apposition in the Acc. Her. 3, 85. *Δαρείῳ δὲ ἦν ἱπποκρίμος, τῷ οὔνομα ἦν Οἰβάρεης*. 1, 199. *Μύλιτα δὲ καλέουσι τὴν Ἀφροδίτην*.

2. Sometimes the Nom. seems to stand instead of the Voc. in connection with a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which itself becomes a sentence. Here belong particularly the following instances,

(a) *Οὗτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* Pl. Symp. 172, a. ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενίς; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom., with the article, standing in apposition, is subjoined to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκείται, καὶ εἴ τις ἄλλος ἐστὶ βίβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὡσὶν ἐπιδεσθαι (the same as, ἐμῆς δὲ, οἰκεῖται ὄντες). X. Cy. 4. 5, 17. ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, instead of *σύ, ὅς ἐστι πρ.*)

### § 270. (1) *Genitive.*

(440.)

The Gen. is the *Whence-case*, and thus denotes, (a) in a local relation or in a relation of space, the object or the point from which the action of the verb proceeds, e. g. *εἵκειν ὁδοῦ*, *cedere via*; (b) in a causal relation, the ground, origin, or author, especially the object, which calls forth, produces, excites, occasions, the action of the verb. e. g. *ἐπιθυμῶ τῆς ἀρετῆς*, § 268.

### § 271. A. *Local Relation or Relation of Space.*

(441, 442.)

1. The use of the Gen. expressing a purely local motion is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιεν το νήσον* (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό*, *from*, *ἐκ*, *out of*, *παρά*, *from*, *from the vicinity of an object*, etc.

2. But the Gen. very often denotes the relation of separation (*separative genitive*), namely, in verbs of separating, disjoining, loosing, keeping one's self from, desisting, ceasing, keeping off from, freeing, depriving, differing from, missing, deviating from; thus in prose, *παραχωρεῖν*, *ὑποχωρεῖν*, *εἵκειν* and *ὑπείκειν*, *ὑπανίστασθαι* and *ἐξίστασθαι*, *νοσφίζειν*, *χωρίζειν*, *διορίζειν*; *ἀφιέναι*, *ἀφίστασθαι*, *ἀπέχειν*, *ἀπέχεσθαι*, *παύειν*, *παύεσθαι*, *κωλύειν*, *ἐρητύειν*, *εἰργεῖν*, *λύειν*, *ἐλευθεροῦν*, *ἀπαλλάττειν*, *στερεῖν*, *ἀποστερεῖν*, *χρησθῆναι*, *ἐρημῶν*, *διαφέρειν*, *ἀμαρτάνειν*, *σφάλλεσθαι*, *ψεύδεσθαι*, etc.; *διέχειν* and *ἀπέχειν*, *to be distant*, etc.

Her. 2, 80. οἱ νεώτεροι αἰτίων τοῖσι πρεσβυτέροις συντυχάνοντες εἴκοντο σι τῆς ὁδοῦ. X. Cy. 2 4, 24. ὑποχωρεῖν τοῦ πεδίου. Hier. 7,

2 παρὰ χωρεῖν ὁδοῦ. Symp. 4, 31. ὑπανίστανται δέ μοι ἡδὴ καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. Vectig. 4, 46. ἀπὲς τῶν ἀργυρείων ἢ ἐγγύτατα πόλιν Μέγαρον πολὺ πλεον τῶν πεντακοσίων σταδίων. Pl. Menex. 246, e. ἐπιστήμη χωρίζομένη δικαιοσύνης. Πάυομαι χόλου. Λύω, ἀπαλλάττω τινὰ κακῶν. Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε. 5, 62. τιράνων ἡλευθερώθησαν. 3, 65. τῆς βυσιληΐδος ἐστέρημαι. X. Hier. 7, 3. δοκεῖ μοι τοῦτω διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι. Ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης. Ἀφίημι τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν.

REMARK 1. Many of these verbs are often connected with the prepositions ἀπό and ἐκ, e. g. ἐλευθεροῦν, λύειν, εἰργεῖν, ἀπεργεῖν, ἐξείργειν, ἐρηπτεῖν.

3. Also with adjectives, adverbs and substantives expressing the same idea, c. g. ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος, ἀλλοῖος, ἕτερος; with many adjectives compounded of α privative; with ἀνευ, χωρίς, πλήρ, ἔξω, ἐκός, δίχα, πέραν, etc.

E. El. 387. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάματ' ἀγορᾶς εἰσιν. Her. 3, 147. ἀπαθὴς κακῶν. Th. 1, 28. πολλοὺς ποιεῖσθαι ἑτέρους τῶν νῦν ὄντων. X. C. 4, 4, 25. πότερον τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3, 3, 55. ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Λύσεις, ἐλευθερία κακῶν. Her. 8, 144. ἐκός χρόνου (used of time instead of place). 6, 103. πέρην τῆς ὁδοῦ. Dem. Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσονται.

4. Here are classed verbs of originating and beginning, e. g. ἀρχεσθαι, ἀρχεῖν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαι τινος e. g. τοῦ πολέμου, means in general to begin something, Σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου; but ἀρχεῖν, ὑπάρχειν, κατάρχειν means, among other things, to do something first, to begin, hence to be the cause or author, Ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξαι Th. 2, 12. Ἐπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαι ἀπό τινος, e. g. ἀπὸ τῶν στοιχείων means, to proceed from a thing, and thus to begin.

### § 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, a going out, proceeding from, but not, as in the local relation, a mere outward relation, but an inward and active one, since it expresses

the object by whose inward power the action of the subject is called forth and produced.

§ 273. (a) *The Genitive as the general expression of action.* (444—452.)

1. The Gen., expressing action, stands, in the first place, as the Gen. of the origin or the author (*Genitivus originis* or *auctoris*) and is connected with verbs of producing, arising, having originated or arisen, e. g. γίνεσθαι, φύειν, γῆναι, εἶναι.

Her. 3, 81. ἀριστῶν ἀνδρῶν οἰκὸς (consentaneum est), ἄριστα βουλείματα γίνεσθαι. X. Cy. 1. 2, 1. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῖ Περσίδων γένους ἦν· μητρὸς δὲ ὁμολογῆται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μεῖς μητρὸς πάντες ἀδελφοὶ φύντες.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπό, is connected with the genitive. Hence the attributive Gen., mentioned above, § 265, 2, may be explained, e. g. ὁ τοῦ βασιλείως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλείως (γεννηθείς) υἱός, τὰ τῶν ἀνθρώπων κτήνη.

2. The Gen. of action stands, in the second place, as that object which has gained another, made it its own and possesses it, as the owner, possessor (*Genitivus possessoris* or *possessivus*). This Gen. stands, (a) with the verbs εἶναι, γενέσθαι, ποιεῖσθαι, *to claim to one's self*; (b) with the adjectives ἴδιος, οἰκεῖος, ἱερός, κύριος.

Antiph. 5. 140, 92. τὸ μὲν ἀκούσιον ἀμύρημα τῆς τύχης ἐστὶ, τὸ δὲ ἐκούσιον τῆς γνώμης. Lys. Agor. 135, 64. ἐγένετο ὁ Νικόκλης οὗτος Νικοκλέους, *belonged to Nicocles, was his slave*. Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον. Τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse. Ἐμυτοῦ εἶναι, *to be one's own master*. Dem. Phil. 1. 42, 7. ἦν ὑμῶν αὐτῶν ἐθειλήσῃτε γενέσθαι, non ex aliis pendere. Also εἶναι τινος, alicujus esse, alicui addictissimum esse, e. g. εἶναι Φιλίππου, εἶναι τοῦ βελτίστου, studere rebus optimis. X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται. Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιοούτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις. X. An. 4. 5, 35. ἤκουσεν αὐτὸν (τὸν ἵππον) ἰσθρὸν εἶναι τοῦ Ἰλλίου. 5. 3, 13. ὁ ἱερός χώρος τῆς Ἀρτεμίδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφεστηκότων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation, § 265, 2, e. g. ὁ τοῦ βασιλείως κῆπος, ἡ Σωκράτους ἀρετή, πατήρ Νεοπτολέμου.

REM. 2. The Gen. is connected with verbs of declaring and judging, as

§ 273.] SYNTAX.—GENITIVE, AS THE EXPRESSION OF ACTION. 373

it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λόγῳ χάριτος αἰρεῖσθαι.

(c) Hence the Gen. denotes in connection with εἶναι (α) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

Ἄνδρός ἐστιν ἄγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κριθέντ', being sentenced, ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολέμοις. Ol. 1. 18, 2. ἔστι τῶν αἰσχυρῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἡμῖν ποτε κύριοι, φαίνεσθαι προϋμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι. Aphob. 1. 814, 4. ἐμὲ ἐπ' ἐτῶν ὄντα. X. An. 7. 4, 16. Σιλανὸς Μακίστιος, ἐτῶν ὀκτωκαίδεκα ὢν, σημαίνει τῇ σύλληγῃ. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων.

REM. 3. Here, also, belong the expressions ἡγεῖσθαι, ποιῆσθαι, θεῖναι πολλοῦ, πλείστου, ὀλίγου, ελαχίστου, etc., since the worth of a thing is conceived as a property.

3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίνεσθαι; τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἦθελε τῶν μενόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σακράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Cy. 1. 2, 15. οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγένηνται ἀνειλήπτοι, οὔτοι τῶν γεραιτέρων γίγονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζέλιά ἐστι τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam referre sermones? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθόμενος. Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem). So τέμνειν γῆς, devastare terrae, sc. partem.



the object by whose inward power the action of the subject is called forth and produced.

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(c) Hence the Gen. denotes in connection with εἶναι (α) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

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3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίνεσθαι; τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευσάντων. Cy. 1. 2, 15. οἱ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνενήλκτοι, οὔτοι τῶν γεραιτέρων γίνονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζελεῖα ἐστὶ τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermo? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος. Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem). So τέμνει γῆς, devastare terrae, sc. partem.

μεγίστων ἀγαθῶν πλεῖστα μετέχουσι. An. 7. 8, 11. ὥα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and conjuring, are connected with the Gen., which denotes the person or thing, by whom or which one entreats or conjures, e. g. λίσσεσθαι, ἱκετεύειν, ἰκνῆσθαι, since the supplicant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμῖν Ζηρὸς Ὀλυμπίου ἥδε Θέμιστος. So λίσσεσθαι πατρός, τοκήων. Comp. Il. κ, 454, ὁ μὲν μιν ἔμελλε γενέλου χειρὶ παχείῃ ἀψόμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b). Il. η, 56. μέσσου δούροῦς ἐλῶν. Od. γ, 439. βούν δ' ἀγέτην κεράων. Il. α, 197. ξανθῆς δὲ κομῆς ἔλσ Πηλείωνα. In phrases, like λαβεῖν τινα γοῖνων, ἄπτεσθαι τινα γενείου, etc., the knee and the beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry,

- (a) Verbs of tasting physically and intellectually, grasping, reaching to, and hence of striving after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δῶρων, νόστου.
- (b) Several verbs, which properly express the idea of a very hasty motion towards an object, and are then changed so as to express an intellectual effort, and longing, e. g. ἐπείγεσθαι, ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαύσειν, rushing upon something, etc. Il. τ, 142. ἐπειγόμενος περ Ἄρηος. Il. ξ, 488. ὥρμηθη δ' Ἀκάμαντος. Il. ζ, 68. μήτις νῦν ἐν ἄρῳ ἐπιβαλλόμενος μετόπισθεν μυνέτω.
- (c) Verbs of aiming, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit, to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ. Il. ψ, 855. ἧς ἄρ' ἀνῶγε τοξεύειν.

REM. 8. According to the analogy of verbs of aiming and striving, above named, so we find κατὰ χθονὸς ὁμματα πῆξαι, πλεῖν ἐπὶ Σάμῳ, *to sail towards Samos*, as if setting out for it, (on the contrary, ἐπὶ Σάμῳ, *to Samos*). The Gen. of *aim, object*, occurs in the attributive relation, e. g. in ὁδός, νόστος τόπον τινός, *way, return to a place*.

REM. 9. There also belong here, (a) the adverbs εὐθύ (Ion. ἰθύ), *straight-forward to something, μέχρι, to, up to*;—(b) verbs of *meeting and of approaching*, which, still, in prose, are commonly connected with the Dat.;—(c) adjectives and adverbs expressing the same idea, e. g. ἀντίος, ἐναντίος, παραπλήσιος, still oftener joined with the Dat., ἀντίον, πλησίον, etc. Her. 6, 95. ἔχον (dirigebant) τὰς νῆας ἰθύ τοῦ Ἑλληςπόντου καὶ τῆς Θερρικής. 2, 34. ἡ Αἰγυπτος τῆς ὀρεῖνῆς Κιλικίας μάλιστά κη ἀντίη κίεται. Dem. Ph. 3, 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν.

4. The Gen. of action stands, as the Gen. of the place *at which*, and the time *when*, an action happens. The fact or the event belongs, as it were, to the place and the time, proceed in a certain measure from them, and are supported by them; hence the place and the time are conceived as supporters of the action.

§ 265. b. *Attributive Genitive.* (432, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποὶ or οἱ καρποὶ οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποὶ or οἱ καρποὶ τοῦ δένδρου — ἡ τοῦ Σωκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρὸς ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom*, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love for virtue*, (ἐρῶ τῆς ἀρετῆς), εὐνοιά τινος, *good-will towards one*, (εὖνους εἰμί τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum*, (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). ἼΙ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς ΙΙ. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεύς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων πρῆξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.* (434.)

1. A substantive is said to be in apposition, which, for the

Her. 5, 82. χαλκοῦ ποιεῖνται τὰ ἀγάλματα. 2, 138. ἱστρωμένη ἐστὶ δόδος λίθου. Th. 4, 31. ἔρμα αὐτόθι ἦν λίθων λογάδην πεποιημένων. In the attributive relation, e. g. ἔκπωμα ξύλου, τράπεζα ἀργυρίου, στίφανος ἱακίνθων.

REM. 14. This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό, also διά.

(b) With verbs of fulness and want, e. g. πλήθειν, πληροῦν, πιμπλάειν, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (*salis*).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι. Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων. Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων. X. Cy. 3. 1, 3. διαθρόντων καὶ ἐλαυνόντων τὸ πεδὶον μεστόν. An. 2. 4, 14. δασύς δένδρων. An. 1. 2, 7. παραδείσος μέγας, ἀγρίων θηρίων πλήρης. 1. 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου.

(c) With verbs of eating, drinking, enjoying, satisfying one's self, and in the figurative sense of having the enjoyment, use and advantage of something, ἐσθίειν, φαγεῖν, εὖωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι; ἀπολαύειν, etc.

Ἐσθίειν κρεῶν — κορέσασθαι φορβῆς — πίνειν οἶνον. X. Cy. 1. 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. 1. 3, 10. καὶ τί δή, ὦ Κύρε, τὰλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερῆόφησας τοῦ οἴνου; C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν; but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακά, to receive good or evil from some one. Γεύεσθαι τιμῆς — γεύειν τινὰ τιμῆς.

REM. 15. The Acc. stands with verbs of eating and drinking, (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. ι, 347. Κίκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρομέα κρία. X. Cy. 1. 3, 9. οἷα ἐκπίσμαι αὐτὸς τὸν οἶνον. 1. 3, 6. κρία γεγεωχῶ, he ate heartily. 6. 2, 28. ὕδατι μεμιγμένην ἀεὶ τὴν μάζαν ἐσθίει. Ibid. μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (spoken of a habit). So ἐσθίειν κρία and κρεῶν, πίνειν οἶνον and οἶνον. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs of smelling, emitting an odor, etc., πνεῖν, ὀζειν, προσβάλλειν.

Ὅζειν ἔων, μύρου πνεῖν, προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὡς ἡδύμοι προσέπνευσσε χοίρειῶν κρεῶν.

Apol. 35, c. Ἀπὸ τοῦ αὐτομάτου ἂν ἔμιν τοῦτο ἐγένετο, ἐμὲ τε θνάσκει δὴ 38, c. Ἄ δὲ προστίεται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἑρώτας καὶ ἰατρεύειν Symp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος*, *ἐκάτερος*, *πᾶς*, *every one*, *οἱ μὲν* — *οἱ δέ*, *ἄλλος ἄλλον*, *alius alium*, *one this*, *another that*, *one another*, or vice versa, *ἄλλος ἄλλοθεν*, *alius aliunde*, *one from one way*, *another from another way*, or *one on one side*, *another on another*. The subject, which denotes the whole, may be implied in the verb.

Od. α, 424. δὴ τότε κακκίοντες ἔβαν οἰκόνδε ἕκαστος, in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἐωυτοῦ τάξῃ ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἰκίαι αἱ μὲν πολλὰ ἐπεπτοίκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ὕλλαις πύλαις τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant. Cy. 3. 1, 3. διεδίδρασκον ἡδὴ ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλίμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δὲ ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκῆσθαι, τὰς δὲ δὴ ἔνδιαν διδίσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ὑπροςδυκῆτου, εὐθύς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος*, *πᾶς*, subjoined. X. An. 1. 8, 9. πάντες οἷτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3. 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ὤπτιοῦντες ἑαυτοῖς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττίμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθεα μέγιστα ἀλλήλοισι ἀπικνέοντα. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, the Athenians, suppose that*, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

to obey, often take the Gen., and according to the same analogy *πειθεσθαί*, yet seldom, and *ἀπειθεῖν*; so also *κατήκοος*, *ὑπήκοος* with the Gen., more seldom with the Dat. Her. 3, 62. *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀπούειν*. 3, 101. *Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν*. 1. 1, 26. *νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι*.

(f) Finally, the Gen. of the material stands with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, saying; of admiring, praising, blaming, *ὀρᾶν*, *θεῶσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίστασθαι*, *εἰδέναι*, *ἐνθυμείσθαι*, etc.; *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, etc.; *ἄγασθαι*, *θαυμάζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, *ψέγειν*, and the Gen. indicates the object (commonly a person) about which or whom, one perceives, sees, contemplates, knows, examines, an action, external indication or some single circumstance; or of whom one learns, hears, affirms something; or in whom one perceives something to admire, praise or censure. That, which is perceived in the object, or affirmed of it, is added in the Acc. of a substantive or substantive pronoun, or in an accessory clause, or in the Gen. of the Participle, which may, at the same time, denote the person.

X. C. 1. 1, 12. *Πρῶτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότρεά ποτε νομίσαντες ἱκανῶς ἤδη τὰν θρώπινα εἶδέναι ἔρχοντας ἐπὶ τὸ περὶ τοιούτων φρονιζέιν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγούντων τὰ προσήκοντα πράττειν*. 1. 6, 4. *ἐπισκεψώμεθα, τί χαλεπὸν ἦσθῃσαι τοῦ μου βίου, in my manner of life*. An. 3. 1, 19. *διαισιώμενος αὐτῶν, ὅσην μὲν χάραν καὶ οἶαν ἔχουσιν*. Cy. 7. 2, 18. *ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιούντος, he perceived in me that I was doing an absurd thing*. Pl. Gorg. 463, d. *ἄρ' οὖν ἂν μάθοις ἀποκρίναμένον; instead of ἄρ' οὖν ἂν μου μάθοις, ἃ ἀποκρίνομαι; will thou then have understood my answer?* Th. 4, 6. *ἐπύθοντο τῆς Πύλου κατελημμένης, instead of ἐπύθ. τῆς Πύλου, ὅτι κατελημμένη ἦν*. 5, 83. *ἦσθοντο τελεζιζόντων, instead of ἦσθ. αὐτῶν, ὅτι τελεζιζοιεν*. The Gen. of person alone, Pl. Phil. 51, c. *ἐμου μανθάνεις, instead of ἐμου μ., ἃ λέγω*. Her. 6, 76. *ἄγασθαι τοῦ Ἑρασίου οὐ προδιδόντος τοὺς πολίτας*. Th. 1, 84. *τὸ βραδὺ καὶ μῆλον, ὃ ἐμφορται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε*. X. Cy. 3. 1, 15. *εἰ ἄγασαι τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάν σοι συμβουλεύω τοῖτον μιμῆσθαι*. Ages. 2, 7. *τάδ' αὐτοῦ ἄγαμαι, ὅτι παρεσκεύασατο*. 8, 4. *ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἕλλησιν ὑπεριδεῖν τὴν βασιλείας ξενίαν*. Pl. Men. 95, c. *Γοργίου μάλιστα ταῦτα ἄγαμαι*. Theaet. 161, b. *ὁ θαυμάζω τοῦ ἱτα-*

ρ ο υ. Criton, 43, ἡ σοῦ πάλαί θανυμάζω, αἰσθανόμενος, ἃς ἡδίας κα-  
θεύδεις. Rp. 383, α. πολλά Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ  
ἐπαινεσόμεθα.

REM. 20. The verbs above named imply in themselves an Acc. e. g. ὀρῶ  
τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέφομαι, ἄγαμαι τινα or τι.

(g) In expressions of being acquainted with, ignorant of, of  
being skilled and unskilled in, of making trial of, of ability and  
dexterity, e. g. ἔμπειρος, ἀπείρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων,  
τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρασθαι, ἀπειρώς,  
ξένως ἔχειν; with adjectives in -ικός (derived from transitive verbs)  
which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων ἐμὲ τῆς τέχνης. Her. 2, 49. τῆς θυσίας  
ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος. — Ἀπαίδευτος ἀρετῆς, μου-  
σικῆς. X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθρωπίνων πραγ-  
μάτων. — Ἀπειρώς ἔχειν τινός. — Ἀποπειρασθαι γνώμης. (In  
the poets this use of the genitive is still more extensive.) Il. ο, 412. τίκτο-  
ρος, ὃς ῥά τε πάσης εὖ εἰδῆ σοφίας. X. C. 3. 1, 6. παρασκευαστι-  
κὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι καὶ ποριστικὸν τῶν  
ἐπιτηδείων τοῖς στρατιώταις. Pl. Euthyphr. 3, c. διδασκαλικός τῆς  
αὐτοῦ σοφίας. Pl. L. 643, d. εἰλεῖος τῆς τοῦ πράγματος ἀρετῆς, *showing  
one's self perfect in a thing.*

### § 274. (b) Causal Genitive.

(460—465.)

The second division of the causal genitive includes the geni-  
tive, which expresses the cause, i. e. the object, which calls forth  
and occasions the action of the subject. This genitive stands,

1. With many verbs which denote a state or affection of the  
mind, viz.

(a) A desire and longing for, ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν, or  
διακεῖσθαι; διψῆν, πεινῆν;

(b) A care for, a concern for, ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι,  
περιορᾶσθαι, προορᾶν, ὑπερορᾶν, *to despise*, προνοεῖν, μελεῖ, μεταμελεῖ,  
ἀμελεῖν, ὀλιγορεῖν, φρίδασθαι;

(c) Pain, grief, pity, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἔλεειν and οἰκ-  
τιροῦν with the Acc. of the person and Gen. of the thing;

(d) Anger and indignation, ὀργίζεσθαι with the Dat. of the  
person and the Gen. of the thing, χαλεπῶς φέρειν;

(e) Envy, φθονεῖν with the Dat. of the person and the Gen.  
of the thing, ἐπιφθόνως διακείσθαι;



(f) Admiration, praise and blame, *θαυμάζειν* and *ἄγασθαι* (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which depends upon or is governed by that thing, see Rem. 2), *ζηλοῦν*, *εὐδαιμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, all with the Acc. of the person and the Gen. of the thing.

Pl. Rp. 403, a. ὁ ὕρθός ἔρως πέφινκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾷ. 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν. Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν. 186, b. τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ. 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν. X. Cy. 3. 3, 12. (Κῦρος) κἀκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἥδη ποιεῖν τε. X. O. 13, 9. πεινώσι τοῦ ἐπαίνου οὐχ ἥττον ἔνιαι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς, amor, cupiditas virtutis. Th. 6, 14. κήδεσθαι τῆς πόλεως. Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης. 3, 159. τοῦ σίτου προορᾷ. X. Cy. 1. 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. Μίλει μοί τινος. 5. 1, 22. Γωβρύα πευράσσομαι ποιεῖν μήποτε μεταμελῆσαι τῆς πρὸς ἐμὲ ὁδοῦ. Id. C. 1. 2, 9. ὑπερὸρᾷ ἐποiei τῶν καθ'εστῶτων νόμων τοὺς συνόντας. Th. 4, 124. Βασιλέας τῆς Μένδης περιορώμενος. X. H. 5. 4, 1. Θεοὶ οὗτοι τῶν ἀσεβούντων, οὔτε τῶν ἀνόσια ποιούντων ἀμελοῦσι. Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ. Attributive, e. g. φροντὶς τῶν παίδων, cura liberorum, care for children. So ἐπιμελής τινος. X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾤκτιρεν αὐτόν. 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσαν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ὧδε εἶπεν. Symp. 4, 37. τοῦτους οἰκτιρῶ τῆς ἄγαν χαλεπῆς νόσου. Attributive, e. g. ἄλγος ἐταίρων (de amicis); moreover with adjectives also (though only in poetry), and especially in exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, οἷς ἐλαύνομαι τάλας! X. Cy. 3. 1, 39. φεῦ τοῦ ἀνδρός! Pl. Rp. 509, c. Ἀπολλών, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθῆναι δεῦρο τύχην! O ill fortune, that I am called hither at this time! Lys. c. Philon. 187, 11. καθίστηται τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄνοτίας αὐτοὺς ἀμαρτάνειν. In poetry, the Gen. is much more frequent with verbs expressing anger, e. g. Il. ε. 266. Ἡρακλῆος περιχώσατο, παιδὸς ἰοῖα.

Od. α, 69. (Ποσειδάων) Κύκλωπος κειχόλωται, ὃν ὀφθαλμοῦ ἀλάσεν. S. Antig. 1177. πατὴρ μὴνίσας φόνου. Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος. Attributive, e. g. χόλος τινός, ira alicujus instead of *de aliquo*, anger respecting some person or thing. Φθονεῖν τινι τῆς σοφίας. Th. 1, 75. ἄξιοι ἔσμεν ἀρχῆς γε ἣς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι, it is not just that we should be envied on account of our sovereignty. So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδ' ἐσσι δωρήματος. Attributive, e. g. φθόνος τινός. X. Cy. 2, 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθῆεις τῆς τε πρᾶότητος καὶ τῆς διασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν ταῖς ἐπὶ τὸ δεῖπνον σὺν τῇ ταξίᾳρχῳ. Symp. 4, 45. ζηλώσε τοῦ πλοῦτου. Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζεσθαι τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἵτιος. Ion. 530, b. πολλάνκις γε ἐζήλωσα ὑμᾶς τοῖς βραφθοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσασθαι τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; illorum virtutem. Lys. Simon. 100, 44. θανμάζω μάλιστα τοῦτον τῆς διανοίας, hujus mentem. Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαιμόνων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα.

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially *περὶ*, e. g. ἐπιμελεῖσθαι, φροντίζειν *περὶ* τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen., thus *ποθεῖν*, to long for, to feel the want of, always governs the Acc., and so *φιλεῖν*, ἀγαπᾶν, στέργειν, to love; the last two also in the sense of *to be contented with*, take the Dat. = Lat. Abl. Several of the above verbs have also different constructions, in which case they commonly express different ideas, e. g. φροντίζειν τινός or *περὶ* τινος X. C. 1. 1, 11. 4. 7, 6. to be anxious for something, but φροντίζειν τι, *scrutari, investigate*;—*προνοεῖν*, προορᾶν τι, to perceive beforehand, to consider beforehand; ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally, Μελήσουσιν δ' ἔμοι ἔπποι Il. x, 481. Ταῦτα μὲν οὖν θ' εἰ μὲλ' ἔσει Pl. Phaedr. 238, d.

REM. 2. The verbs θανμάζειν and ἀγασθαι have the following constructions; (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θανμάζω τὸν στρατηγόν, θανμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when one admires something in a person, e. g. θανμάζω Σωκράτους τὴν σοφίαν;—(c) the Acc. of the person and Gen. of the thing, when one admires a person on account of some quality, e. g. θανμάζω Σωκράτη τῆς σοφίας, see 1, (f);—(d) Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θανμάζω Σωκράτους τῆς σοφίας, see 1, (f);—(e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θανμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

2. With verbs which express the idea of requital, revenge, accusing and condemning, the Gen. denotes the guilt or crime which was the cause of the requital, revenge, etc. Hence this is true of *τιμωρεῖσθαι* which governs the Acc. of the person and the Gen. of the thing, as well as of verbs relating to judicial proceedings and of accusing and condemning, e. g. *αἰτιᾶσθαι*, *ἐπαιτιᾶσθαι*, *διώκειν*, *εἰσάγειν*, *ὑπάγειν*, *γράφεισθαι*, *προσκαλεῖσθαι*, all with the Acc. of the person and the Gen. of the thing, *ἐπεξιέναι*, *ἐγκαλεῖν*, *ἐπισκῆπτεσθαι*, all three with the Dat. of the person and Gen. of the thing; *φύγειν*, *to be accused*; *δικάζειν*, *κρίνειν*, *αἵρειν*, *to convict*, all three with the Acc. of the person and the Gen. of the thing, and *ἀλῶναι*, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπείξιος, *on account of the invasion of this land*. Ἐπαιτιᾶσθαι τινα φόνου. Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῃ. Ἐπεξιέναι τινὶ φόνου. Γράφεισθαι τινα παρανόμων. Φεύγειν κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πίρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἔνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας. C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόγτι καὶ τὸν πατέρα δεῖσαι. Dem. Aphob. 846. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν. 861, 58. φύγειν ψευδομαρτυριῶν ὑπό τινας. Ἀλῶναι κλοπῆς.

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 275, 3, e. g. *θανάτου κρίνεται*, *κρίνεσθαι*, *διώκειν*. Sometimes the prepositions *περί* and *ἔνεκα* are joined with the verb, e. g. *διώκειν τινὰ περὶ φόνου*; and *ὑπὲρ* with *τιμωρεῖσθαι*.

3. Finally the Gen. of cause is also used in the following instances,

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs εὖ, καλῶς, μετρίως, and the like, also with ὡς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὥδε, ὡς αὐτως, connected with the verbs ἔχειν and ἔχειν, sometimes also with εἶναι and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν, *I am well in respect to my feet*. Her. 6, 116. Ἀθῆναι, ἃς ποδᾶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ. 5, 62. χρημάτων εὖ ἔχοντες. So Εὖ, καλῶς, μετρίως ἔχειν βίου, φρονῶν, γίνους δυνάμεως. Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπον ἔχεις. H. 4. 5, 15. ὡς τάχους ἔκαστος εἶχεν.

§ 275. (c) *Genitive denoting certain Mutual Relations.*

(468—470.)

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used,

1. With verbs which contain the idea of ruling, preëminence, excelling, prominence, and the contrary, viz. such as contain the idea of subjection, inferiority, to miss, e. g. an opportunity, *ἀρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατεύειν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι*, etc.; with the adjectives, *ἐγκρατής, ἀκρατής*;—*προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, υπερβάλλειν, υπερφέρειν, πρωτεύειν, πρσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν*, etc.;—*ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττωθῆναι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι*, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἑστρατήγεον οἶδα. 99. ἡγεμόνευε Ἀλικαργῆσσιων. 3, 15. ἐπιτροπεύειν Αἰγύπτου. 142. οὗτοι μοι Πολυνκράτης ἤρσκα δεσπόζων ἀνδρῶν ἑμοίων ἐωυτῷ. Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam. X. Cy. 1, 1, 2. ἄρχοντες μίνεῖσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομῆς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιτο. 4, 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρον ἐγκρατῆ εἶναι. 5, 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι. Her. 6, 61. καλλιστεῦσαι τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν. Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν. X. Cy. 3, 1, 19. τάχει περιεγένον αὐτοῦ. Pl. Gorg. 475, b. σκεψόμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοίμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, e. πρσβεύειν τῶν πολλῶν πόλεων. So also ἀνέχεσθαι τινος usually with a participle, to endure. Pl. Rp. 564, a. οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. Ἡττᾶσθαι τῶν ἐπιθυμιῶν. Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρσβεσίων, being overcome by or yielding to the envoys. X. C. 1, 3, 3. Σικαρίας θυσιᾶς θυῶν μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολ-

λῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. Hier. 4, 1. *μεγάλων ἀγαθῶν μειονεκτεῖ. Ὑστερίζειν τῶν καιρῶν, τῶν ἔργων.* X. Hier. 1, 18. *ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν.* 2, 1. *μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὄψων.*

REMARK 1. *Ἥγεμονεύειν* and *ἡγεῖσθαι* in the sense of *to go before, ὁδόν, to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

REM. 2. That in which one excels another, in prose, is usually put in the Dat., though it is often expressed by prepositions, e. g. *ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι.*—*ὑπό* governing the Gen. is often used with *ἡτῶσθαι*, e. g. Th. 1, 62. *τὸ στρατόπεδον ἡσσάτο ὑπὸ τῶν Ἀθηναίων.*

2. The comparative and adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*; *δεύτερος, περιττός*, etc., govern the Gen. of the object used to express the comparison.

X. Cy. 7, 5, 83. *οὐ δὴ που τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι.* Eur. Med. 965. *χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.* Her. 7, 48. *τὸ Ἑλληνικὸν στρατεύμα φαίνεται πολλαπλήσιον ἔσσεσθαι τοῦ ἡμετέρου.* 8, 137. *διπλήσιος ἐγένετο αὐτὸς ἐωυτοῦ, he was twice as great as before.* 6, 120. *ὑστεροὶ ἀπικόμενοι τῆς συμβολῆς (proelio) ἡμίροντο ὅμως θείσασθαι τοὺς Μήδους. Οὐδενὸς δεύτερος. Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κήσασθαι.*

REM. 3. Sometimes the object of comparison is denoted, like some relation of space, by *πρό* and *ἀντί* with the Gen., or by *παρά* and *πρός* with the Acc. See prepositions.

3. With verbs of *buying* and *selling*, e. g. *ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, διδόναι;*—also with verbs signifying *to exchange* and *barter*, e. g. *ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύνειν*, etc.;—with verbs of *valuing*, e. g. *τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι*, and with the adjective *ἄξιος* (Gen. of price).

Her. 3, 139. *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος.* 5, 6. *(οἱ Θρηῖαις) ὠνεῖονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων.* X. C. 2, 1, 20. *τῶν πόγων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.* Cy. 3, 1, 36. *σὺ δέ, ὦ Τιγράνη, λῆξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν.* Ἐγὼ μὲν, ἔφη, ὦ Κύρε κἂν τῆς ψυχῆς πριάζμην, ὥστε μήποτε λατρεῖσαι ταύτην. Il. ζ, 236. *τεύχε' ἄμειβεν, χρυσεία χαλκείων, ἑκατόμβοι' ἐννεαβοίων.* X. Cy. 3, 1, 37. *καὶ σὺ δέ, ὦ Ἀρμένια, ἀπάγου τήν τε γυναῖκα καὶ αὐτοὺς παῖ-*

δας, μηδὲν αὐτῶν καταθεῖς, *nulla re pro eis deposita*. Dem. Phil. 2. 68, 10. κείρισθαι μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. Il. λ, 514. ἡτρός γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων. Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην. 6, 112. ἐμάχοντο ἀξίως λόγου. Ἀξιούῃν τινα τιμῆς. X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιούσθαι. Τιμῇν τινί τινος and τινὰ τινος, e. g. δέκα ταλάντων, τοῦ θανάτου, *to fine or punish one with, to sentence one to a punishment, to consider one worthy of punishment*. So the Mid. τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by *ἀντί* with the Gen.

REM. 5. The Gen. with substantives (attributive Gen.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule; *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρός Ἑλλήνων τραπεζίς (like *natus alicujus*). S. Ph. 3.

REM. 6. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάδης ἐπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου, *the command of the Ionians in the war against Darius*.

## § 276. (2) Accusative. (471.)

The Acc. is the *Whither-case*, and hence denotes, (a) in relation to space, the goal, limit or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, it denotes the effect, consequence, result of an action, as well as the object on which the action is performed.

## § 277. A. RELATIONS OF SPACE. (472.)

The Acc., expressing the relation of space, denotes the boundary, place or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέφαντες ἔβαν νείας

ἀμφιέλισσας, *they went to the ships*. Il. α, 317. κλισση δ' οὐρανὸν ἔει, *arose to heaven*. Od. α, 176. πολλοὶ ἴσυν ἀνίρις ἡμέτερον δῶ. S. OT. 35. ἔστυ Καδμῖον μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίαις.

REMARK. In prose and usually also in poetry, the Acc. is governed by a preposition, which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in* — *into*, ὡς, *to*, κατὰ, *downtowards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί and ἀμφί, *around* — *round about*, μετὰ, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπό, *under*, e. g. ἵεναι ἐς τὴν πόλιν, *προεἰθεῖν ὡς τὸν βασιλέα, περὶ or ἀμφὶ τὴν πόλιν βαλναι* — *ἐπὶ τὸν θρόνον ἀναβαίνειν* — *ἐλθεῖν μετὰ Τρώας* — *ἵεναι παρὰ βασιλεία* — *ἵεναι πρὸς Ὀλύμπον* — *ἵεναι ὑπὸ γυῖαν*.

## B. CAUSAL RELATIONS OF THE ACCUSATIVE.

### § 278. (a) *Accusative denoting Effect.* (473—475.)

The Acc. denoting effect is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. denoting effect, i. e. the Acc. of the object produced, is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification, e. g. μάχην μάχεσθαι, *to fight a fight*, pugnam pugnare. An attributive adjective or pronoun commonly belongs to the Acc.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐράσιν. Pl. L. 680, e. βασιλείαν πασῶν δικαιωμάτων βασιλευόμενοι. Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. Dem. Aph. 845, 4. δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν. 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα. Id. H. 7. 1, 5. πλείστοις καὶ μεγίστοις ἀρῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχάκατε, πλείστα δὲ κατωφθώκατε. Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀράς ὑμῖν. So καλὰς πράξεις πράττειν, ἐργάζεσθαι ἔργον καλόν, ἔρχειν δικαίαν ἀρχήν, αἰσχροῦ δουλείαν δουλεύειν, μέγαν πόλεμον πολεμεῖν, χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήσαν (like ἐξοδὸν ἐξίεναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἔργον καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὀρεῖν ὀρνύναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δὲ τινα ὑπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκείος ἡμῖν πόλεμος οὕτως ἐπολεμήθη Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν καλίαν Pl. Rp. 490, d.

2. In place of the substantive from the same stem as the verb,

or having the same signification as the verb, an attribute of such a substantive can also be used; in this case, the verb frequently has a pregnant signification (*constructio praeagnans*), since the verb, at the same time, contains another idea in addition to its obvious one.

*Νικᾶν μάχην*, to conquer a battle, i. e. to win a battle; so Ὀλύμπια νικᾶν, to conquer in the Olympic games, Th. 1, 126. *Νικᾶν ναυμαχίας*, to gain a naval victory, 7, 66; *νικᾶν γνώμην*, sententiam vincere, νικᾶν δίκην, to carry one's opinion triumphantly; like θῦμα θύειν; τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους θύειν, to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice; τὸ Περσικὸν ὤρχετο X. An. 6. 1, 10; ταράττειν πόλεμον, i. e. turbando bellum concitare, as it is said, bellum miscere, Pl. Rp. 567, a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσιῆς ἐταράχθη Dem. Cor. 277, 151.

3. Special notice, in like manner, should be taken of the following constructions, mostly confined to poetry, where, also, instead of the substantive from the same stem as the verb, or with a kindred signification, the attribute of such kindred substantive is put in the Accusative.

(a) Verbs which express the idea of *to shine, to burn, to flow, to pour, to shoot or spring forth*, e. g. ἀστράπτειν γοργωπὸν σέλας, to lighten a fearfully bright light, i. e. casting a bright and terrific light, Aesch. Pr. 356; θάλλειν βλον Pers. 617. Ἐρεμνὸν αἷμ' ἔδευσα, I poured out black blood, S. Aj. 376. Τέγγειν, στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ῥεῖν γάλα (all confined to poetry).

(b) Verbs which express *sound, laughter, panting and smelling*; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ταπεινόν, ἀσθενές; ἡδὺν γε-λᾶν, ἡδὺν πνεῖν, μέγιστα πνεῖοντες Ἀχαιοί, Ἄρεα πνεῖν, Martem spirare, ὄζειν ἡδύ; θεινόν τε καὶ λιγυρὸν ὑπηχεῖ (ὁ τόπος) τῷ τῶν τετλιγνὸν χόρῳ Pl. Phaedr. 230, c. Ἀνεκάγχασέ τε μάλα σαρδόνιον Rp. 337, a.

(c) Verbs signifying *to see, to look*. Od. τ, 446. σὺς πῦρ ὀφθαλμοῖσι δε-δορκάς. So βλέπειν, δέρεσθαι Ἀρην, ὁρᾶν ἀλήνην, δέρεσθαι δεινόν, σμερδαλίον, τακερά; φόβον βλέπειν. Il. β, 269. ἀχρεῖον ἰδὼν, looking foolish. Pl. Ion. 535, e. κλαιοντάς τε καὶ δεινὸν ἐμβλέποντας.

REMARK 1. By this use of the Acc. many adverbial expressions can be explained, since the place of the Acc. with the adjective belonging to it, is supplied either by a pronoun alone (τοῦτο, τότε, ταῦτα, τότε, τί, τί, οὐδέν,



μηδέν, ὅ, ἃ, etc.), or by a neuter adjective, e. g. *Τὰ ὑτὰ λυπεῖσθαι καὶ τὰ ὑτὰ χαίρειν τοῖς πολλοῖς*, *to grieve at the same things and to rejoice at the same*, Dem. Cor. 323, 292. *Θαυμαστά ἐκπλήττονται* Pl. Symp. 192, c. *Τὰ κρᾶτιστα ἤνθησαν* Th. 1, 19. *So μακρὸν κλαίνει; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μεγάλα, μικρά, εὐεργετεῖν τὰ μέγιστα, ἢ δὲ γελᾶν, μέγα or μεγάλα φρονεῖν.*

REM. 2. Several adverbial expressions have originated from this usage, e. g. *χάριν*, *gratia*, *χάριν ἐμήν*, *σὴν*, *mea*, *tua gratia*, *δωρεάν*, *gratis*, *δωρίην*, *προῖκα*, *μάτην*, *incassum*. So also τοῦτο, ταῦτα, *therefore*, τί, *why*, ὅ, *therefore*. Eur. Hec. 13. *νέωτατος δ' ἦν Πριαμίδων· ὃ καὶ με γῆς ὑπεξέπεμψαν*. Pl. Prot. 310, e. *ἀλλ' αὐτὰ ταῦτα νῦν ἤνω παρὰ σέ, on this very account*.

4. The Acc. denotes also the object merely aimed at, the design of the action. Such an Acc., however, is almost always a pronoun or a neuter adjective,—a preposition, e. g. *εἰς*, *πρός*, *ἐπί*, being commonly used with substantives. The following words, in particular, belong here.

*Χρησθαι τινί τι* originating from *χρησθαι τινι χρειαί*, *to use something for something*; *πεῖθειν* originating from *πεῖθειν τινὰ πείσιν, ἐπαλεῖρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι*, etc. *Οὐκ ἔχω, ὅ τι χρήσομαι αὐτῷ. Τί δὴ χρησόμεθα τούτῳ; Τῇ κρήνῃ τὰ πλείστον ἄξια ἐχρῶντο*, *ad res maximi momenti*, Th. 2, 15. *Πείσθηναί τὴν ἀναχώρησιν* (instead of the usual construction *εἰς τ. ἀναχώρ.*) ib. 21. *Ταῦτά σε ἐποτρύνω. Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι* Pl. Phaedr. 242, a. *Τοῦτο οὐκ ἔπειθε τοὺς Φωκαίτας* Her. 1, 163; but *ἐποτρύνειν εἰς μάχην*.

REM. 3. The Acc. denoting purpose, applies to the *manner according to*, or *in which* something takes place. Here the fundamental idea is that of striving for an object. Thus *τρόπον*, *τοῦτον τὸν τρόπον*, *hunc in modum*, *πάντα τρόπον, τίνα τρόπον, δίκην*, *in morem*, *ὁμοία*, *in like manner*, *ἐπιτηδῆς*, *consulto*, *τάχος* and *κατὰ τάχος*, *celeriter*. Commonly, however, prepositions are used with such adverbial expressions.

### § 279. (b) *Accusative of the Object upon which the Action is performed.* (476—483.)

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc. or are constructed with prepositions.

1. The verbs *ὠφελεῖν*, *ὀνινάναι*, *ὀνίνασθαι*, *ἀρέσκειν*, commonly with the Dat., *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμαίνεσθαι*, *λωβᾶσθαι*, *σίτεσθαι*, *λοιδορεῖν*, *to chide*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λοχᾶν*, *ἐνεδρεῖν*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to provide with a*

*guardian*; *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μμεῖσθαι*, *ζηλοῦν*, *to emulate*.

X. C. 1. 2, 64. (*Σωκράτης*) *φανερὸς ἦν θερᾶπεύων τοὺς ἀθανάτους*. Aeschin. Ctes. 618. *τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύναιτο, τοὺς δὲ καιροῖς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο*; *Πείθειν τὸ πλῆθος*. X. Hier. 4, 3. οἱ πολῖται *δορυφοροῦσι μὲν ἀλλήλους ἄνευ μισθοῦ*. R. L. 12, 5. *μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πικρὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἔνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους*. C. 4, 3, 15. *ἐκίνο δὲ ἀθνηῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι*. Her. 6, 138. *ἐλύχρησαν τὰς τῶν Ἀθηναίων γυναικας*. Th. 1, 132. *Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον εἶ, ἐπιτρόπευσεν (ὁ Πανσανίας)*. X. H. 5, 1, 17. *τί ἦδιον, ἢ μηδὲν ἀνθρώπων κολακεύειν, μήτε Ἑλλήνα, μήτε βάρβαρον, ἔνεκα μισθοῦ*; — *Προσκυνεῖν βασιλέα*. Pl. Rp. 334, b. *ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς*. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. *Πολλίαι καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας*. X. Cy. 1. 4, 8. οἱ φίλικες *ἐλοιδοροῦν αὐτόν* (but the Deponent *λοιδορεῖσθαι τινι*, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its proper case, (α) *ὠφελεῖν τινι* though very seldom among the poets; (β) *ἀδικεῖν εἰς, πρὸς, and περὶ τινι*; (γ) *ἀσεβεῖν εἰς, and περὶ τινι*, *εὐσεβεῖν εἰς τινι*, *περὶ, πρὸς τινι*; (δ) *λυμαίνεσθαι τινι* frequently; (ε) *λωβᾶσθαι τινι* sometimes; (ζ) *ὑβρίζειν εἰς τινι* often; (η) *ἐπιτροπεύειν τινός* somewhat frequently, § 275, 1.

REM. 2. *Δωρεῖσθαι*, like the Latin *donare*, has a double construction, either *τινί τι*, *to present something to some one*, or *τινά τινι*, *to present one with something*.

2. Verbs which express the idea of doing good or evil to any one, by word or deed, e. g. *εὐεργετεῖν, κακουργεῖν, κακοποιεῖν*; *εὐλογεῖν, κακολογεῖν*; *εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν*.

S. Aj. 1154. *ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς*. X. Cy. 1. 6, 29. *κακουργεῖν τοὺς φίλους*. *Εὐεργετεῖν τὴν πατρίδα*. X. C. 2, 3, 8. *πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἶην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μάντι καὶ λόγῳ καὶ ἔργῳ περιώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν*. So also *καλᾶ, κακᾶ ποιεῖν, λέγειν τινά*. See § 280.

3. Verbs signifying to persevere, endure, to wait, and the contrary, e. g. *μένειν, περιμένειν, θαρσύνειν*; *φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπέτευν*.

Μὴ φεῦγε τὸν κίνδυνον. Θαρσύνειν θάνατον, non reformidare mortem. X. An. 3. 2, 20. τὰς μὲν μάχας θάρσυνεῖτε, *endure*. Cy. 5. 5, 42. εὐ-  
νέε σε τιμῶσιν, ἀνασπάζου καὶ εὐώχει αὐτούς, *ina se kai tharsynousin*,  
*that they may confide in you, ut fiducia te complectantur*. Ὁ δοῦλος ἀπέδρα-  
τὸν δεσπότην. Pl. Symp. 216, b. δραπέτεύω οὖν αὐτὸν καὶ φεύγω.  
Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν  
βραδυτητα.

REM. 3. After the analogy of φεύγειν, other verbs also, which contain  
the idea of fleeing, e. g. those signifying to *turn back from*, to *retreat from*, to  
*abhor*, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν  
τὸν ὄχλον; ἐκστῆναι κίνδυνον, reformidare; ὑπεκτρέπεσθαι, ἐκτρέ-  
πεσθαι, ὑπεξέρχασθαι, ἀποστρέφασθαι. Θάρσυνειν τι, sig-  
nifies to *have confidence in something*.

4. The verbs *to be concealed*, and *to conceal*, λανθάνειν, κρύπ-  
τειν, celare, κρύπτεσθαι;—also the verbs φθάνειν, antevertere,  
λείπειν, ἐπιλείπειν, deficere;—verbs of swearing or swear-  
ing by.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν.  
Κρύπτειν τινά τι, see § 280. Her. 6, 115. περιέπλων Σούιον βουλό-  
μενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. Ἐπιλείπει  
με ὁ χρόνος, ἡ ἡμέρα. X. An. 1. 5, 6. τὸ στρατεύμα ὁ σῖτος ἐπιλείπε.  
Ὀμνυμι πάντας θεοὺς. Hence μά, οὐ μά, ναὶ μά, νῆ Δία.

REM. 4. The two impersonal verbs δεῖ and χρή, in the sense of *to need*,  
are constructed with the Acc. of the person and the Gen. of the thing or of the  
person, of which or whom one is in need; this construction, however, belongs  
only to poetry, e. g. Od. α, 124. μυθήσεται, ὅτι σέ σε χρή. Aesch. Pr. 86.  
αὐτὸν γὰρ σε δεῖ Προμηθεύς. Δεῖ with the Dat. of the person be-  
longs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ σὺν σοι τῆς αὐτῆς  
ἐρωτήσεως. In the sense of *necesse est, opus est*, with an infinitive, the Acc.  
of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν;  
the Dat. is much more rare, and with χρή belongs only to poetry. X. C.  
3. 3, 10. εἴ σοι δεῖ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἄλλω  
γὰρ ἡμοὶ χρή γε τῆςδ' ἄρχην χθονός.

5. Many verbs denoting a feeling or an affection of the mind,  
e. g. φοβεῖσθαι, δαΐσαι, τρεῖν; αἰσχύνησθαι, revereri, αἰδεῖσθαι; δυσ-  
χεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι.

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν  
οἱ ἄνθρωποι. An. 1. 9, 6. Κῦρος ἄρκετον ποτὶ ἐπιφερομένην οὐκ  
ἔτρεσεν. Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἢ μᾶς φοβήσονται, ὅταν  
ἀπούσωσιν, ὅτι οὐκ ὥς φοβούμενοι πτήσσομεν αὐτούς οἰκοὶ καθήμενοι.  
Αἰσχύνομαι τὸν θῖόν. .R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας.  
Cy. 1. 3, 5. καὶ σέ, ὦ πάππη, μυσαιτόμενον ταῦτα τὰ βρώματα

ὁρῶ. Pl. Symp. 173, c. τοὺς ἰταίρους ἴλεῖν. Dem. Cor. 290, 185. καταπληγῆναι τὸν Φίλιππον. In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of motion, like transitive verbs, sometimes take the thing put in motion by them, as a passive object in the Acc.; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἄσσειν, περᾶν, πλεῖν, φέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταφέπει τὸν εὐτυχεύοντα. Ἐκβαίνειν, ἐπαύσειν πόδα, ἄσσειν χεῖρα, βάσιν, περᾶν πόδα, all poetic. Th. 6, 39. κακὰ σπεύδειν, *accelerate*. In this way, verbs expressive of sound, with the *constructio praeagnans*, sometimes take the object which is put in motion and sounded, in the Acc. Il. λ, 160. ἵπποι κείν' ὄρεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας. Her. 6, 58. λίβητα κροτέουσιν, *pulsant*. So with the *constructio praeagnans*, the poets also say, θεὸν χορεύειν, ἑλίσσειν, *deum choreis, saltando celebrare*. Comp. Larger Grammar, Part II. § 552.

6. Verbs of motion take the *space* or *way* in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, *How long?* is put in the Acc., as being the object measured by the action; so too measure and weight, in answer to the question, *How much?* are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, like *to go the way*, comp. itque reditque viam. Eur. Med. 1067. ἀλλ' εἰμι γὰρ δὴ τλημονεστὴ τὴν ὁδόν. X. Cy. 2, 4, 27. μήτι τὰ θυέβητα πορεύου, ἀλλὰ κτενέ σοι τοὺς ἡγεμόνας τὴν ῥάστην (ὁδόν) ἡγεῖσθαι. An. 4, 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λεῖλους γηλόφους. R. Equ. 8, 10. ἦν ὁ μὲν φεύγει ἐπὶ τοῦ ἵππου παντοῖα χωρία, *per varia loca*. Cy. 1, 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοὺς πλεοντάς τὴν θάλατταν. Χρόνον, τὸν χρόνον, *a long time*, (different from χρόνος, σὺν χρόνῳ, *by time, easily*), νύκτα, ἡμέραν. Her. 6, 127. ἡ Σύβαρις ἤματι τοῦτον τὸν χρόνον μάλιστα. X. An. 4, 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην, *who had been married nine days*. Cy. 6, 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3, 116, 23. ἴσχυσαν δὲ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Her. 1, 31. σταδίους πάντες καὶ τεσσαεράκοντα διακομίσαντες ἀπικνίοντο εἰς τὸ ἱόν. 6, 119. ἀπέχειν δέκα καὶ διηκοσίους σταδίους. 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τεξέαι καὶ εἴκοσι ἡμέρας. X. C. 3, 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (like *viginti annos natus*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her.

3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνίας.

REM. 6. In poetry the Acc. of space is sometimes used even with verbs denoting rest, e. g. κλισθαι, στῆναι, ἡσθαι, θάσσειν, καθίζειν, etc., instead of ἐν with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις,) ὅντινα κείται, quem jacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνά, *from a lower to a higher place*, e. g. ἀνά ποταμὸν πλεῖν, ἀνά νύκτα; — κατά, *from a higher to a lower place*, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βίον; — ἀμφί and περί, *round about*, e. g. βαίνειν ἀμφί (or περί) τὴν πόλιν, ἀμφὶ τὸν χειμῶνα, περὶ τὰ Μηδικά; — ὑπό, *under*, ὑφ' ἡλίον, ὑπὸ νύκτα, sub noctem; — ὑπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρὰ τὸν ποταμὸν πορεύεσθαι, παρ' ὅλον τὸν βίον; — ἐπὶ, *upon*, e. g. ἐπὶ νῶτα θαλάσσης πλεῖν, ἐπὶ πολὺν χρόνον; — διά, *through*, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time and quantity, very many adverbial expressions have originated, (a) τὴν ταχίστην (ὁδόν), *celerrime*, τὴν πρώτην, *primum*, τὴν ἐνθέϊαν, *recte*, μακράν, *far*, ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. II. ψ, 116, πολλὰ δ' ἄναντα, *κἄντα*, *πάντα*, *πύραντά τε*, *δόχμιά τ' ἤλθον*; — (b) σήμερον, *to-day*, αὔριον, *to-morrow*, ἀρχήν, *τὴν ἀρχήν*, properly *at first*, ὁμνίον,  *τέλος*, *τὸ τελευταῖον*, *finally*, *νέον*, *lateley*, *πρότερον*, *πρώτον*, *τὸ πρῶτον*, *τὸ πρῶν*, *τὸ αὐτίκα*, *ταρῖν*, *τὸ πάλαι*, *τὸ παλαιόν*, *τὸ λοιπόν*, etc.; — (c) πολλὰ, *saepe*, *τὰ πολλὰ*, *plerumque*, *πολύ*, *μέγα*, *μεγάλα*, *μέγιστα*, *ὀλλγον*, *μικρόν*, *μικρά*, *συχνά*, *μακρά*, *ἴσον*, *τοσοῦτο*, *πάντα*, etc. So also *μήκος*, *πλήθος*.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain these more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the thing to which the action expressed by the verb or adjective, refers or is directed. This Acc., which explains more fully the word to which it is joined, is used most frequently in reference to the body and mind.

Her. 2, 111. κάμνουν τοὺς ὀφθαλμούς. 3, 33. τὰς φρένας ἐγίαινον. X. C. 1, 6, 6. ἀλγεῖν τοὺς πόδας. 4, 1, 2. φανερός ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὦραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὐπεφυκτότων ἐφειμένος. Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν. 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ. Καλός ἐστι τὰ ὄμματα. Κακός ἐστι τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρησίμος, χρηστικός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy. 2, 3, 7. ἀνίστη Φειράδας τὸ σῶμα οὐκ ἀφνής, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρῶ

ἐοικώς. 8. 4, 18. δυνὸς ταύτην τὴν τέχνην. So θαυμαστὸς τὸ μέγεθος, τὸ κάλλος. The English commonly uses prepositions to express the force of this Acc., e. g. *in*, *in respect to*, *of*, or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, *a good artist*, comp. Eng. *he is a good shot*, i. e. *marksman*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of* or *with a beautiful soul*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are used with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρουν εἰς τι, e. g. εἰς ἀρετήν. X. C. 3. 5, 1. ἐνδοξοτέρα ἢ πόλις εἰς τὰ πολεμικὰ ἔσται. Σοφὸς πρὸς τι.

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure, ἔρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόσφασις, *under pretence*, τὸ ἀληθές, γνώμην ἐμήν. Her. 6, 83. Κλείανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκადίης. 7, 109. λίμνη τοῦσα περιέχει τριήκοντα σταδίων τὴν περίοδον, *in circumference*. X. An. 2. 5, 1. μετὰ ταῦτα ἀπικτοῖτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ ἔρος τεττάρων πλεθρῶν. 4. 2, 2. οἱ μὲν ἔπορευοντο τὸ πλῆθος ὡς διςχίλιοι. Moreover τοῖναντίον, τάναντία, *on the contrary*, τὰλλα, *in respect to other things*, τὸ ὅλον, *omnino*, ἀμφοτέρω, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, οὐδέν, *in no respect*, τὶ, *in some respect*, πολλὰ, πάντα, etc. Τὸ ἐπ' ἐμὲ, τοῦπ' ἐμὲ, τοῦπὶ σε, τὸ εἰς ἐμὲ, *quantum ad me* (te).

## § 280. Two Accusatives.

(484—488.)

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 278, 1, if the verb has a transitive sense, e. g. φιλῶν φιλεῖν, the idea consisting of a verb and substantive, with which an adjective usually agrees, being blended into one, at the same time may be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους (matrimonia nobilissima) ἐγάμει ὁ Δαρεῖος Κίρου δύο θυγατέρας, Ἀτοσσάν τε καὶ Ἀρτυστῶν. 154. ἐωυτὸν λωβᾶται λώβην ἀνήκεστον. Th. 8, 75. ἤρπυσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. X. Cy. 8. 3, 37. ἐμὲ ὁ πατήρ τὴν τῶν παίδων παιδείαν ἐπαίδεινεν. Pl. Apol. 19, a. Μίλητός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον, τό (= ὅ) μιν ἐθόλινισα. Th. 1, 32. τὴν ναυμαχίαν ἀπευσάμε-

θα Κορινθίους (like *νικῶν νικῶν*). Pl. Gorg. 522, α. πολλά καὶ ἡδία καὶ παντοδαπὰ εἰώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά, X. O. 7, 3 καλοῦσί με τοῦτο τὸ ὄνομα. Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτοῦς. So μεγάλα, μικρά, πλεῖα, μάλῃ, ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

REMARK 1. Instead of the substantive of the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μιμούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατήσαι. This is especially the case with verbs of praise and blame, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινέσαι. Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην.

2. Phrases denoting *to do* or *say good* or *evil*, take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., τινά.

Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς καὶ νόον τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε. X. Cy. 3. 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες.

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; quid tui tibi prosint testes? X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *what will your subjects do for you*; on the contrary, with σέ, *what will they do to you*. An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν, *showed all honors to the dead*. Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήσης, ἃ λέγεις, *if you perform for me those things*. So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ὦν ἔχομεν, ὅ τι ποιοῦμέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δῆμῳ.

3. With verbs, (a) of beseeching, imploring, desiring, inquiring and asking, αἰτεῖν, ἀπαιτεῖν, πράττειν, *to demand*, εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν; — (b) of teaching and reminding, διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν, (with both of these the Gen. of the thing is more usual); — (c) of dividing and distributing, δαίεσθαι, διαρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of depriving and taking away, στερεῖν, ἀποστερεῖν, συλᾶν; — (e) of concealing or hiding, κρύπτειν, (κεύθειν Poet.); — (f) verbs signifying to put on and off, to clothe, ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμπας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵτες Ἄμασιν θυ-

γατέρα. 58. αὐτοὺς ἑκατὸν τάλαντα ἐπηρεξαν. X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης. H. 4. 1, 21. ὁ Ἡριππίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε ἐς διςχιλίους καὶ πελταστὰς ἄλλους τοσοούτους. Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζειτε τοὺς ὑφ' ὑμῖν. Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μὲν ὁ πολὺς βίωτος. Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους. Her. 1, 136. παιδεύουσι τοὺς παῖδας τρία μούνα. 6, 138. γλώσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους. Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν περὶ στρατόν. Τέμνειν, διαίρειν τι μέρη, μοίρας. X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη. Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμᾶρ ἐν μὲν ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με. Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα. Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἔτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ταυτοῦ ἐκείνου ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνείδν. Her. 1, 163. τεῖχος περιβαλέσθαι τὴν πόλιν.

RZM. 3. Several of the verbs mentioned above are constructed differently, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾶν τινα περὶ τινος; with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατὰ, e. g. τοῖς πολίταις εἰς ἑξὶ μοῖρας διέδωκεν, or the word μέρος, etc., is governed directly by the verb, and the object to be divided, is put in the Gen., depending on μέρος, etc., e. g. δύο μοῖρας Ἀνδῶν πάντων διέδωκεν (Her. 1, 94); passively, δώδεκα Περσῶν φυλαὶ διήρηνται X. Cy. 1. 2, 5. Verbs signifying to deprive and take away, have the following constructions,

(a) ἀποστερεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οὗτος ἐθίλοι τὰ ἅλλα τρία ἀποστερεῖν X. Ag. 4, 1. Χάλαζαι τὰ καλῶς ἐγνωσμένα (provisa) καὶ πεποιημένα ἀφαιροῦνται, to take away, to destroy, O. 5, 18; the Acc. of the person alone is but rarely found, in some instances, however, with ἀφαιρεῖσθαι = to deprive of, e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χρήται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τίπτερον οὐδενὸς ἄξιαν τὴν δημοκρατίαν ἀποφαίνει.

(b) στερεῖν, ἀποστερεῖν, ἀφαιρεῖσθαι τινὰ τι very often.

(c) στερεῖν, ἀποστερεῖν τινὰ τινος very often, see § 271, 2; but



ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies *to restrain, to prevent*. Οἱ ὀπιζόμενοι ἀφαιρῶνται τὰς μὲν χύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας X. Ven. 6, 4.

- (d) ἀφαιρεῖσθαι, ἀποστρεῖν with the Gen. of the person and the Acc. of the thing; they then signify *to take something from some one, to withdraw something from some one*. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Ἐτι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστρεῖν (τὰ κνηγίσια) X. Ven. 12, 8. Ὅστις, μὴ ἄλλων ἑαυτὸν ἀποστρεῶν, ἀσφαλείας δεῖται (properly, aliis se subducens, i. e. ab aliis desciscens; ἑαυτὸν is here to be considered as the Acc. of the thing, Th. 1, 40.

REM. 4. On the two accusatives with the verbs πείθειν, ἐπιτρέφειν, ἐπαλθεῖν, προκαλεῖσθαι, ἀναγκάζειν, see § 278, 4.

4. Moreover, two accusatives, one of the object acted upon, and one of the predicate, are used with the verbs mentioned § 240, 2, when they are changed from the passive to the transitive, consequently with verbs of *making, ποιεῖν, τιθεῖν, reddere, choosing, appointing, αἰρεῖσθαι, creare, etc., estimating, explaining, representing, finding, contemplating, recognizing, e. g. νομίζειν, ἡγεῖσθαι, etc., saying, naming, praising, chiding, e. g. λέγειν, ὀνομάζειν, καλεῖν, giving, taking, receiving, e. g. παραλαβεῖν δέχεσθαι, etc., producing, increasing, forming, teaching, educating.*

Κῦρος τοὺς φίλους ἐποίησε πλουσίους. Παιδεύειν τινὰ σοφόν. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν. Ὀνομάζειν τινὰ σοφιστήν. Αἰρεῖσθαι τινὰ στρατηγόν. X. Cy. 5. 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἔγωγε πλοῦτον ἡγοῦμαι συμμαχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἤρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

### § 281. Remark on the use of the Accusative with the Passive. (90.)

1. Since the Greek considers the Pass. form as reflexive, § 251, 1, it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as an object that receives an action, e. g. (κόπτουσι τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are*

stricken on the forehead; Her. 7, 69. Ἀράβιοι ζειράς ἐπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντίας ἐναμμένοι. This reflexive meaning of the Pass. occurs not merely in forms where the Mid. at the same time takes the place of the Pass., but, also, in the Pass. Aor. and Fut., e. g. Πληγείς τὴν κεφαλὴν, struck on the head, Her. 6, 38. This reflexive meaning is, also, found in the second Perf. Act., which is used in the place of the Perf. Mid., e. g. Ἐπὶ τοῦ ψύγους τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες X. An. 4. 5, 12, which amounts to the same as what is said just before, διεφθαρμένοι ὑπὸ τῆς χιόνης τοὺς ὀφθαλμούς.

2. Hence when the verbs mentioned § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object that receives an action is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἔπαινος ἐστὶ καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι Pl. Lach. 181, b. Τραυματισθεὶς πολλά (sc. τραύματα) Th. 4, 12. Ὅνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία) 6, 4. Ἡ κρίς, ἣν ἐκρίθη Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι S. OR. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς Eur. Hipp. 1237. (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθείς, φητορικὴν δὲ ὑπ' Ἀντιφῶντος Pl. Menex. 236, a; so διδαχθῆναι τέχνην ὑπό τινος, ἐρωτηθῆναι τὴν γνώσιν ὑπό τινος. Ἰῆ καὶ οἰκήσεις τὰ αὐτὰ μέγρη διανεμηθήτω Pl. L. 737, c. Ἐπὶ βασιλείᾳ πεπραγμένος τοὺς φόρους Th. 8, 5. Ἀφαιρεθῆναι, ἀποστρεφθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι, *celari aliquid*. Πεισθῆναι τὴν ἀναχώρησιν, § 278, 4. With verbs of putting on and putting off, the Pass. does not appear to be used, for ἀμφιένυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*.

3. As the Greek may form a personal Pass., § 251, 4, of every intransitive verb, which has an object in the Gen. or, Dat. e. g. ἀμειλῶμαι, ἡμελήθην φθορῶμαι, ἐφθονήθην, so also this Pers. Pass. may be formed with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, since the Dat. of the person is changed into the Nom., but the Acc. of the thing remains. Th. 1, 1. 26. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (quibus custodia demandata erat, from ἐπιτρέπω τινὶ τὴν φυλακὴν,) referring to the Greeks, *who had been entrusted with the watch, who had undertaken the watch*. 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν; 1, 140. εἰ συγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθύς ἐπιταχθήσεσθε. X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3.) *Dative.*

(491.)

1. The Dat. is the *Where-case*, and hence denotes, (a) in a local relation, or relation of space, the place, *at* or *in which*, the action of the subject occurs; (b) in a causal relation, the object, *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made to share or be concerned in an action. This object is (α) a person, or conceived of as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or conceived of as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions; in the first, the Dat. is regarded as a Local object, in the second, as Personal; in the third, as the Dat. of the thing.

§ 283. A. *Local Dative.*

(492—494.)

1. The Dat., as a local object, designates the place in (by, near, at) which an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly connected with the Dative.

Π. ι, 663. αὐτὰρ Ἀχιλλεύς εὐδ᾽ ἐν μυχῷ κλισίης ἐνπνέου. π, 595. Ἑλ-  
λάδι οἰκία ναίων. β, 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ με-  
γαλῷ βρέμειται. S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδῆσαι ποιε  
Δωδῶνι. Here belong the *Locative* forms very common in prose, viz.,  
Μαραθῶνι, Ἐλευσίνι, Πυθοῖ, Ἰσθμοῖ, οἶκοι, Ἀθήνῃσι, Πλαταιᾶσι, etc., also,  
ταύτῃ, τῇδε, here, ᾗ, where. So also, Od. ο, 227. Πυλίοισι μέγ' ἔσχε  
δῶματα ναίων.

2. Hence the Dat. is used to express association and accompaniment,

(a) In connection with the attributive pronoun αὐτός, in order to express the idea of *together with*.

Her. 3, 45. τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσκόλους συν-  
εἰλίσσας ἔχε ἐτοίμους ὑποπρῆσαι αὐτοῖσι νεωσκόκοισι. 6, 32. τὰς  
πόλιας ἐνἐπὶμπρασσαν αὐτοῖσι τοῖσι ἱεροῖσι. X. H. 6, 2, 35. αἱ ἀπὸ  
Συρακουσῶν νῆες ἅπασαι ἐάλωσαν αὐτοῖς ἀνδράσιν *together with the*  
*men*.

(b) With verbs of going and coming, the object with which one goes or comes, stands in the Dative. These Datives are commonly collective nouns, e. g. στρατῷ, στόλῳ, πλῆθει, etc., or they stand in the Plural, e. g. στρατιώταις and the like.

Her. 5, 99. οἱ Ἀθηναῖοι ἀπικνιάτο εἰκοσι νηυσί. 6, 95. ἔπλεον ἐξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην. Th. 1, 102. Ἀθηναῖοι ἡλθον πλὴθους οὐκ ὀλίγῃ. 2, 21. ἐμβαλὼν στρατῷ Πελοποννησίων. 4, 39, οἱ Πελοποννήσιοι ἀνιχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτοὶ τοῖς ἱπποῖς (equitatu) προσελάσας πρὸς τὰ τῶν Μήδων φρούρια κατέμεινεν.

3. The local relation is extended to the time in which any thing happens, and then from the time to the circumstances, under which anything happens.

This occurs in prose with the following and similar substantives in connection with demonstratives, ordinals and other attributives. Τῇ δὲ τῇ νυκτὶ ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τοῦτῳ τῷ ἐνιαυτῷ etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφικοντο ἐπὶ τὸν ποταμόν. So, Παναθηναίοις, Διονυσίοις, τραγῳδοῖς καινοῖς, at the time of the Pan., etc. The preposition *ἐν* is employed, (a) when the substantive stands without the attributive, e. g. *ἐν τῇ ἡμέρᾳ*, often also when a demonstrative stands with it, e. g. *ἐν τούτῳ τῷ ἐνιαυτῷ*; (b) if continued time is to be indicated, *ἐν* in all instances must be added; hence it is used with substantives in connection with cardinals and the adjectives *ὀλίγος*, *βραχύς*, *μικρός*, *πολύς*, etc., e. g. *διήγαγον ἐν τρισὶν ἡμέραις* X. An. 4. 8, 8. Od. ξ, 253. ἐνλείμεν Βορέῃ ἀνέμῳ ἀκραεῖ καλῷ, with a good wind, II. α, 418. τῷ σε κακῇ αἰσῇ τέκον ἐν μεγάροισιν, under. Her. 6, 139. ἐπειὶν βορέῃ ἀνέμῳ αὐτημερόν νηὺς ἐξάνυσεν ἐκ τῆς ὑμετέρας ἐς τὴν ἡμετέραν, τότε παραδύσσομεν.

## § 284. B. The Dative as a Personal Object.

(495—506, 511.)

1. Both the Dat. of the person and of the thing denotes an object, *at* or *in which* the action of the subject appears or becomes visible; both denote an object which is made to participate in, or to be connected with, the action of the subject; accordingly, the language regards the Dat. of the person and of the thing from the same point of view. The distinction is merely this, viz., that the former is a personal object, or is conceived of as personal, and consequently it has the power of will; the latter denotes an object which is a mere thing, or conceived of as a thing, and of course is without will; as the idea denoted by the term *where* is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*) stands in

the relation of a person to the Acc., (*the Whither-case*) and in the relation of a thing to the Gen., (*the Whence-case*.)

2. The Acc. denotes an object acted upon by the subject; the Dat. of the person, on the contrary, denotes an object merely aimed at by, and made to share in the action of the subject; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, or one that receives an action, but the object appears itself as active in distinction from the subject; between the subject and the object a reciprocal action takes place. The Gen. denotes the immediate cause; the Dat. of the thing, on the contrary, a mediate, indirect cause, i. e. the ground, the means, the instrument; the Gen. denotes an object as calling out and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a local aim or object is very often conceived of as a person, and is indicated by the Dat.; this sometimes occurs, yet seldom, in prose. Π. ο, 369. *πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες*. So *αἰρεσθαι*, *ἐπαίρεσθαι* *δόρυ τινί*. Π. ε, 709. *λίμνη κεκλιμένος Κηφισίδῃ* η, 218, *προκαλέσαστο χάριμῃ*. Th. 1, 13. *Ἀμεινονλῆς Σαυλοῖς ἤλθεν*. 3, 5. *αὐτοῖς Μελίας Λάκων ἀφικνεῖται*.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπὶ*, etc., take their object in the Dat.; also why most adverbs are susceptible of the Dat. (or *Locative*) inflection, § 101, 2, (b), including both the local Dat. and that which expresses the direction *whither*, (the Dat. of the person), e. g. *χαμαί*, *humī*, *humum*; so, likewise, the adverbs in *-ῃ*, e. g. *ἄλλῃ*; those in *-α*, e. g. *ἄνω*, *κάτω*, etc.; those in *-οι*, e. g. *πυδοῖ*, *humī*, *humum*; *ἐνταυθοῖ*, *hic* and *hic* (but *οἷ*, *ὅποι*, *ποῖ*, always indicate the direction *whither*).

3. Most verbs, which take the Dat. of the person as an object, aimed at, or connected with it, express the idea of union and community, e. g. *διδόναι*, *παρέχειν*, *ὑπισχεῖσθαι*, *ἀρπάζειν* *τί τινα*. The following classes of words may be mentioned,

(1) Verbs expressing community, communication, e. g. *ὁμιλεῖν*, *μιγνῖναι*, *μίγνυσθαι*, *κοινοῦν*, *κοινοῦσθαι*, *κοινωνεῖν*, *δι-*, *καταλλάττειν*, *to reconcile*, *δι-*, *καταλλάττεσθαι*, *to reconcile one's self to*, *ξενοῦσθαι*, *σπένδεσθαι* *οἱ σπονδὰς ποιεῖσθαι*, *πράττειν*, (*agere cum aliquo*); *εἰπεῖν*, *λέγειν*, *διαλέγεσθαι*, *εὖχεσθαι*, *καταρᾶσθαι*, etc.; also adjectives and adverbs, sometimes even substantives which express a similar idea, e. g. *κοινός*, *σύντροφος*, *σύμφωνος*, *συγγενής*, *μεταίτιος*, and many other adjectives compounded with *σύν* and *μετά*.

Ὀμίλειν τοῖς ἀγαθοῖς ἀνθρώποις. Her. 3, 131. ὁ Δημόκριδος Πολυκράτει ὠμίλησε. 6, 21. πόλεις αὐται μάλιστα ἀλλήλησι ἐξενώθησαν. Εὐχέσθαι τοῖς θεοῖς. X. H. 2, 2, 19. σπένδουσai Ἀθηναίοις. 3, 2, 20. ἀλλήλοισι σπονδὰς ἐποιήσαντο. Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰι πᾶσιν ἡμῖν κατελείφθησαν. On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of contending, litigating, emulating, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν, etc.; also of going towards, encountering, meeting and approaching, as well as of those expressing the opposite, as of yielding, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, etc.; εἶκειν, ὑπείκειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, ἐγγύς, πῆλας, etc.

Οἱ Ἕλληνες ἀνδρῶν τοῖς Πέρσαις ἐμαχέσαντο. Μὴ εἴκετε τοῖς πολεμίοις. Χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρῆσαι Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ὑποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς X. An. 3, 2, 11. Ὑφίστασθαι ξυμφοραῖς Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει Pl. Symp. 195, b. Ἰκοντο ἀντίοι τοῖσι Λακεδαιμονίοισι Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of entreating, counselling, inciting, of following, accompanying, serving, obeying and trusting, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελύειν with Acc. and Inf.); ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι, *to succeed*; πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολούθως, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τοῦτων, ὧν (instead of αἷ) νῦν ἡμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω. Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι. 6, 14. ἐναυμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι. X. Cy. 1, 1, 2. τὰς ἀγέλας ταύτας ἐδοκούμεν ὀρεῖν μᾶλλον ἐθελούσας πεῖθεσθαι τοῖς νομεύσιν, ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσιν. 8, 6, 18. τῷ ἡμερῖνῳ ἀγγέλῳ (φασὶ) τὸν νυκτερινὸν διαδέχεσθαι. Pl. Rp. 400, d. εὐλογία ἦρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐφροσύνη εὐθιγείᾳ ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διαδοχόν. Pl. Phaedon. 100, c. σκοπεῖ δὴ τὰ ἐξῆς ἐκείνοις.

(4) Expressions of similarity and dissimilarity, of likeness and unlikeness, of concord and discord, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής, *similar*, παραπλήσιος,

παρὰ πηλείως, ὁ αὐτός, idem, ἄμα; διάφορος, discordant, hostile, διάφωνος; and very many words compounded with ὁμοῦ, σύν, μετά, e. g. ὁμονοεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, ξυνφθός.

Her. 1, 123. τὰς πάδας τὰς Κύρου τῇσι ἑαυτοῦ ὁμοιούμενος, comparans. 6, 23. ὁ Ῥηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκκλείοις. X. Cy. 7. 1, 2. ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις. 5. 1. 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθειαν). 7. 5, 65. ὁ σιδήρεος ἀνίσσοι τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Isocr. Paneg. 43, 13. χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχία πρὸς φέρησιν (ἦν).

REM. 3. On the Gen. with ὁμοίως, see § 273, 3, (b). The coördinate, copulative particle, καί, is not seldom employed with adjectives of equality and similarity instead of the Dative. Her. 1, 94. Ἄνδοι νόμοισι μὲν παρὰ πηλείοιςι χρεώνται καὶ Ἕλληνες. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὥσαντις, κατὰ ταῦτα καὶ, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος. Comp. similis et, ac atque. There, also, occur, particularly in the Attic prose writers, the particles of comparison, ὡς, ὥςπερ; these are used with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥςπερ, κ. τ. λ.

(5) Expressions denoting what is becoming, suitable, befitting, pleasing, and the opposite, e. g. πρέπειν, ἀρμόττειν, προσήκειν (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, ἀρέσκειν (ἀνδάνειν Ion.).

X. Cy. 7. 5, 37. βασιλεῖ ἡγεῖτο πρέπειν. Pl. Apol. 36, d. τί οὐν πρέπει ἀνδρὶ πένητι. Her. 6, 129. ἐωῦτ' ἄρ' εὐστὺς ὀρχεῖτο, sibi placens. X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πυρῶνται.

(6) Verbs of agreeing with, reproaching, being angry, envying, e. g. ὁμολογεῖν, etc.; μέμψεσθαι, to reproach; μέμψεσθαι τινα, meaning to blame, λοιδορεῖσθαι, to reproach, ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, etc.; θυμοῦσθαι, βορμῶσθαι, χαλεπαίνειν, etc.; φθονεῖν, βασκαίνειν, to envy; βασκαίνειν τινά with the meaning to calumniate. The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ἃ) τῷ Πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω. Th. 4, 61. οὐ τοῖς ἄρχεον βουλευμένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμοτέροις οὗσιν. Dem. Ol. 2. 30, 5. ἡνώχλει ἡμῖν ὁ Φίλιππος. X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθνυμένους, κόλασσεσθε. Cy. 1. 4, 9. ὁ Θείος αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὀρώων. 4. 5. 9. Κναξάρης ἐβριμούτο τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον ὀίχασθαι.

(7) Verbs of helping, benefiting and averting, e. g. *ἀγρ-  
γειν*, *ἀμύνειν*, *ἀλέξειν*, *τιμωρεῖν*, *βοηθεῖν*, *ἐπικουρεῖν* and the like, e. g. *ἀπολογεῖσθαι*, *λυσitteλεῖν*, *ἐπαρκεῖν*, *χραιομεῖν*, also several verbs com-  
pounded with *σύν*, e. g. *συνφέρειν*, *conducere*, *συνπράττειν*, *συνε-  
γειν*, etc., and many adjectives of the same and similar signifi-  
cations, e. g. *χρήσιμος*, *βλαβερός*, *φίλος*, *ἐχθρός*, etc.

X. R. L. 4, 5. *ἀρῆξουσιν τῇ πόλει παντὶ σθένει*. Cy. 3. 3, 67 (*αἱ γυ-  
ναῖκες*) *ἐκτείνουσι πάντας μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμύναι  
καὶ αὐτάς, καὶ τέκνοις, καὶ σφίσι αὐτοῖς*. 4. 3. 2. *τούτοις  
γάρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξειν*. Eur. Or. 922. (*Ὁρέστης*)  
*ἡθίλησε τιμωρεῖν πατρί, κακὴν γυναῖκα καθεὶον κατακτανόν*. Pl. Ap.  
28, c. *εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον*.

REM. 4. Hence the Dative stands, in general, with verbs and adjectives  
of all kinds, when the action takes place for the profit, favor, honor,  
harm, disadvantage, of a person, or an object conceived of as a person,  
(*Dativus commodi et incommodi*), where the English uses the prepositions *to*  
or *for*. Here belong particularly the rites performed in honor of a divin-  
ity, e. g. *ὀρχεῖσθαι τοῖς θεοῖς*, *στεφανοῦσθαι θεῷ*. Her. 6, 138. *Ἀρτέμιδι  
ὕψην ἄγειν*. So, also, the Dative is used with *κλύειν* (Poet., or rather Epic)  
to express, *κλύθι μοι*, *listen to me favorably*. Here belongs, also, the phrase,  
mostly poetic, *δέχεσθαι τι τινί*, *to receive one into favor*, since it involves the  
kindly additional idea that the reception of a thing as a relief, will be re-  
garded as agreeable to the person. Od. π, 40. *ὥς ἄρα φονήσας οἱ ἐδείξα-  
το χάλκῳ ἔγχος*. See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of observing, finding, meeting with something in  
a person.

*Ἐπολαμβάνειν διὰ τῷ τοιοῦτῳ, ὅτι εἰήθης τις ἄνθρωπος* (scil.  
*ἐστίν*) Pl. Rp. 598, d. *Ἐτερά δὲ, ὥς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν  
421, e. Θαρσοῦσι μάλιστα πολέμιοι, ὅταν τοῖς ἐναντίοις πράγματα  
καὶ ἀσχολίας πυνθάνωνται* X. Hipp. 5, 8.

(9) The Dative stands with *ἐστίν* and *εἰσίν* in order to de-  
note the person, or the thing conceived of as a person, that has  
or possesses something. The thing possessed stands as the  
subject in the Nom.

*Κύρω ἦν μεγάλη βασιλεία*.—*Τοῖς πλουσίοις πολλὰ παραμύθια  
φασιν εἶναι* Pl. Rp. 329, e. *Ἦσαν Κροίσῳ δύο παῖδες* Her. 1, 34.

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be dis-  
tinguished from the Gen. of the possessor, § 273, 2. The Dative is used,  
when it is asked, what the possession is (what has one?), and the pos-  
session designated is contrasted with other possessions, e. g. *Κύρω ἦν με-  
γάλη βασιλεία*, *Cyrus had, among other things, a great kingdom*; the Gen. is



used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἢ μεγάλης βασιλείᾳ*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given; the Genitive, as one who has himself gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in respect to* a person, or a thing conceived of as a person, so that the person is in some way a sharer of it. Here belong the following instances,—

(a) In certain formulas, the Dative designates the person to whose judgment, consideration or estimate, an idea is referred, and thus it first gains a certain authority, e. g. Her. 1, 14. *ἀληθεῖ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησανυρός* (recte aestimanti non est thesaurus Corinthiacus.) Th. 2, 49. *τὸ ἔξωθεν ἀπτομένῳ σώμα οὐκ ἄγαν θερμὸν ἦν*, “the external part of the body, when one touched it, was not very hot.” The Datives *εἰςβάντι*, *ἐξιόντι*, *ἀναβάντι*, *ὑπερβάντι* and the like especially belong here, where objects are to be locally defined, Her. 6, 33. *ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ’ ἀριστερὰ ἐσπλέοντι τοῦ Ἑλληςπόντου αἶρεε πάντα*. X. Cy. 8, 6, 20. *πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάντι οἰκῇ μεχρὶ ἐρυθρᾶς θαλάσσης*. Also the expression *ὡς συνελόντι*, to say it in brief, properly in order to say it when one has comprehended the whole, e. g. *Ἄνευ ἀρχόντων οὐδέν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γίνοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ* X. An. 3, 1, 38.

(b) The Dat. of the person often stands in connexion with *ὡς*, in order to show that the thought which is expressed, is not general, but only has value according to the opinion of the person named. X. C. 4, 6, 4. *ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἤμῃν εὐσεβὴς ὠρισμένος εἴη* (nostro iudicio). S. OC. 20. *μακρὰν γὰρ, ὡς γέροντι, προϋστάλης ὁδόν*. Ant. 1161. *Κρίων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτὶ*. Pl. Soph. 226, c. *ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτάττεις*. Her. 3, 88. *γάμους τοὺς πρώτους ἐγάμει Πέρσης ὁ Δαρεῖος* (matrimonia ex Persarum iudicio nobilissima). Altogether usual in the phrase *ἄξιός ἐστιμῖ τι νόστιν*, or even without the Gen., *ἄξιός ἐστιμῖ τι*, I am of value in the estimation of some one, X. C. 1, 2, 62. *ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου, rather merits honor than death as it respects the city*. Pl. Symp. 185. b. *οὕτως ἐστὶν ὁ τῆς Οὐρανίας Θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόσει καὶ ἰδιώταις*.

(c) Here belongs the use of the Dat. of a person with a Part. of verbs which express the idea of *willing, desiring*, and the opposite, e. g. *βουλομένων, ἡδομένων, ἀσμένῳ, ἔλπομένῳ, ἀχθομένῳ*, in connexion with verbs, most

frequently with εἶναι and γίγναισθαι. Her. 9, 16. ἡδομένοι σιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ πρὸς δεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταιῶν. Pl. Rp. 358. d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἢ λίγω, whether I say what pleases you.

(d) The Dat. of the personal pronouns, first and second persons, is often used so as to show that the intercourse of the speaker, or of the person spoken to, is conducted in a confidential and pleasant manner, (Dativus ethicus). X. Cy. 1. 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). Ὡ μῆτερ, ὡς καλὸς μοι ὁ πάππος. 15. ἦν δέ με καταλλης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσῃς ᾖ, οἷμά σοι ἐκίνοῦς τοὺς ἀγαθοὺς τὰ περὶ καὶ φράδιως νικήσειν.

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), in order to denote the agent. The Pass., in this case, expresses a state, or condition, and the Dat., the author of this condition who is *at the same time the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her. 6, 123. ὥς μοι πρότερον δεδήλωται. Dem. Aphob. 844, 1. δεῖ διηγῆσασθαι τὰ τοῦτω πεπραγμένα περὶ ἡμῶν. Ol. 1. 26, 27. τί πράττει τοῖς ἄλλοις. In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλειπται.

(12) The agent, also, stands, regularly, in the Dative with the verbal adjectives in -τός and -τέος, (§ 234, 1, i,) both when they are used, like the Latin Gerund, impersonally in the Neut. Sing. -τόν, -τέον, or in the Pl. -τά, -τέα, § 241, 3. or personally, like the Latin Gerundive; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs admit only the impersonal. The verbal Adj., used impersonally, takes its object in the same Case as the verb from which it is derived.

<sup>1</sup> Ἄρα γρυκτιόν ἐστιν ὑμῖν; Arist. Lys. 656. Εἰπέ τις, ὅτι τοῖς ἄλλοις ταῦτ' εὐκταῖ εἰη X. Cy. 3. 2, 25. Ἀσκητιόν (or -τέα) ἐστὶ σοι τὴν ἀρετὴν. Ἐπιθυμητιόν ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς. Ἐπιχειρητιόν ἐστὶ σοι τῷ ἔργῳ. Φημί δὴ βοηθητιόν εἶναι τοῖς πράγμασιν ὑμῖν Dem. Ol. 3. 14, 17. Κολαστιόν ἐστὶ σοι τὸν ἀνθρώπον. Ἐσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελιτέα σοι ἡ πόλις ἐστίν X. C. 3. 6, 3. So the Deponents, § 197, e. g. μιμητιόν ἐστιν ἡμῖν τοὺς ἀγαθοὺς from μιμεῖσθαι τινα or μιμητέοι εἰσὶν ἡμῖν οἱ ἀγαθοί.

REM. 6. The verbal adjectives of those verbs whose Middle form has a Pass. meaning, as well as a reflexive or intransitive, have, likewise, in the impersonal Neut. form with *ἐστί*, a two-fold signification, and when an object is subjoined, a two-fold construction, e. g. *πειστίον ἐστὶν ἡμῖν αὐτὸν*, *we must convince him*, from *πείθω τινά* and *πειστίον ἐστὶν ἡμῖν τοῖς νόμοις* (*obtemperandum est a nobis legibus*) from *πείθομαι τινι*, *obtempero alicui*; *ἀπαλλακτίον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ* from *ἀπαλλάττειν τινά τοῦ κακοῦ*, and *ἀπαλλακτίον ἐστὶν ἡμῖν τοῦ ἀνδρώπου* from *ἀπαλλάττεσθαι τινος*, *to get rid of something*.

REM. 7. Not seldom, however, in connection with verbal adjectives in *-τός*, the agent is denoted, among the Attic writers, by the Acc., since the Acc. implies the idea of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτίον καὶ ἀσκητίον*. Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ — ἐλευθέρῳ ἄνδρὶ εὐκτερόν εἶναι μὴ τυχὴν δούλου τοιούτου, δούλευτόν τε δὲ — ἰκετεύειν τοὺς θεοὺς κ. τ. λ.*

### § 295. C. *The Dative of the thing (Instrumental Dative).* (507—510.)

1. The Dat., as indicating objects without life or conceived to be such, expresses relations which in Latin are denoted by the ablative, and in other languages by the instrumental relation. They are, as has been seen, § 284, 2, expressed as follows,

(1) The ground or reason, e. g. *φόβῳ ἀπῆλθον, εὐνοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι*; especially with verbs denoting a disposition or frame of mind, e. g. *χαίρειν, ᾔδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀλγεῖν; θαυμάζειν; ἐλπίζειν; στέργειν, ἀγαπᾶν, ἀρέσκεισθαι, ἀρκεῖσθαι, to be content with something, ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς φέρειν, ἄχθεσθαι; αἰσχύνεσθαι*, etc.

Her. 6, 67. *ἀλγῆσας τῷ ἐπειρωτήματι εἶπε*. 4, 78. *διαίτη οὐδαμῶς ᾔρῃσκετο Σκυθικῇ*. Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*. 3, 97. *ἐλπίζειν τῇ τύχῃ*. *Στέργειν τοῖς παροῦσιν*. *Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς*. *Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι*. X. An. 1. 3, 3. *Αἰσχύνεσθαι τοῖς πεπραγμένοις*. C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότε*. *Ἀγάλλεσθαι τῇ νίκῃ*. *Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις*. Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει*. *Ἰσχύειν τοῖς σώμασι*. X. C. 2. 7, 7. So, also, with adjectives, e. g. *ισχυροὶς χειρὶν, ταχὺς ποσὶν*, etc.

REMARK 1. The preposition *ἐπὶ*, *in, upon, at*, is very often connected with the Dat.; commonly in, *χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι*.

(2) The means and instrument, by which an action is accomplished (with which? by which?) Hence the Dat. also stands with  $\chi\rho\eta\sigma\theta\alpha\iota$  (*uti*), and its compounds, and with  $\nuομίζειν$ , *to be customary, to be in common use*.

*Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς.* X. Cy. 4. 3, 21. ὁ μὲν ἱπποκύνταυρος· δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοι·ν ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαρῶμαι, τέτταρσι δὲ ὡςὶ προασθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνδρῶποις τοῖς ὀφθαλμοῖς προορῶντα θηλοῦν, πολλὰ δὲ τοῖς ὡςὶ προακούοντα σημαίνειν. 18. προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου ὤμῃ. Her. 3, 117. οὔτοι ὦν, οὔτερ ἔμπροσθεν ἐώθεσαν χρεῖσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρεῖσθαι, συμφορῇ μεγάλῃ διαχρέωνται. Dem. Cor. 277, 150. κενῇ προφάσει αὐτῇ κατεχρῶ. But *καταχρεῖσθαι* and *διαχρεῖσθαι* with the meaning *to kill, govern*, as Trans., the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With  $\chi\rho\eta\sigma\theta\alpha\iota$  a second Dat. often stands, by means of attraction, so as to express the *aim, design*, e. g. *χρῶμαί σοι πιστῷ φίλῳ*, as in the Lat. *ulor te fido amico, I have thee for a true friend*. On the Acc. with  $\chi\rho\eta\sigma\theta\alpha\iota$ , see § 278, 4. Her. 4, 117. φωνῇ οἱ Σαυρομάται νομίζουσι Σκυθικῇ. Th. 2, 38. ἁγῶσι καὶ θυσiais διστησίλοις νομίζουσι.

(3) As the means there may be expressed by the Dat., (a) the material, *out of which* (= *of which*) anything is made;—(b) the standard, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of measuring, judging, concluding, e. g. *σταθμαῖσθαι, γινώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι*; also in general, in order to indicate a reference to an object, or a more exact definition, e. g. with verbs signifying to become distinguished, verbs of excelling, those signifying to be strong and powerful, as well as the opposite, and with very many adjectives, (instead of the Acc. used to express a more exact definition, § 297, 7); in English, the prepositions *to, according to*, are used in this case;—(c) the measure, *by, according to*, which an action is determined, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to show how much an action or quality is greater or smaller than another;—finally, (d) the way and manner in which anything is done (*how?*)

Her. 3, 57. ἀγορή καὶ τὸ πρυτανήϊον Παρίω λίθῳ ἡσκημένα (ἦν). On the Gen. of the material, see § 273, 5. Her. 2, 2 τοιοῦτόν σταθμησάμενοι πρήγματι, *ex tali re judicantes*. 7, 16. τῇ σῇ ἐσθῇτι τεκμαιρόμενον, *ex tua veste judicium faciens*. X. Cy. 1, 3, 5. τίνι δὴ σὶ τεκμαιρόμενος, ὦ παῖ, λέγεις; 3, 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ῥώμασις. H. 7, 3, 6. οὔτοι πάντας ἀνθρώπους ὑπερβλήκασσι τόλμη τε καὶ μαρτίᾳ. C. 2, 7, 7. ἰσχύειν τοῖς σώμασι. Cy. 2, 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ, *according to the nature*, etc.; also γνώμῃ σφαλῆναι, πεισθῆναι Th. 4, 18, Her. 7, 9. Her. 1, 184. Σελίφαις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος. So πολὺ, ὀλίγῳ μειζων. Her. 6, 89. ὑστέρισαν ἡμέρῃ μιῇ τῆς συγκαμένης, *a day later than was fixed upon*. 106. πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενεστέρα. Here belong, also, ζημιοῦν τινα χιλίαις δραχμαῖς, θανάτῳ and the like. Her. 6, 136. ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι. Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, *jacturam facere*. II. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἔσαν, ὕμνιδες ὤς. X. Cy. 1, 2, 2. βίᾳ εἰς οἰκίαν παρίεναι. So δία, ἐπιμελία, δημοσία (sc. ὁδῷ), ἰδία (ἑδῷ), πέζῃ (ὁδῷ), κοινῇ (ὁδῷ), *in common*, τῷ τρόπῳ τοιῷδε; κομιδῇ, properly *with care*, hence, *very much*, σπουδῇ, *with pains*, *aegre*, *scarcely*, *hardly*, ἄλλῃ, ταύτῃ, διχῇ, *duplici modo*, εἰκῇ, *frustra*. Comp. § 101, 2, (b).

## § 286. II. *The Construction of Prepositions.* (512—515.)

1. As the Cases show the relations of place, or the direction, *whence*, *whither*, *where*, and the causal relations, which were originally conceived of as expressing the relations of direction, etc., so the prepositions express another relation in space, in which the extension or dimension of things in space, is considered, viz. the juxtaposition of things, *by the side of*, *before*, *behind*, *around*, *at*, or the local contraries of *above* and *below*, *within* and *without*, *before* and *behind*, etc.; hence this is called the relation of dimension.

2. The Cases connected with the prepositions, show in which of the three above mentioned relations of direction, *whence*, *whither* and *where*, the relation of the dimension expressed by the preposition must be conceived.

REMARK 1. Thus, e. g. the preposition παρά denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g.

ἤλθε παρὰ τοῦ βασιλέως, it denotes, at the same time, the direction *whence*, (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. ἦε παρὰ τὸν βασιλέα, at the same time the direction *whither* (he went *into the vicinity or presence* of the king); and in connection with the Dat., e. g. ἔστη παρὰ τῷ βασιλεῖ, at the same time the *where*, which expresses no direction (*he stood near* the king).

3. The prepositions according to their construction may be divided,

- (a) into prepositions which govern the Gen., ἀντί, *before (ante)*, ἀπὸ, *from (ab, a)*, ἐκ, *out of (ex)*, παρὸ, *instead of (pro)*;
- (b) into those which govern the Dat., ἐν, *(in with abl.)* and σὺν, *with (cum)*.
- (c) into those which govern the Acc., ἀνά, *up, εἰς, (in with acc.)*, ὡς, *to*;
- (d) into those which govern the Gen. and Acc., διὰ, *through, κατά, down from (de)*, ὑπέρ, *over (super)*, μετὰ, *with*;
- (e) into those which govern the Gen., Dat. and Acc., ἀμφί, *about*, ἐπὶ, *on*, παρὰ, *by*, περί, *around—about (circa)*, παρὸς, *before*, and ὑπό, *under (sub)*.

4. According to the relations of dimension which prepositions denote, they may be divided,

- (a) into such as indicate a juxtaposition, παρὰ and ἀμφί, *near*, ἐπὶ, *at or to*, σὺν and μετὰ, *with*;
- (b) into such as express local contraries, ἐπὶ, *to*, ἀνά, *at*, ὑπέρ, *over*, and ὑπό, *under*, κατά, *down (under)*, παρὸ, παρὸς and ἀντί, *before, in front of*, and the improper prepositions ὀπίσθε, *after, behind*; ἐν and εἰς, *in, within*, and ἐκ, ἐξ, *from, out of*; διὰ, *through*, and περί, *around, outside*; ὡς, *to*, ἀνά, *up to*, and ἀπὸ, *from, away from*.

5. The relation of dimension expressed by prepositions is transferred to the relations of time and causality, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτός ἀπῆλθον. Ἀπὸ ξυμμαχίας ἀντόνομοι εἰσιν.

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases, because the relation of space varies with every Case. Comp. Rem. 1. The fundamental meaning of prepositions appears in the clearest manner in indicating the relations of space, and, for the most part, in those of time; but in the exhibition of causal relations it is often very obscure.

REM. 2. All the prepositions were originally adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the period when the language was cultivated, they either were not used at all, or but very seldom as adverbs of place, without a substantive; accordingly, they are used regularly as prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named; (a) those which are partly adverbs of place, partly other adverbs, which, though regularly used as adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. *ἀπόπροθεν*, *ἄνευ*, *δίχα*, *ἅμα*; —(b) substantives in connection with the Gen., e. g. *δίωκην*, *instar*, *χαρίεν*, *gratia*, etc., probably also, *ἐνεκα*, *on account of*.

### 1. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) *Ἀντί and πρό, before.* (516, 517.)

1. *Ἀντί* (Lat. *ante, before, in the face of, opposite*, etc.), has the original meaning *in the face of, (before, over against)*, (1) in a local sense (in prose seldom); (2) in a causal or figurative sense, (a) in protestations, instead of the common word *πρός* with the Gen.; — (b) with expressions denoting comparison (e. g. with the comparative degree), estimation, weighing, compensation, as with verbs expressing the idea of trading, sale, barter, value, likeness or unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in *ἀνθ' οὗ, ἀνθ' ὧν, for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (*Τὸ χωρίον ἐστὶ*) *δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἱσθηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδουμένων, behind which, since the trees stood before the soldiers*, X. An. 4. 7, 6. (2) (a) *Ἀντὶ παίδων τῶν δεξιῶν* — *ἱστυόμενοι*, sc. *οἱ*, as *it were standing before*, S. OC. 1326. (b) (*Λυκούργος κατεργάσατο*) *ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου* X. R. L. 9, 1. *Τὴν τελευταίην ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλόχευον* Pl. Menex. 237, a. *Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ*. So *αἰρεῖσθαι τι ἀντὶ τιος*, instead of the common *τινός*. *Τὴν ἐλευθερίαν ἰλομένη ἂν ἀντὶ ὧν ἔχω πάντων* X. An. 1. 7, 3. (d) *Δούλος ἀντὶ δεσπότου*. *Ἀντὶ ἡμέρας νύξ ἐγένετο* Her. 7, 37. *Ἀντὶ τοῦ μάχεσθαι πελθεσθαι ἐθέλει* X. Cy. 3. 1, 18. *Ἀντί* is never used of time.

2. *Πρό* has the fundamental meaning, *on the foreshide (pro, prae, figuratively, in behalf of)*, (1) local; — (2) of time; — (3) causal and figurative, (a) *in behalf of* (for the good, for the weal);

with comparisons, (hence with the Com. degree) with words expressing estimation, like *ἀντί*, but always with the accessory idea of *placing before, preference*, hence especially with words expressing preference;—(b) of an inward, intellectual cause, occasion, inducement (only Poet.) *on account of, prae*, e. g. Il. ρ, 667. *πρὸ φόβοιο*, *prae metu*.

(1) Οἱ πολέμοι ἐστρατοπεδεύσαντο πρὸ τῶν τῆς πόλεως πυλῶν. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιώσουσί σε πρὸ αὐτῶν βουλευέσθαι X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος, διακινδυνεύειν πρὸ βασιλείας X. Cy. 8. 8, 4. Δικαιοτέρον ἔμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην, ἦντιν' ἂν τύτῃ Pl. Phaedon. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι, πρὸ πολλῶν χρημάτων τιμῆσασθαι τι. (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόνων πρᾶϊμην ἂν φίλον μοι εἶναι X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο Pl. Symp. 179, a. Ἑπαινεῖν πρὸ δίκαιου σύνης ἀδίκων Rp. 361, e.

REMARK. The reason that the prepositions *ἀντί* and *πρὸ* are not connected with the Dat., like prepositions of the same meaning in other languages, but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before, in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ, πρόσ, διὰ, ἀμφί, περί, ἐπὶ, ὑπό* with the Gen., since the Gen. points out the place as the supporter of the action, consequently, denotes, as it were, a relation of dependence. See § 273, 4.

§ 288. (2) *Ἀπό, from, and ἐξ, ἐκ, out of.* (518, 519.)

PRELIMINARY REMARK. These two prepositions denote *an outgoing, a removal, departure*, but *ἀπό* denotes rather an outward removal, *ἐκ* (ἐξ), on the contrary, always as a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. *Ἀπό, ab, from*, denotes, (1) in relation of space, (a) a moving away from a place or object in connection with verbs of motion, also of freeing, and the like, e. g. *λύειν, ἐλευθεροῦν*, also *of missing*, § 271, 2, hence, *ἀπὸ σκοποῦ*, and then it is transferred into an intellectual deprivation, as in *ἀπ' ἐλπίδων, ἀπὸ γνώμης*, aliter ac sperabam, putabam (as if aberrans ab exspectatione, ab opinione); (b) distance from a place or object with verbs of rest;—(2) used of time, departure from a point of time (from, after);—(3) causal or figurative, (a) of origin, as in *εἶναι, γίγνεσ-*



θαι; (b) of a whole in respect to its parts; (c) of the author with the Pass., instead of *ὑπό*, § 251, Rem. 4, but always with the accessory idea of *on the part of*; (d) of the occasion; (e) of the material; (f) of the means and instrument; (g) of conformity.

(1) (a) Ἀπὸ τῆς πόλεως ἀπέφυγον οἱ πολέμιοι. (b) Ὁ λόγος οὐκ ἀπὸ τοῦ σκόπου ἔδοξεν εἰρησθαι X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ὤκισθησαν Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας, ἀπὸ τῶν σίτων, *after the meal*, X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων Th. 4, 9. Τὰ ἀπὸ τῆς δεξιῆς, *ornaments on the neck*, Her. 1, 51. So οἱ ἀπὸ βουλήs, *qui sunt a consiliis*, οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *on the part of*, Th. 1, 17. (d) Ἀπὸ δικαιοσύνης, *out of, on account of*, Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ, *metu ab hostibus*, X. Cy. 3, 3, 53. Ἀφ' ἑαυτοῦ, *from his own impulse*. (e) Τρίφειν τὸ ναυτικὸν ἀπὸ προσόδων Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων ὑμῖν πολέμει (Φίλιππος) συμμαχῶν, *sociorum vestrorum ore*, Dem. Ph. 1, 49, 34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης ἐπεῖν, *by heart*, ἀπὸ σπουδῆς, *zealously*. (g) Ἀπ' Οὐλύμπου οὕρεος καλέονται Οὐλύμπιοι Her. 7, 74. Ἀπὸ ἐνυμμάχιας (*in virtue of*) αὐτόνομοι Th. 7, 57.

2. Ἐξ, ἐκ, *ex, out of* (opposite of ἐν, *in*), denotes (1) in relation to space (a) removal either from within a place or object, or from immediate intercourse or communication with a place or object, used with verbs of motion; hence in reference to an immediate succession of one object after another; (b) distance, in connection with verbs of rest, *on the outside of*, (Epic), e. g. ἐκ βελῶν, *extra telorum jactum*;—(2) used of time, immediate succession, departure from a point of time, then especially a direct unfolding of one thing from another, an immediate consequence;—(3) in a causal and figurative sense, (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of *ὑπό*, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* of anything; (e) of the *material*; (f) of the *means* and *instrument*; (g) of

conformity, to denote that one thing is done, happens, etc., *according to* another; it is then translated by *according to, after, for, in virtue of*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον, ἐκ γῆς ἐναν-  
μάχησαν, *out from the land*. Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλ-  
λάττοντες κατὰ θάλατταν καὶ περὶ. Apol. 37, d. καλὸς ἄν μοι ὁ βίος εἴη  
ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ (comp. *ex alio loco in alium mi-*  
*granti*). (2) Ἐξ ἡμέρας, *ex quo dies illuxit, ἐκ νυκτός or ἐκ νυκ-*  
*τῶν, ἐκ παιδων, ἐξ ὑστέρου, subsequently, ἐκ τοῦ λοιποῦ*. Her.  
9, 8. ἐξ ἡμέρας ἐς ἡμέραν ἀναβαλλόμενοι, *ex die in diem*. 1, 87. ἐκ δὲ  
αἰθρίδος τε καὶ νηνεμίδος συνδραμῆιν ἐξαπίνης νέφεα. Th. 1, 120. ἐκ  
μὲν εἰρήνης πολέμειν, ἐκ δὲ πολέμου πάλιν ἐνμύθῃναι. X. Cy. 3, 1, 17.  
ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γαίηνται. (3)  
(a) Εἶναι, γίγνεσθαι ἔκ τινος. (b) Ἐξ Ἀθηναίων οἱ ἄριστοι. (c) Her.  
3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγον. Ibid. προδεδῶσθαι ἐκ Πηρῆς ἀπειρος.  
(d) 6, 67. ἔφυγε Δημάργτος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδους. So ἐκ  
παντὸς τοῦ νοῦ Pl. ἐκ βίας and the like. Her. 2, 152. ἐκ τῆς  
ὀψις τοῦ ὀνείρου. (g) Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων  
τοῦτο σκεπτόν. So ὀνομάζεσθαι ἔκ τινος, *to be named after or for some*  
*one, (like virtus ex viro appellata est Cicer.)*. Ἐκ τοῦ; *why?*

REMARK. The adverbs which, as improper prepositions, take the Gen.,  
have been already mentioned, in treating of the Gen. Besides these ad-  
verbs, the following substantives, as improper prepositions, take the Gen.,  
a. Δίῃν (δέμας, Poet.), *instar*;—b. χάριν (more poetic than prose), *grat-*  
*ia, for the sake of*, commonly placed after the Gen., seldom before it. In-  
stead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive  
pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμήν,  
σὴν χάριν, *mea, tua gratia*;—c. ἔνεκα (ἔνεκεν before consonants, ἔνεκα be-  
fore vowels in the Attic writers, εἵνεκα and εἵνεκεν, Ionic, but not wholly for-  
eign to the Attic dialect, οὔνεκα in poetry), *causa, gratia*. The Gen. can  
stand before or after this word. It very frequently signifies, *with respect to*,  
*concerning, in regard to*. Her. 3, 85. θάρσσε τούτου εἵνεκα, *with respect to*  
*this, be of good courage*. It often denotes *a remote reason*, e. g. *by virtue of*,  
*by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα  
ἐπεπόνθην ἔνεκά γε γήρως, i. e. *by reason of old age*;—d. ἔκ τε (poetic  
only), *by or according to the will of* (a god), Διὸς ἔκ τε, Homer and Hesiod.  
In the other poets it has the signification of ἔνεκα.

§ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND

σύν (ξύν).

(520, 521.)

1. Ἐν (ἐνί Poet., εἰν and εἰνί Epic) denotes that one thing is *in*,  
*upon, by or near* another. It commonly indicates an actual  
union or contact of the two objects spoken of, and hence is the

opposite of *ἐκ*. It is used, (1) in relation to *space*, (a) the being in, inclosed in, encircled, surrounded, used of place, clothing or persons, and translated by in, among, in the midst of, before, in the presence of (*coram*); then it is transferred to external and internal conditions or state in which one is or is engaged, or is found, by which he is, as it were, surrounded,—to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) the being upon something, and (c) the being near a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle;—(2) in relation to *time*, § 283, 3;—(3) in a causal and figurative relation, (a) of the means and instrument; (b) of the manner; (c) to denote conformity.

- (1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625. b. ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδροισιν εἰσι σκιαραί. Ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις, *crowned*; ἐν τοῖς ἀνθρώποις (*inter*). Dem. Chers. 108, 74. Τιμόθεός ποτ' ἐκείνος ἐν ὑμῖν ἐδημηγόρησεν (*coram*). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαίτῃ, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Criton. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλλασκονται. Phileb. 45, c. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν Her. 2, 82. οἳ ἐν ποιήσῃ γινόμενοι. Th. 3, 28. οἳ ἐν πράγμασι. X. Cy. 4, 3, 23. οἳ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν. Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἳ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, e. g. ἐν ἴσῳ εἶναι, *to be equal*; ἐν ἡδονῇ μοι ἐστίν, *it is pleasing to me*; so also with ἔχειν and ποιῆσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιῆσθαι, *to esteem equally, to esteem lightly*. Ἐν ἐμοί, ἐν σοί ἐστί τι (*penes me, te*); hence the phrase ἐν ἑαυτοῖς εἶναι, *to be in one's senses, sui compotem esse*; (b) ἐν ὕρεσιν, ἐν ἵπποις, ἐν θρόνοις; (c) Ἴ ἐν Μαντινείᾳ μάχῃ, *near*.—(2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ, *while, during*, ἐν πέντε ἡμέραις. —(3) Ὀρᾶν, ὑρᾶσθαι, ὕπτεσθαι ἐν ὀφθαλμοῖς, Poet., then in other connections among the poets, ἐν πυρὶ καλεῖν, ἐν δεισμῷ δῆσαι, ἐν χερσὶ λαβεῖν Hom. In prose, especially in Xenophon, ἐν is used to denote the *means*, in the expressions δηλοῦν, *δηλον εἶναι*, σημαίνειν ἕν τι. X. Cy. 1. 6, 2. ὅτι μὲν, ὦ παῖ, οἱ θεοὶ σε ἰλέω τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. 8. 7, 3. ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἃ εἰ ἐχρῆν ποιῆν καὶ ἃ οὐκ ἐχρῆν. Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις

ποιεῖν. So *ἐν μέρει*, according to his part, in turn. *Ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ* Poet., ex (according to) meo, tuo, illius iudicio.

2. *Σύν* (*ἔν* mostly old Attic) corresponds almost entirely with the Latin *cum* and the English *with*; it always expresses the idea of participation and accompaniment, (1) in relation to space, where the accompaniment frequently implies *help* or *assistance*;—(2) in a causal sense to denote (a) the means and instrument, (b) the manner, (c) the measure or rule, by which the action of the verb is measured, as it were, or determined, (d) conformity.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν.—*Σὺν* θεῷ, with the help of God. *Σὺν τινι εἶναι* or *γίγνεσθαι*, ab aliquo partibus stare, *σὺν τινι μάχεσθαι*, to fight in company with one, to aid one in fighting. (2) (a) X. Cy. 8. 7, 13. ἡ κτῆσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. (b) *Ἱπποκρίτης* σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν. X. Cy. 3. 1, 15. πότιρα δ' ἡγή, ὃ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιῆσθαι, ἡ σὺν τῇ σῇ ζημίᾳ; (c) 1. 3, 17. σὺν τῷ νόμῳ οὐκ ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψήφον τίθεσθαι. (d) *Σὺν τῷ νόμῳ τὴν ψήφον τίθεσθαι*—σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἅμα*, *una cum*, and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY; *Ἀνά, εἰς*  
AND *ὧς*. (522—524.)

1. *Ἀνά* signifies from a lower to a higher place, and forms the strongest contrast to *κατά* with the Acc., which signifies from a higher to a lower place; the use of *ἀνά* is more frequent in poetry than in prose. It is used (1) in relation to space, (a) to denote a direction towards a higher place; (b) to denote the extension from a lower to a higher place, signifying *throughout*, *through*, and used both with verbs of motion and rest;—(2) in relation to time, to denote its continuance, *per*;—(3) in a causal sense to denote manner, and particularly in a distributive sense with numerals.

(1) (a) Od. x, 132. ὃ φίλῳ, οὐκ ἄν δὴ τις ἀν' ὀρσοθύρην ἀναβαίη, to the lofty gate. This use is rare and only poetic; in prose only in the phrases *ἀνὰ τὸν ποταμόν*, *ἀνὰ ῥόον πλεῖν*, up the stream, the op-

posite of, *κατὰ ποταμόν, down the stream*; (b) Il. v, 547. (φλέψ) *ἀνὰ νῶτα* θίουσα διαμπερές (ab infima dorsi parte usque ad cervicem); so *ἀνὰ δῶμα, ἀνὰ στρατόν, ἀνὰ μάχην, ἀνὰ ὕμιλον, ἀνὰ ἄστυ, ἀνὰ θῖμον*, etc., all in Homer; Her. 6, 131. *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. X. Vect. 5, 10. *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*. Hier. 7, 9. *ἀνὰ στόμα ἔχειν*. (2) Her. 8, 123. *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν, per totum diem*. The substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily*, *ἀνὰ πᾶν ἔτος, every year*. See No. 3. *ἀνὰ νύκτα, per noctem*. 7, 10. *ἀνὰ χρόνον ἐξείροι τις ἄν, at the time*. (3) *Ἀνὰ κράτος, with all one's might*, *ἀνὰ μέρος, by turns*; *ἀνὰ πᾶν ἔτος, quotannis*, *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs daily*. Her. 4, 101. *ἡ ὁδὸς ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβηται* (supputantur in singulis dies itineris ducena stadia).

REMARK 1. In the Epic and Lyric languages, *ἀνά* is constructed with the Dat. also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ, ὦμῳ, Γαργάφῳ ἄκρῳ* in Homer. So *εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind.

2. *Εἰς* (ἐς Ionic and old Attic) is only a different form of *ἐν*, and denotes the same relations of dimension as are expressed by *ἐν*, but always with the idea of the direction *whither*; hence it is used of motion into the interior of anything, up to anything, into the immediate presence of, generally with reference to reaching a definite boundary or limit. (1) in relation to space, (a) to denote a limit in space; (b) a limit in quantity (about, up to); (c) extension; (d) in the sense of before, in the presence of, *coram*, but with the idea of the direction *whither*;—(2) in the relation of time, to denote a limit (till, towards); (3) in a causal sense, (a) of a mental aim, object or purpose; (b) of the manner; hence with numerals in a distributive sense also; (c) particularly with the meaning of *in respect to*.

(1) (a) *ἵέναι εἰς τὴν πόλιν*; so also of persons with the accompanying idea of habitation. Pl. Apol. 17, c. *εἰς ὕμᾱς εἰς ἵέναι*, i. e. *εἰς τὸ δικαστήριον εἰσιέναι*. Among the Attic writers, also in a hostile sense, *contra*. Th. 3, 1. *ἐστράτευσαν εἰς τὴν Ἀττικὴν*. (b) Th. 1, 74. *ναῦς εἰς τὰς τετρακοσίας*. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. Pl. Gorg. 526, h. *εἰς καὶ πάνν ἑλλόγμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης*. (d) *Λόγους ποιέσθαι εἰς τὸν δῆμον (coram)*. Pl. Menex. 239, a. *οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἀπεφώνησαντο εἰς πάντας ἀνθρώπους*. (2)

Ἔς ἡέλιον καταδύντα, *till sunset*, Homer, hence εἰς ἑσπέραν, *to-wards evening*, properly to evening as a boundary; so in prose, εἰς τὴν ὑστεραίαν, *on the following day*, εἰς τρίτην ἡμέραν. (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν. Εἷς τι; for what? εἰς κέρδος τι δρᾶν. (b) Εἰς καλὸν ἥκεις, *opportune*, εἰς τάχος, *quickly*, εἰς δύναμιν, *according to one's ability*, εἰς εκατόν, *centeni*, εἰς δύο, *bini*. (c) Θανμάζειν, ἐπαινεῖν τινα εἷς τι, *διαφέρειν* τινὸς εἰς ἀρετὴν, *φρόνιμος*, εὐδόκιμος εἷς τι, εἰς πάντα, *in every respect*; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, *like πρός*.

3. Ὡς, *ad, to*, does not like the other prepositions, denote the relation of dimension, but only the direction *whither*; it is used only of persons or of the names of cities, when they stand for the inhabitants.

Th. 4, 79. Βρασιδάς ἀφίκετο ὡς Περδικκᾶν καὶ εἰς τὴν Χαλκιδικὴν. Dem. Phil. 1. 54, 48. πρὸςβις πέπομφεν ὡς βασιλέα. Th. 8, 36. ἥκοντος ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὡς is to be distinguished from that which stands with εἰς, ἐπὶ and πρὸς with the Acc. viz., ὡς εἰς, ὡς ἐπὶ, ὡς πρὸς τινα. This ὡς is not a preposition, but, in the same manner as when it is joined with the participle, it expresses a supposition, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροίζει ὡς ἐπὶ τούτους τὸ στράτευμα (*quasi* his bellum illaturus). Hence this ὡς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ, *as though they would fight a naval battle*. 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθισαν (*quasi essent Pausaniae loco*).

#### 4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE, διὰ, κατὰ, ὑπέρ, μετὰ.

§ 291. (1) Δία, *through*. (525.)

I. With the Gen., (1) in relation to space, (a) to denote a motion extending through a space or object and again coming out of, *through and out again, out of*; Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρό with διά, e. g. Od. ρ, 460. διὲκ μεγάροιο ἀναχωρεῖν; (b) to denote extension through something, but without the accompanying relation mentioned under (a) of the coming out of the thing or space; on the Gen., see § 287, Rem.;—(2) in relation to time, to denote the expiration of a period, *after*, properly to the end of a period, *through and out*;—(3) in a causal sense, to denote origin

(rare) and the author (very frequent); (b) to denote quality (possessive Gen.) in connection with *εἶναι* and *γίγνεσθαι*; (c) the means; (d) manner; (e) worth (rare); (f) comparison (rare).

(1) (a) Her. 7, 8. μέλλω ἔλθιν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξιόντα διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηύκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακύνσας διὰ τῆς γοργύρης, *to look out through the prison*. (b) Od. μ. 335. διὰ νήσου ἰών, διὰ πεδίου, *per campum*. X. Hier. 2, 8. διὰ πολέμιας πορεύεσθαι. Figuratively in the phrases, διὰ δικαιοσύνης ἵναι, *to go in the way of justice*, i. e. *to be just*, διὰ τοῦ δικαίου πορεύεσθαι, διὰ φόβου ἔρχεσθαι, *to fear*, Eur. Or. 747. Διὰ φιλίας ἵναι τινί, *to be friendly to one*, X. An. 3. 2, 8. (2) Δι' ἔτους, διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε, *he came after a long time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *during the whole time*; διὰ ἡμέρας, διὰ νυκτός. So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνίεναι, *every third year*, tertio quoque anno, *always after three years* (through and out again), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, quinto quoque anno, διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλείων πεφυκώς X. Cy. 7. 2, 24. Πάντα δι' αὐτῶν πράττεσθαι, *to accomplish everything by themselves*, δι' αὐτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαι τινί, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι, *to be hostile, angry, safe*. (c) Δι' ὑφθαλμῶν ὀρεῖν, ἔχειν τινὰ δι' ὀργῆς, διὰ χειρῶν ἔχειν, *to work upon, to be engaged in, to handle*; also of persons, e. g. Ἐπραξαν ταῦτα δι' Εὐρυμάχου Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι. (e) S. OC. 584. δι' οὐδενὸς ποιεῖσθαι, *to consider of no value*. (f) Her. 1, 25. θείης ἄξιον διὰ πάντων τῶν ἀναθημάτων, *in comparison with*.

II. With the Acc. (1) in relation to space to denote extension through a place or object, *throughout* (only poetic); (2) in relation to time to denote extension through a period of time, *throughout*; (3) in a causal sense (a) to denote the reason (*ob, propter*); (b) of the person by whose means something is accomplished.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόρευσας ἐμὰν ἄνασσαν. (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι. 4. 5. 15. διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν. (b) Δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χάριαν X. An. 7. 7, 7. Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον (*hujus culpa*).

§ 292. (2) *Κατά*, from above, down. (526, 527.)

I. With the Gen. (1) in relation to space, (a) of motion from a higher to a lower place, *desuper, deorsum*; (b) of a direction towards a place or object below, *downwards*, (on the Gen., see § 287, Rem.); (c) seldom of rest in, upon or at a place or object;—(2) in a causal and figurative sense, to denote the cause or occasion.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλίμποιο καρήνων. Her. 8, 53. ἐρρύπτειον ἑαυτοῖς κατὰ τοῦ τεύχεος κύτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θαλάσσης. 235. καταδεικνύναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εἵχομαι μυρίας ἐμέγ' κατὰ γῆς ὀργνιὰς γενέσθαι, *to be sunk under the earth*. So figuratively of the direction to a lower object, as τοξεύειν κατὰ τινος, παύειν κατὰ τινος, *to strike at something* (the preposition denoting the direction of the blow, viz. *down*), τύπτειν κατὰ κόρυψι, *on the head*, § 273, Rem. 8; (c) Her. 1. 9. ἐπειὶν κατὰ νώτου γένη, *upon the back*. Th. 4, 32. κατὰ νώτου εἶναι. 33. κατὰ νώτου καθεστηκέναι. (2) Λέγειν κατὰ τινος, *dicere de aliqua re*; in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος, *against one*. X. Apol. 13. ψεύδεσθαι κατὰ τοῦ Θεοῦ; but also in an opposite relation, Dem. Phil. 2. 68, 9. ὃ καὶ μέγιστόν ἐστι καὶ ὁ ὧν ἐγκώμιον, *in honor of you*. Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι; further, σκοπεῖν κατὰ τινος, where it can be translated by *secundum*, *in respect to*; so also in Attic adjurations and oaths, e. g. εὐχεσθαι, ὁμόσαι κατὰ τινος, and the like (to implore, to swear by a person or thing, as if resting upon it), so also εὐχεσθαι καὶ ἐκατόμβης, κατὰ βούς.

II. With the Acc., *κατά* forms, in relation to space and time, a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but it agrees with *ἀνά* in denoting the direction to an object and the extension over it. The use of *ἀνά* is more confined to poetry, but *κατά* has no such limitation. (1) In relation to space, (a) to denote the direction of the action to a lower object; (b) to denote extension from a higher to a lower object, *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*;—(2) in relation to time, to denote its extension or duration;—(3) in a causal sense, (a) to denote purpose and design; (b) conformity and the respect in which anything is considered, and hence also a reason, *on ac-*



count of; (c) an indefinite measure, *about*; (d) the manner; hence also with explanations of number, in a distributive sense.

(1) (a) *Βάλλειν κατὰ γαστέρα*, and the like in Homer. Her. 3, 14. *παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας*, *to the fathers* SITTING; then of the course of a stream, *κατὰ ῥόον*, *down the stream*, (see ἀνά). (b) Her. 3, 109. *αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι*. *Κατὰ γῆν*, *κατὰ θάλασσαν πορεύεσθαι*. (c) Th. 2, 30. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν*. (2) *Κατὰ τὸν αὐτὸν χρόνον*, *κατὰ τὸν πρότερον πόλεμον*, οἱ *κατὰ τινά*, *contemporaries of any one*. (3) (a) Her. 2, 152. *κατὰ λητὴν ἐκπλώσαντας*. Th. *κατὰ θίαν ἦκειν*, *spectatum venisse*. *Κατὰ τί*; *why? wherefore?* (b) *Κατὰ νόμον*, *κατὰ λόγον*, *ad rationem*, *pro ratione*, *in conformity with*, *according to*, *κατὰ γνώμην τὴν ἐμὴν*. Her. 2, 3. *κατὰ τὴν τροφὴν τῶν παιδῶν τοσαῦτα ἔλεγον*, *in respect to nourishing*. Her. *κατὰ τὸν κρητῆρα οὕτως ἔαχε*. *Κατὰ τι*, *in some respect*, *quodammodo*; *κατ' οὐδέν*, *κατὰ πάντα*, *in every respect*, *κατὰ τοῦτο*, *hoc respectu*, hence *propter hoc*; Th. 1, 60. *κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνίσποντο*, *on account of*. Dem. Chers. 90, 2. *οὓς κατὰ τοὺς νόμους ἐφ' ἑμὶν ἔστιν, ὅταν βούλησθε, κολάζειν*. *Κατὰ φύσιν*, *secundum naturam*, *κατὰ δύναμιν*, *according to one's strength*, *κατὰ κράτος*, *with all one's might*. (c) *Κατὰ ἐξέκοντα ἔτη*, *κατὰ μικρόν*, *gradually*, *κατ' ὀλίγον*, *κατὰ πολὺ*, *πολλά*, *by far*. (d) *Καθ' ἡσυχίαν*, *quietly*, *κατὰ τάχος*, *κατὰ συντυχίαν*, *casu*, *κατὰ τὸ ἰσχυρόν*, *per vim*, *κατὰ μέρος*, *in order*, *in turn*. Her. 6, 79. *ἄποινα ἔστι δύο μνῆαι κατ' ἄνδρα*, *viritum*; *κατὰ κόμας*, *vicatim*; *κατὰ μῆνα*, *singulis mensibus*; *καθ' ἡμέραν*, *ἐν καθ' ἐν*, *one after the other*, i. e. *singly*, *καθ' ἑπτὰ*, *septeni*.

REMARK. In composition, *κατά* regularly governs the Gen., which expresses the object which caused the action of the verb, and extends over it, according to the relations mentioned under No. I, (2). An Acc. of the thing very often stands with the Gen., e. g. *κατηγορεῖν τί τινος*, *to accuse some one of something*, *καταγιγνώσκειν τί* (e. g. *ἄνοιαν*, *κλοπὴν*) *τινος*, *κατακρίνειν τινὸς θάνατον*, *καταδικάζειν τινὸς θάνατον*, *καταψηφίζεσθαι τινος δειλίαν*, *καταψεύδεσθαι τινος*; *καταφρονεῖν τινος*, *despicere*, *καταγελάειν τινος*.

### § 293. (3) *Ἵπέρ, super, over*.

(398.)

I. With the Gen. (1) in relation to space, to denote resting, abiding over or above a place or object, § 287, Rem.;—(2) in a causal sense, (a) for, for the good of; (b) to denote an internal, mental cause, instead of the more usual *ὑπό* with the Gen.; (c) with verbs of entreating, imploring, *for the sake of some one*; (d) to denote cause, then in connection with *τοῦ* and the Inf.

to denote purpose, which by the language is considered as the cause; (e) to denote the respect in which anything is considered, instead of the more usual *περί* with the Gen.

II. With the Acc., motion over, above and beyond, used in relation to space and time and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θύρου ἐπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει. Her. 7, 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ἐπὲρ Αἴγυπτου οἰκημένων ἦρχε Ἀρσάμης. Ἐπὲρ θαλάσσης οἰκεῖν. (2) (a) *Μάχεσθαι ἐπὲρ τῆς πατρίδος*, to fight in defence of something, as if standing over it; ὁ ἐπὲρ τῆς Ἑλλάδος θάνατος; πολιτεύεσθαι, στρατηγεῖν ἐπὲρ τίνος, in alicujus gratiam; ἐπὲρ τῶν πραγμάτων σπουδάζειν, δεδιέναι ἐπὲρ τίνος, timere alicui. (b) ἐπὲρ πένθους. (c) Il. ω, 466. καὶ μιν ἐπὲρ πατρὸς καὶ μητέρος ἡνκόμοιο λίσσασθαι καὶ τέκους. (d) Pl. Symp. 208, d. ἐπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν. Dem. Phil. 1. 52, 43. ἐπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. Il. Her. 4, 188. ὑπέρβουσι ἐπὲρ τὸν δόμον, over the house; ἐπὲρ Ἑλλήσποντον οἰκεῖν, beyond; ἐπὲρ τὴν ἡλικίαν; ἐπὲρ δύναμιν, ἐπὲρ ἄνθρωπον. Her. 5, 64. ἐπὲρ τὰ τσσαρῆκοντα ἔτη.

§ 294. (4) *Μετά*, with. (534.)

I. *Μετά*, derived from μέσος (within, between) denotes the middle of something. With the Gen., *μετά* denotes an intimate connection, and participation, (comp. *μετέχειν*); the Gen. denotes the whole, of which the subject of the sentence constitutes a part; it consequently differs from *σύν* with the Dai., which merely denotes the connection (company) of one object with another, without the one being considered a part of the other (comp. *συνέχειν*). It is used (1) in reference to space, in the midst, among; then to denote an active participation in aid of some one, with;—(2) in a causal and figurative sense, (a) to denote the means or manner; (b) conformity.

(1) Eur. Hec. 209. *μετὰ νεκρῶν κλισομαι*, to lie among the dead, and one's self to be dead. Pl. Rp. 359, e. *καθῆσθαι μετὰ τῶν ἄλλων*. *Μετά τινος μάχεσθαι*, to fight in company with one. Dem. Phil. 3. 117, 24. *μετὰ τῶν ἡδικομένων πολεμεῖν*. *Εἶναι μετὰ τίνος* (ab alicujus partibus stare). Pl. Rp. 467, e. *συνθίσσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι*, they follow the older leaders, and as it were, hold fast to them, wholly different from *ἐπασθαι μετὰ τινα* and *σύν τινα*. (2) (a) Th. 1, 18.

μετὰ κινδύνων τὰς μελέτας ποιοῦμενοι, i. e. surrounded by, in the midst of dangers. X. C. 3, 5, 8. μετ' ἀρετῆς πρωτεύειν, as it were in an intimate connection with virtue. Dem. Phil. 3, 130, 74. ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέσονται τῶν Ἑλλήνων ἦσαν, agreeably to which, (τῶν νόμων ἐχόμενοι, legibus quasi adhaerentes); μετὰ τοῦ λόγου, in conformity with reason.

II. With the Acc., (1) in relation to space, (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a succession in space; (b) to denote an extension of space between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, to have something in hand;—(2) (prose and Poet.) to denote succession in time and in order (infer);—(3) in a causal sense (only Poet.), to denote purpose and conformity.

(1) Ἰκίσθαι μετὰ Τρωῶας καὶ Ἀχαιοὺς, to come into the midst of the Tr. and Gr. Il. ρ, 460. αἰσῶν ὥς τ' αἰγυπιδὸς μετὰ χῆνας, among the geese. Seldom used of things. β, 376. ὅς με μετ' ἀπρήκτους ξριδας καὶ νείκεα βύλλει, into the midst of contention. Βῆναι μετὰ Νέστορα, to go to Nestor, properly into a connection with him, βῆ δὲ μετ' Ἰδομενεῖα, to go to Idomen. to follow after him, properly to go into the engagement, or battle with him, Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ' ὥς τε μετὰ πύλλον ἔσπετο μῆλα, behind the ram. (2) Μετὰ τὸν τοῦ παιδὸς θάνατον X. Μετὰ ταῦτα, after; the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον, after the departure of Solon. Μεθ' ἡμέραν, interdiu, in the day time, (properly after the break of day) X. An. 4.6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεύτερος Cy. 2. 2, 4. Πόλιν (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν, ad aes petendum. Eur. Alc. 67. Εὐρυσθέως πέμπαντος ἱππεῖον μετὰ ὕχημα. Il. ο, 52. τῷ κε Πηοσιδάων γε—αἶψα μεταστρέψεις νόον μετὰ σὸν καὶ ἐμὸν κῆρ, according to your desire and mine.

REMARK. Μετὰ is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or companionship in place; in prose, ἐν and σύν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, with, among, μετὰ στρατῷ; μετὰ χειρὶ, ποσὶ, γένει, γυμνηλαίς, (in the midst of), between, μετὰ φρεσίν, in the mind, μετὰ νηυσὶ, κύμασι; μετὰ προῆς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE AND ACCUSATIVE, ἄμφι, περὶ, ἐπὶ, παρά, πρὸς, ὑπό.

§ 295. (1) Ἀμφί and περὶ. (529, 530.)

1. The prepositions ἄμφι and περὶ express nearly the same relations of space, viz. *around, about*; ἄμφι, *on both sides, περὶ, on all sides*; they also agree almost entirely in their use, but differ in this, that ἄμφι is confined mostly to the Ionic dialect and to poetry, while περὶ belongs to all the dialects, and hence expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the surrounding of something (on both sides), the being near and close to something.

I. With the Gen. (1) in relation to space; (a) to denote removal from that which surrounds (Poet.); (b) to denote dwelling or rest around something, § 287, Rem., though seldom;—(2) in a causal sense, to denote the occasion of something (*around, for, on account of*), though but seldom in prose, περὶ with the Gen. being generally used instead of it.

II. With the Dat. (1) in relation to space (Poet. only), to denote rest *around, at, near, among*;—(2) in a causal sense (very seldom in prose), (a) to denote the cause or occasion, as with the Gen., with this difference, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an internal and mental reason (Poet.).

III. With the Acc. (1) in relation to space, to denote local extension (*round, at*);—(2) to denote time and number approximately;—(3) in a causative and figurative sense, to denote a mental dwelling upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἄμφι πορφύρεων πέπλων ἔλφη σπᾶσαντες, *from the garments which were around the sword*. (b) Her. 8, 104. ἄμφι ταύτης οἰκίονσι τῆς πόλιος. (2) Μάχεσθαι ἄμφι τινος. X. Cy. 3. 1, 8. εἰς καιρὸν ἦκει, ὅπως τῆς δόξης ἀκούσης παρὼν τῆς ἄμφι τοῦ πατρός. II. (1) Τελαμὼν ἄμφι στήθεσιν II. β, 388. Ἀμφὶ κλάδοις ἕζεσθαι, *to be surrounded by branches, to sit among*. (2) (a) II. π, 565. ἄμφι νέκυι κατατιθένῃ τι μάχεσθαι. II. γ, 157. ἄμφι γυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστήρες ἔχον εἶχον ἄμφι μουσικῇ. 62. φο-

βηθεὶς ἄμφι τῇ γυναικί. 3, 32. ἄμφι τῷ θανάτῳ αὐτῆς διξὺς λέγεται λόγος. (b) Ἀμφι φόβῳ, *prae metu*, ἄμφι θυμῷ, *prae ira*. III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἄμφι τὸν Πάκτωλόν ποταμόν. 2, 4, 16. τεθῆρακα ἄμφι τὰ ὄρεια. Hence also of the persons around any one, as in οἱ ἄμφι τινα, see § 263, d. (2) Ἀμφι τὸν χειμῶνα, *about winter*, ἄμφι δειλῇν, *sub vespertam*, ἄμφι τοὺς κυρίους, *circiter*. (3) Ἐχειν ἄμφι τι, *to be employed about something*, e. g. ἄμφι δειπνον, ἄμφ' ἵππους, ἄρματα.

3. Περι signifies all round, round, a circle.

I. With the Gen. (1) in relation to space to denote the tarrying around an object. This use of it is confined to poetry, and even here is very rare, comp. § 287, Rem.—(2) in a causal and figurative sense, (a) to denote the cause or occasion of a respect; here it stands in a great variety of connections, *about, concerning, for, on account of, in respect to*;—(b) to denote a mental cause, (*for, from, prae*), though seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them, (Gen. of the possessor); (d) to denote worth and superiority.

(1) Od. 2, 68. αὐτοῦ, *there*, τιάνυστο περὶ σπείλους γλαφυροῖο ἡμερῆς. 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βαθῶτα. (2) (a) Μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος; with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμειβεσθαι, ἐπιμίλεια περὶ τινος. Dem. Phil. 1. 52, 43. τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρῆσασθαι Φίλιππον. (b) Περι ὀργῆς, *prae ira*, Th. 4, 130. (c) Τὰ περὶ τινος, *the affairs, fortune, circumstances of any one*, etc., οἱ περὶ τινος, *those belonging to any one*, and as it were surrounding him. Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἄτακτα ἅπαντα (sc. ἐστίν). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττονος, περὶ ἐλαχίστου, περὶ οὐθενὸς ποιῆσθαι or ἡγιάσθαι τι, *to value high, higher, etc.*, so also περὶ πολλοῦ ἐστίν ἡμῖν, *of great value*.

II. With the Dat. (1) in relation to space, to denote rest around or near something, with the idea of surrounding or encircling it;—(2) in a causal sense, (a) like ἄμφι with the Dat., but much more frequently; (b) to denote an external or internal reason (Poet.).

(1) Her. 7, 61. περὶ τῇσι κεφαλήσιν εἶχον τιάρας. Pl. Rp. 359, d. περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν. (2) (a) Μάχεσθαι περὶ τινι (Poet.). Th. 1, 60. δεδιότες περὶ τῷ χωρίῳ. 4, 70. δεισας περὶ Πελοποννησίοις. 6, 9. περὶ τῷ ἔμμαντοῦ σώματι ὀφθαλμοῖς. Her. 3, 35. περὶ ἑωυτῷ δειμαίνοντα. Pl. Phaedon. 114, d. θαρσύνειν περὶ τινι, *to be of good courage about something*. (b) Περὶ χάσματι, φόβῳ, σθίνει, ὀδύνη, *prae*, as it were surrounded by.

III. With the Acc. (1) in relation to space, around, (a) to denote motion round about something, into the circle or vicinity of an object (Poet.); (b) to denote extension around, in or at, through something, with verbs of rest;—(2) to denote time and number approximately;—(3) in a causal sense, to denote the respect in which anything is considered.

(1) (a) Il. x, 139. περὶ φρένας ἤλυθ' ἰωή, *the clamor came round his mind*; (b) Her. 3, 61. Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι, *round in Egypt*. 7, 131. ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς. Th. 6, 2. ὥκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησιῖνα (*circa* S). Hence οἱ περὶ τινι, *those around any one*, οἱ περὶ Πλάτωνι, § 263, d. Comp. ἀμφι. (2) Th. 3, 89. περὶ τοὺς τοὺς χρόνους. Περὶ μυρίους. (3) Ἀμειβῶς ἔχειν περὶ τινι. X. An. 3, 2, 20. ἐξαμαρτάνειν περὶ τινι. 1. 6, 8. ἄδικος περὶ τινι. C. 1. 1, 20. σωφρονεῖν περὶ τοὺς θεούς. Αἱ περὶ τὸ σῶμα ἡθοναί, τὰ περὶ τὴν ἀρετήν, *the essence of virtue, what pertains to it*.

§ 296. (2) Ἐπί, upon.

(531—533.)

With the Gen. (1) in relation to space, (a) to denote rest upon a place or object, to denote contiguity to a place, *at, near to*, § 287, Rem.; (b) to denote a direction to a place, § 273, Rem. 8;—(2) in relation to time, to denote the time in or during which something takes place, § 273, Rem. 12;—(3) in a causal and figurative sense, (a) with verbs of saying, swearing and affirming before any one, (as it were leaning or resting on some one); (b) to denote the occasion or author, especially in the phrase, to be named after some one or some thing; (c) to denote conformity, with verbs signifying *to examine, to judge, to consider, to say and to show*; (d) to denote dependence or resting on something, a continued remaining on something; (e) to denote the manner; (f) to denote the purpose, which is then consid-

ered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὗτ' ἐπὶ γῆς, οὗθ' ὑπὸ γῆς. Her. 7, 111. τὸ μαντήϊον τοῦτό ἐστι ἐπὶ τῶν οὐράων τῶν ὑψηλοτάτων. 6, 129. ἐπ' αὐτῆς (τῆς τραπέζης) ὀρχήσατο. 2, 35. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4, 3, 28. ὁ Ξενοφῶν πέμψας ἄγγελον κλεῦει (αὐτοῦς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ, *at, near the river*. (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου. X. Cy. 7, 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3, 123, 48. ἀναχωρεῖν ἐπ' οἴκου. (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλέω κακὰ τῇ Ἑλλάδι, *in the time of Darius*. X. Cy. 1, 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν, *mea, nostra, vestra memoria*. The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος, *during the reign of Cyrus*. (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων, *before, in the presence of*, properly, resting or leaning upon. Dem. Cor. ἐπαμύσαντο ἐπὶ τῶν στρατηγῶν. Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὄρκου, quasi substrato vel supposito jurejurando, *leaning or resting on the oath*. (b) Καλεῖσθαι ἐπὶ τινος. Her. 7, 40. Νισαῖοι καλεῖονται ἵπποι ἐπὶ τοῦδε. 74. ἐπὶ Λυδοῦ τοῦ Ἄττιος ἔσχον τὴν ἐπαννυμίην. Τὴν ἐπιννυμίαν ποιῆσθαι ἐπὶ τινος. Ἐφ' αὐτοῦ, *of one's own accord, sua sponte, ἐπὶ προφάσιος* Her., praetextu. Λέγειν ἐπὶ τινος, dicere de aliqua re. Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρῖνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδιδῆαι τι ἐπὶ τινος, etc., as *it were resting upon*. Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; visne, ad haec ipsa imitatore[m] istum exigamus? 475, a. εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἑρωτικῶν, ὅτι οὕτω ποιοῖσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*. (d) Ἐφ' αὐτοῦ, αὐτῶν, ἡμῶν αὐτῶν, αὐτῆς, *by one's self, separately*, properly, resting or depending on one's self, independent of others. Her. 5, 98. οἰκίοντας τῆς Φρυγίης χώρῳ τε καὶ κόμῳ ἐπ' ἐωυτῶν. 4, 114. οἰκίοντες ἐπ' ἡμῶν αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians, viz. Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three deep* (properly to be placed or stand on one, the row rests upon one, etc.). Dem. Phil. 1, 42, 6. ἄν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἰδελήσῃτε γενέσθαι γνῶμης, firmiter adhaerere huic rationi. 9. οὐχ οὕτως ἐστίν, ἔχων ἃ καίσιτραπται, μένειν ἐπὶ τούτων. Phil. 2, 66, 3. καλῶσαις ἄν ἐκείνον πράττειν ταῦτα, ἐφ' ᾧ ἐστι νῦν, quibus nunc studet. So μένειν ἐπὶ ἀνόλως. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας

οὐδεμίᾱς εἰρημίᾱ, as it were, *resting on truth*. (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν, *cui rei praeefecti sumus*. Dem. Cor. 266, 118. ἐπὶ τοῦ θρωροῦ κατασταθεῖς. Hence οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business*.

II. With the Dat., (1) in relation to space, (a) to denote not only the tarrying or resting upon, as with the Gen., but also (b), and more frequently, in the wider sense of, at, by or near a place or object;—(2) in relation to time (mostly only poetic);—(3) in a causal and figurative sense, (a) to denote dependence (*penes*); (b) to denote a condition under which something takes place; (c) the purpose, design or determination; (d) to denote the goal or aim; (e) to denote the reason, with verbs expressing an affection of the mind, § 285, Rem. 1; (f) to denote measure and price.

(1) (a) Th. 1, 56. (Ποτιδαῖται) οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης. Her. 7, 41. τουτέων χίλιοι ἐπὶ τοῖς δόροσσι ἀντὶ τῶν σαυρωτήρων φοιὰς εἶχον χρυσίας. (b) Her. 3, 16. ἀποθανόντα ἔθαψεν ἐπὶ τῇσι θύρῃσι. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἶκον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So also where one thing is said to be along with another, or in addition to, e. g. ἐσθλὲν ἐπὶ τῷ σίτῳ ὄψον, *to eat the ὄψον with bread*, X., ἐπὶ τῷ σίτῳ πίνειν Id., ἐπὶ τῇ κύλικι ἄδειν Pl. Hence, ἐπὶ τούτοις, *on or in addition to this*, i. e. besides; finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχῃ ἐπ' ὄγχῃ γηράσκει, *rear on rear*. X. Cy. 2, 3, 7. ἀνίστη ἐπ' αὐτῷ Φεραύλας, *after him*. Φόνος ἐπὶ φόνο, *murder upon murder*, Eur. (2) Ἐπὶ νυκτὶ (Il. θ, 529). (3) (a) Her. 8, 29. ἐπ' ἡμῖν ἐστὶ ἡνδραποδίσθαι ὑμῖας (*penes nos est, vos servos esse*). Dem. Chers. 90, 2. ἐφ' ὑμῖν ἐστὶ (τούτους) κολάζειν. (b) Ἐπὶ τούτῳ, ἐπ' οὐδενὶ, *hac, nulla conditione, nullo pacto*. Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι. (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνέυρηται (*in perniciem hominis*). So ἐπὶ τούτῳ, *hoc consilio*. X. S. 1, 5. Πρωταγόρῃ πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ (*ad discendam sap.*). Pl. Ap. 20, e. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς, *those placed over the machines*, οἱ ἐπὶ τοῖς πράγμασι, *those intrusted with business*, ἐπὶ τῷ θρωρικῷ ᾧν, *the one charged with the money for the public shows*. Dem. Cor. 264, 113. (d) Λίγειν ἐπὶ τινί, *to pronounce an eulogy on one*; νόμους θεῖσθαι ἐπὶ (for) τινί Pl. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί, *nomen alicui imponere*. Also, *against*, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυγίῃσι. Th. 1. 102. τὴν γινομένην ἐπὶ τῷ Μηδῳ ξυμμαχίαν. (e) Γίλῳ, μέγα



φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι. (f) X. Cy. 3. 1, 43. ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναικά σου ἀκούσαι (*quanto pretio*);

III. With the Acc., (1) in relation to space, (a) to denote the limit, the direction or motion on a place or object; (b) to denote extension upon an object, motion upon, over;—(2) in relation to time, (a) to denote the limit of time (until), as well as the limit of quantity (about); (b) to denote extension over a period of time (during);—(3) in a causal and figurative sense; (a) to denote purpose, design; (b) conformity, manner; (c) to denote the respect in which anything is held.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. (b) Πλεῖν ἐπὶ οἶνοπα πόρον, Homer. Od. 2, 577. ἐπ' ἐννέα κεῖτο πέλεθρα. Κλέος πάντας ἐπ' ἀνθρώπους, Hom., τὸ κύλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους Pl., ἐπὶ δεξιᾷ, ἐπ' ἀριστερά, upon the right, left side, to the right, left. (2) (a) Ἐφ' ἑσπέραν, until evening; (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4. 1. τὸ Πήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε. 94. οἱ ὀπλῖται ἐπὶ ὁκτὼ πῦν τὸ στρατόπεδον ἐτάξαντο. Ἐπὶ μέγα, πολὺ, πλεόν, μῆλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον, τεύχεσθαι ἐπὶ πολλοῖς X. (3) (a) Her. 1, 37. ἐπὶ θήραν ἵνα (venatum ire). 3, 14. ἐπὶ ὕδωρ ἵνα (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Ἀυδοῦς, ἐλαύνειν ἐπὶ Πέρσας, properly, upon one, i. e. against; (b) ἐπ' ἴσα, equally, in the same way. Her. 3, 71. τὴν ἐπιχειρήσιν ταυτήν μὴ οὕτω συντάχυνε ἀβοῦλως ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, more according to or with, reflection. (c) Pl. Rp. 370, b. διαφέρων ἐπὶ πρᾶξιν. Τὸ ἐπ' ἐμέ (quod ad me attinet).

### § 297. (3) Παρά, by, near.

(535.)

*Παρά* denotes nearness to something, by, near.

I. With the Gen., (1) in relation to space, to denote a removal from near a person (Poet., also from near a thing;—(2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un*, from near some one, from some one. (2) (a) yet almost entirely in relation to space, Her. 8, 140. ἀγγέλλῃ ἡμεῖ παρὰ βασιλῆος. So it is regularly used of ambassadors, e. g. ἀγγελοὶ, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος, the commission, command, etc., from any one; (b) with passive verbs, see § 251, Rem. 4; (c) with verbs of learning and hearing, e. g. μαθάνειν παρὰ τινος, ἀκούειν παρὰ τινος; (d) Παρ' εἰς—

τοῦ, *ἐαυτῶν*, sua sponte; (e) with verbs of giving and the like, e. g. *παρ' ἐαυτοῦ διδόναι*, from himself, i. e. from his own resources.

II. With the Dat., (1) in relation to space, to denote rest near a person;—(2) in a causal or figurative sense, to denote a reference to the judgment or opinion of a person.

(1) Ἔστι παρὰ τῷ βασιλεῖ. (2) Her. 3, 160. παρὰ Δαρεῖος κριτῆ, judice Dario, in the opinion of. 1, 32. παρ' ἐμοί, meo judicio. 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκούντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσοῦτω θυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc., (1) in relation to space, (a) to denote a direction or motion into the vicinity of a person (Poet., also of a thing); (b) to denote a direction or motion near a place and by it, along, along by, by; (c) to denote extension near a place or object (along, per), generally to denote indefinite nearness (by);—(2) in relation to time, to denote extension (during);—(3) in a causal and figurative sense, (a) to denote dependence, the possessor (*penes*); (b) to denote a comparison and estimation; hence (c) to denote conformity, with verbs of considering, showing and the like; (d) to denote a reason, wholly like *propter*, by virtue of, on account of.

(1) (a) Her. 1, 36. ἀπικέσθαι παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παρίειναι, along, near, by Babylon. From this have originated various ethical expressions, e. g. παρὰ μοῖραν, near fate and by it, i. e. against, contrary to fate, παρὰ δόξαν, praeter opinionem, παρ' ἐλπίδα, παρὰ φύσιν, παρὰ το δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναμιν. It is the opposite of κατά, e. g. κατὰ μοῖραν, δύναμιν. Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα, praeter haec; (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν, along the Asopus. Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντι ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (per omnes res dominatur. Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηόν. (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (during), παρὰ τὴν πόσιν, inter potandum. So also of single points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν χρόνον, in ipso discriminis tempore. (3) (a) Isocr. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, constabat, in hoc eis positam esse salutem. Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶναι δύναμιν. (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι. So παρ' ὀλίγον ποιῆσθαι τι, to make of little account. Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, nearly, almost, παρὰ πολὺ, by far, παρ' οὐδὲν τίθεσθαι, to make no account of; after com-

parisons and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδὲ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. Hence of alternations, ἡμέρα παρ' ἡμέραν, *one day in distinction from another, every other day*, alternis diebus, also παρ' ἡμέραν alone. Often with the additional idea of preference, *praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἀνθρώποι βιοτεύουσι, *in comparison with, beyond, other animals*. (c) Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω, *in conformity with, properly, holding an object near to another*. (d) Dem. Phil. 1. 43, 14. οὐδὲ οὕτως παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμέτεραν ἀμέλειαν. So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

### § 298. (4) Πρὸς, *before*.

(536.)

Πρὸς (formed from πρό), denotes *before, in the presence of*.

I. With the Gen. (1) a local relation, or relation of space, which expresses a direction or motion from the presence or view of an object, especially from the situation of a place; — (2) a causal relation, to indicate that a thing proceeds from an agent, from the presence of a person exercising some power, or of an object conceived as a person; (a) of derivation; (b) of a possessor and of the property to whom or which anything belongs, § 273, 2, (c) (α); (c) of an author or cause.

(1) Her. 3, 101. οἰκίουσιν πρὸς νότον ἀνέμου. 107. πρὸς μεσημβρίας Ἀραβίη ἐστὶ (*ab oriente* instead of *in orientem* versus, *towards the east*). X. An. 2. 2, 4. ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ. (2) (a) πρὸς πατρός, πρὸς μητρός, *on the father's or mother's side*. (b) Πρὸς γυναικός ἐστι, *it is the manner of women*, πρὸς δίκης ἐστίν, *it is conformable to justice*. Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν πρᾶκτάντων πρὸς τῶν λίσγειν δυναμένων ἐστίν, ἣ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινος, *stare ab aliquo*. Th. 4, 92. πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσσεσθαι. (c) Her. 2, 139. ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβω. 7, 5. στρατηλάται ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχη πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus, as it were, in the presence of men*; also with ἀκούειν and like verbs; with passive verbs, see § 251, Rem. 4, and intransitives. Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. 73. ταῦτα πρὸς Κυαξάρῳ παθόντες. With forms of swearing and protestation, e. g. πρὸς θεῶν, *per deos, properly, before the gods*.

II. With the Dat., to denote a *resting before* or *with* an object; also of *being employed in* or *with* a thing; finally, in the sense of *besides*, *in addition to*, (*praeter*).

Th. 2, 79. *ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. ἔλναι, γίγνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τοῦτοις* (*praeter ea*).

III. With the Acc., (1) in a local relation, or relation of space, (a) of the site of a place, or direction of an object, *towards*, (where, also, the Gen. may be used, see No. I, 1); (b) of persons, or of things conceived as persons, standing both in friendly and in hostile attitudes; (c) of the extension of a thing;—(2) to denote an indefinite approximation of time;—(3) causal and figurative, (a) to denote the aim, object; (b) fitness, conformity; hence (c) the reason, *propter*; (d) a comparison, for the most part with the additional idea of preference (*prae, praeter*); (e) with the meaning *in respect to*.

(1) (a) *Πρὸς μεσημβρίαν, πρὸς ἐσπέραν.* Th. 2, 55. (ἡ γῆ) *πρὸς Πελοπόννησον ὄρεται.* (b) X. An. 5. 7, 20. *ἔρχονται πρὸς ἡμᾶς, το us, properly, come before us.* 7. 6, 6. *ὑμᾶς πρὸς αὐτούς.* 5. 4, 5. *διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (πρὸς τοὺς Ἕλληνας). Λίγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα; σπονδὰς, συμμαχίαν ποιῆσθαι πρὸς τινα, with; μάχεσθαι, πολεμεῖν πρὸς τινα, against.* These phrases everywhere imply the meaning *to come into the presence of, before the face of any one*; also, *λογίζεσθαι, σκέπασθαι, σκοπεῖν, ἐνθυμῆσθαι πρὸς εαυτόν, secum reputare*; likewise, (*Σωκράτης ἦν*) *πρὸς χεῖμῶνα καὶ θέρους καὶ πάντας πόνοὺς καρτερικώτατος, against*, X. C. 1. 2, 1. (c) *Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρῆχε, among all other men*, etc. the preposition here extending the idea, *ibid.* 61. (2) *Πρὸς ἡμέραν, against, about the break of day.* (3) (a) Dem. Phil. 2. 71, 23. *παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν*; (b) Her. 1, 38. *πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσεν, in accordance with this view.* So *κρίνειν τι πρὸς τι.* Also, *πρὸς βίαν, violently, against the will, πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, accurately, in conformity with accuracy*, etc. (c) *Πρὸς ταῦτα, properly, in accordance with this, hence for this reason, therefore.* (d) Her. 8, 44. *Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συνμύχοις) παρεχόμενοι νῆας ὀρθόκοντα καὶ ἑκατόν, i. e. equal to all the other allies, as much as the rest put together.* So also to denote an exchange, e. g. Pl. Phaed. 69, a. *ἰσοπᾶς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον*

καταλλάττεσθαι, καὶ μεῖζω πρὸς ἐλάττω, ὡς περ νομίσματα. (e) Σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλειος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*. (537.)

I. With the Gen., (1) in a local relation, or relation of space, (a) to denote a motion from a lower place, *forth from under, away from under*, (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a quiet rest under an object, § 287, Rem.;—(2) a causal and figurative relation; (a) to denote the author with passive verbs, § 254, Rem. 4, and intransitives; (b) an outward or inward (intellectual) ground, occasion, influence; (c) a mere instrumental cause, means, mode.

(1) (a) Od. ι, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ἔδωρ, κρήνη ὑπὸ σπείους, “*under the grotto out*.” η, 5. ὑπὸ ἀπῆνης λύειν ἵππους. X. An. 6. 4, 25. (Ξινοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβοήθει. (b) Il. θ, 13. ῥέψω ἐς Τύρταρον —, ἔρχι βιάσιστον ὑπὸ χθονός ἐστι βίε-θρον. Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος. (b) Her. 1, 85. ὑπὸ τῆς παροούσης συμφορῆς, “*under the influence of present misfortune, on account of existing calamity*.” 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανεῖς γίνονται ὑπὸ γῆν. Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οἷα ἄλιγον χρόνον. Ὑπὸ ἀνάγκης. Ὑπὸ μέθης μάλινεσθαι, Pl. Ὑπὸ φίλους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε. So ὑπὸ χαρᾶς, φθοροῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὤρυσσον ὑπὸ μαστίγων; also of persons, 9, 98. ὑπὸ κήρυκος προηγόρευε, “*under the help of the herald*,” i. e. praeconis voce; particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὑπὸ αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat., (1) in a local relation, to denote a quiet rest under an object;—(2) causal and figurative, (a) to denote the author (almost exclusively poetical), see § 251, Rem. 4; (b) to indicate the means, as with the Gen., but only Poet.; (c) to denote subjection.

(1) Ὑπὸ γῆ εἶναι; used of mountains, *at the foot of*, e. g. ὑπὸ Τμώλῃ. Ὑπὸ τῷ Ὑμησῷ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπὸ αὐλῷ, etc. (c) Ποιεῖν τι ὑπὸ τινι, *to subject something to one*, and ποιῆσθαι τι ὑφ’ ἑαυτῷ, *subi subiecte*. Her.

7, 157. τὴν ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἰγυπτος ὑπὸ βασιλεὺς ἐγένετο.

III. With the Acc., (1) in a local relation, (a) to denote the aim, direction or motion downwards; (b) extension under an object;—(2) the relation of time, (a) to denote an approximation in respect of time, approach to a point of time; (b) extension in time;—(3) causal, to denote subjection.

(1) (a) ἵεναι ὑπὸ γῆν. X. An. 1. 10, 14. ὑπὸ αὐτόν (τὸν λόφον) στήσας τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕπῃσι οἰκήματα ὑπὸ γῆν. 5, 10. τὰ ὑπὸ τὴν ἄρκτον αἰκίητα δοκίει εἶναι. X. An. 7. 4, 5. ἐν ταῖς ὑπο τὸ ὄρος κώμαις. (2) (a) Ἐπὶ νύκτια, sub noctem, towards, ὑπὸ τὴν πρῶτην ἐπελθοῦσαν νύκτια; so also ὑπὸ τι, aliquatenus, in some measure. (b) Her. 9, 51. ὑπὸ τὴν νύκτια, during. (3) X. Cy. 1. 5, 3. (Κῦρος) διαπέμπει πρὸς τοὺς ὑφ' ἑαυτὸν πάντας, καὶ πρὸς Κροῖσον. 6, 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλείᾳ βαρβάρων.

§ 300. *Remarks on the Peculiarities of the Prepositions.* (538—544.)

1. The proper prepositions were originally, (except ὡς, *to*), adverbs of place, § 286, Rem. 2, i. e. they denote an action in relation to place; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but is much more limited in the Attic writers.

Od. ζ, 40. πολλὸν γὰρ ἀπὸ πλινθοὶ εἰσι πόληος. ι, 116—118. νῆσος — τετάννυσται ἑλῆισσ', ἐν δ' αἴγες ἀπειρέσιαι γιγάσιν ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Λεσβίους εἶλε, *under them*, i. e. in iis, *among them*. II. σ, 562. μέλανες δ' ἀνὰ βύτρεις ἦσαν. Od. ι, 184. περὶ δ' αὐλὴ ἱψηλὴ δέδμητο κατωριχέεσσι λίθοισιν. α, 66, ὅς περὶ μὲν νόον ἐστὶ βροτῶν, *he is over*, i. e. eminent. Θ, 44. τῷ γὰρ ῥα θεὸς περὶ δῶκεν νοιοδὴν, *in a special manner*. II. σ, 529. κτείνον δ' ἔπι μνηλοβοτήρας, *in addition, besides*. Also not rare in Her., ἐπὶ δέ, *thereupon*, tum; μετὰ δέ (*postea*) Her.; πρὸς γε, πρὸς δέ very common in Homer, also in Attic poetry and prose.

REMARK 1. When two prepositions stand together in poetry, most frequently in Epic, the first always has an adverbial meaning, but the second may be connected as a preposition with the Cnse of a substantive. Διὰ πρὸ, *through* and *out*, II. ρ, 393. τάννεται δὲ τε πῦσα (βοεῖη) διὰ πρὸ. Ἀμφὶ περὶ, *round about*, Od. λ, 608. ἀμφὶ περὶ στήθεσιν. II. φ, 10. ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον. β, 305. ἀμφὶ περὶ κρήνην. Παρὲς with the Gen. *near to*, with the Acc. *along up, along before*, e. g. Od. ι, 116. παρὲς λιμένος. μ, 276. ἀλλὰ παρὲς τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. Παρὲς (as a Paroxytone) often in Her. with the meaning *besides*, e. g. 3, 91. ἀρὲς τοῦ ἀργυρίου. Ἐπὲς, *under, away*, in Homer, also, Her. 3, 116. λέγεται ὑπὲς τῶν γρυπῶν ἄρπάζειν Ἀριμασπούς. Ἀποπρὸ φέρειν II. π, 669, 679. Περὶ πρὸ. II. λ, 180. περὶ πρὸ γὰρ ἔγχε' ὕθεν, *around and before*.

REM. 2. Also the improper prepositions *ἐνεκα* and *χαρίν*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, *ἀπὸ βοῆς ἐνεκα*, *for the cry's sake*. Lys. Evandr. 793. *περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἐνεκεν*.

2. Since in composition the prepositions retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished,

(a) Those where the preposition is separated from the verb. Il. γ, 34. *ὑπὸ τε τρώμος ἔλλαβε γυνῖα*. γ, 135. *παρὰ δ' ἔρχεα μακρὰ πέπυγεν*. δ, 63. *ἐπὶ δ' ἔψονται θεοὶ ἄλλοι*. δ, 161. *ἔκ τε καὶ ὀψέ τελεῖ*. θ, 108. *οὓς (ἱπποὺς) ποτ' ἂν' Ἀινειαν ἐλόμην* (*ἐλίσθαι τινά τι* Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several sentences following each other, the same compound should stand with each sentence, it is placed only with the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. *κατὰ μὲν δολιχόσκιον ἔγχος θ' ἦκ' ἐς ἀγῶνα φέρον, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν*. Often in Her., e. g. 8, 33. *κατὰ μὲν ἔκανυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην*, where, still, the first may be taken as Tmesis. See Rem. 4.

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb united with a preposition so as to form one whole, by means of one or more intervening words. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity of the idea is not destroyed. Her. 7, 15. *Ξέρξης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον*. 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός*. Eur. Iph. Aul. 1365. *δὲ ἄρ' ὀλὼλαμεν*. The Attic prose remains free from this license with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν*, so as to make the contrast emphatic. Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πέσεται*. Pl. Phaedr. 237, a. *ξὺμ μοι λάβες θες τοῦ μύθου, to take part*.

(b) Those instances where the preposition is separated from the Case of its substantive. Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; both, i. e. the verb and the adverbial preposition, form one verbal idea, and this (not the preposition alone) governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separ.). ι, 382. *πλείστα δόμοις ἐν κτήματα κῆται*, "lies within the house." ο, 266. *ἀμφὶ δὲ χαῖται ὥμοις αἰσονται*, "on the

shoulders *about*," (*local Dative*). π, 291. ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπαν-  
σιν, "he cast fear *into all*," (*Dat. of aim*), § 284, Rem. 1. So the Acc. de-  
noting local aim, object, § 277. Π. θ, 115. τῷ δ' εἰς ἀμφοτέρω Διομήδεος  
ἄρματα βήτην. Acc. of the object receiving an action, § 279. Π. β,  
156. Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

REM. 5. In the instance last mentioned, a Tmesis is admitted only when  
mere particles, like μὲν, δέ, τέ, ῥά, γάρ, ἄρ', δ' ἄρα, come between the pre-  
position and the Case of the substantive,—a very frequent usage of the post-  
Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language,  
that it often connects prepositions followed by the *Dat.* with verbs which  
express the direction *whither*; and, on the other hand, prepositions followed by  
the *Acc.*, with verbs whose signification presupposes a quiet resting in a place  
or object. This construction arises from a blending of two ideas, since the  
speaker either conceives and expresses, along with the idea of motion, that  
of the rest which succeeds; or along with the idea of the rest, that of the  
motion which precedes. Hence this may be called the *Constructio praeagnans*.

(a) The verb of motion involves the idea of the rest which succeeds,  
when prepositions with the *Dat.* stand instead of prepositions with the *Acc.*  
The idea of rest (the relation to the continuing result of the action) must  
then be regarded as the predominant one. The principle above stated  
holds with the following prepositions, e. g.

With ἐν, particularly in the Epic language. Π. ε, 370. ἦ δ' ἐν γούνασι  
πίπτε Διῶνῃς δι' Ἀφροδίτῃ, "he fell *on his knees*, and then *lay on his*  
*knees*." Od. α, 200. ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἄθάνατοι βάλλουσιν.  
Π. λ, 743. ἦριπε δ' ἐν κονίῃσιν. In prose, τιθεῖναι ἐν χειρὶν,  
like the Latin, ponere et collocare in manibus. X. H. 4. 5, 5. ἐς δὲ τὸ  
Ἡραϊον κατέφθγον, and then οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες (as  
a completed action) ἔζησαν. Pl. Euthyd. 292, e. ἐν ταύτῃ τῇ ἀπορίᾳ  
ἐνεπεπτώκειν. (Caes. B. G. 5, 10. naves in littore ejectas esse. Sall.  
Jug. 5. in amicitia receptus). Also with ἀμφὶ and περὶ with the *Dat.* in-  
stead of the *Acc.* Π. λ, 17. κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,  
"he put them around *his legs*, so that then they set fast." Od. θ, 434. ἀμφὶ  
πυρὸς στησαι τρίποδα. With ἐπὶ. Π. α, 55. τῷ γὰρ ἐπὶ φρεσὶ  
θήκε θεῖα λευκώλενος Ἥρη (like ἐν φρεσὶ θεῖναι). With πρὸς. Od. ι, 284.  
γὰρ μὲν μοι κατίεξε Ποσειδάων ἑοσιχθῶν, πρὸς πέτρῃσι βαλὼν. 289.  
σὺν δὲ δῶω μάρψας, ὥς τε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν  
ποτὶ γαίῃ. With ὑπό, in prose, in the phrases, ὑπὸ τινι γίνεσθαι.  
*to come under the power of any one*, ποιεῖν τι ὑπό τινι, alicui aliquid  
subjicere, ποιεῖσθαι ὑφ' ἑαυτῷ, sibi subjicere, § 299, II, (2), (c).

REM. 6. In the following and like examples from Homer, the *Dat.*, with-  
out doubt, expresses the relation of *aim*, χεῖρας ἰάλλειν ἐπὶ στήθ, ἦκαι βέλος  
ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσὶν, τιταίνεσθαι τόξα  
ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πίεσθαι ἐπ' ἄνθρωπον. See  
§ 284, Rem. 1.



(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The idea of the preceding motion must then be regarded as predominant.

Il. ο, 275. ἐφ' ἄνῃ λίς εἰς ὁδόν, *came into the road* and appeared. Her. 4, 14. φανῆναι εἰς Ἥροκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα. Her. 3, 62. προηγόρευε σιὰς εἰς μέσον τὰ ἐντεταλμένα, *placing himself in the midst and there standing*. Very frequent in prose is παρῆναι εἰς τόπον τινά, *to have come to a place*, and to be present there; comp. "he is in church, in town, on the land." X. An. 1. 2, 2. παρῆσαν εἰς Σάρδεεις. Her. 8, 60. ἐς τὴν Σαλαμίνα ὑπέκκεται τὸν τεκνα τε καὶ γυνῆτας, *conveyed in safety*. Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἁλόντα, i. e. εἰς τοὺς πολέμιους παρόντα ἁλῶναι.

(c) Verbs signifying to 'hang, and to hang to, to adhere to, etc., are connected with the prepositions ἀπό and ἐκ, (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, or of hanging to a place, the idea of hanging down from a place.

Od. θ, 67. καδ' δ' ἐκ πασσαλόφῃ κρέμασεν αὐρίμυγα λίγυαν, *he hung the lyre on the peg*, so that it then hung down from it. X. C. 3, 10, 13. θώρακις ἐκ τῶν ὤμων κρεμάμενοι. So ὀναρτῶν τι ἐκ τινος. Her. 4, 10. ἐκ τῶν ζωστήρων φορεῖν φιάλας, "on the girdles, so that the bowls hung down." In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place are sometimes used, like prepositions, in the sense of the *constructio praeagnans*, viz. (a) adverbs denoting *rest* instead of the direction *whither*. S. Trach. 40. κείνος δ' ὅπου (instead of ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε. X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελεθεῖν.—(b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. ποῦ πωτὴρ ἄπεστι γῆς; 1157. ποῦ κακῶν ἐρημίων εἴρω; quo me vertam, ut requiem inveniam? Arist. Av. 9. ὅποι γῆς ἐσμεν, *where are we*? Dem. Chers. 102, 50. ποῦ ἀναδυόμεθα; quo nos vertamus, ut perniciem vitemus? Phil. 1. 51, 40. ὁ πληγὴς αἰετὶς πληγῆς ἔχεται, κἂν ἐτέρωσι πατάξῃ τις, ἐκεῖσε εἰσὶν αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition followed by the Case which it governs, has a substantive idea, and when the preposition ἐν, which expresses in the most general manner the relation of the place *where*, should be used, this preposition is changed either into ἀπό and ἐκ or into εἰς, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the attraction of prepositions, e. g.

(a) Ἀπό and ἐκ instead of ἐν, or παρὰ with the Gen. instead of παρὰ with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς. X. H. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγορῶν Ἀσπάρτες ἐφυγον ἐς τὰ ἄστυ. Th. 1, 18. οἱ ἐκ τῆς

ἄλλης Ἑλλάδος (τύραννοι) ὑπο Λακεδαιμονίων κατελύθησαν. 3, 32. ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες. 7, 70. οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις ἐχρῶντο. Pl. Apol. 32, b. ἡμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν. Phaed. 109, e. οἱ ἐκ τῆς Θαλάττης ἰχθύες ἀνακύπτουσι. Dem. Phil. 3. 114, 15. τοῖς ἐκ Σερόβλου τέχονος στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείως πρὸς αὐτόν instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο.

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκεῖθεν and ἐνδοθεν instead of ἐκεῖ and ἐνδον. Dem. Ol. 3. 13, 15. ἀγροῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἦγοντα. X. Cy. 1. 3, 4. ἵνα ἦσσαν τὸ οἶκαδε ποθοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) Εἰς instead of ἐν (far rarer). Her. 2, 150. ἔλεγον οἱ ἐπιχώριοι, ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν. X. H. 1. 7, 29. Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν ἅπαντας.

5. On the repetition and omission of prepositions, the following things are to be noted,

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each is meant to express a single idea, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαίταν, or the preposition is placed only before the first substantive, when the ideas are meant to express one whole, e. g. X. C. 1. 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν, instead of καὶ περὶ τῶν ἐν Σικελίᾳ. 2. 1, 6. ἀγυμνάσις ἔχειν πρὸς τε ψύχην καὶ θύλην. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἡ περὶ Μέγαρα ἡ Βοιωτοῦς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same Case with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted, Pl. Symp. 213, c. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τοῦτου ἡράσθη. Th. 1, 28. δίκας ἦθειλον δοῦναι ἐν Ηελοποννήσῳ παρὰ πόλεσιν, αἷς ἂν ἀφότεροι ξυμβῶσιν. X. S. 4, 1. ἐν τῷ χρόνῳ, ὃ ὥμων ἀκούω (Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, quia tyrannum Dionysium).

(c) The preposition is often omitted in the questions and answers of a dialogue, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἄρχηγού πρώτου νῦν σκεπτόμεν. Theaet. Τίς δὲ λέγεις; X. S. 5, 5. οἷσα οὖν, ἔφη, ὑφθαλμῶν τίνος ἔνεκα δεόμεθα; Δῖλον, ἔφη, ὅτι τοῦ ὄραν.

(d) The preposition in the second member of a comparison connected with the particles of comparison ὡς, ὥς περ, ἥ, is very often omitted, yet more seldom when both members of the comparison are expressed, e. g. Pl. Rp. 330, c. περὶ τὰ χρέματα σπουδάζουσιν, ὡς ἔργον ἑαυτῶν.

Th. 6, 50. ὡς παρὰ φίλους καὶ εὐεργέτας, Ἀθηναίους ἀδελφεοὺς ἀπέναι.

6. The natural place for prepositions is directly before their substantive. But this arrangement is often changed in the following instances,

(a) When a particle follows the substantive, like γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, etiam, τοίνυν, ἴσως, also οἶμαι used as an adverb, then the above small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition πρὸς in imprecations and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νύν σε κρηνῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθίσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τοῦτον σφι ξμελεπέρι. Pl. Apol. 19. c. ὧν ἐγὼ οὐδέν οὔτε μέγα οὔτε σμικρὸν περί ἐπαίω. See § 31, IV.

#### SECTION IV.

### § 301. The Pronoun as Subject, Predicate, Attribute and Object.

1. Pronouns denote the subject, predicate, attribute and object, when these latter are not to be represented as expressing the meaning of objects or qualities, but when it is to be shown merely that an object has reference either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules, which have been stated on the substantive and adjective, also apply to substantive and adjective pronouns; still, a few remarks are here subjoined on the use of the pronouns.

### § 302. I. *Personal Pronouns*.

(353, 354.)

1. Both the substantive personal pronouns, as the subject in the Nom., e. g. ἐγώ, σύ, ἡμεῖς, etc., and the adjective (possessive) pronouns, as attributives, e. g. ἐμός πατήρ, are used in Greek, as well as in Latin, only when they are specially emphatic; hence they are particularly used in antitheses, and, also, for the

sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἔπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε.* But where this is not the case, they are omitted, and the substantive pronouns are expressed by the verb-endings, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ εἰπέ μοι, my mother. Οἱ γονεῖς στέργουσι τὰ τέκνα, their children.*

**REMARK 1.** The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc., § 87, lies in the greater or less emphasis with which they are pronounced in a discourse. Thus, the accentuated forms are always employed, e. g. in antitheses, e. g. *ἐμοῦ μὲν κατεγύλασθαι, σὲ δὲ ἐπὶ ἡγήσασθαι.* On the use of the Gen. of the substantive pronoun instead of the Adj. (possessive), see Rem. 4. On the apposition in the Gen. connected with the possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

**REM. 2.** The adjective personal pronouns sometimes take the place of the objective Gen. *Od. λ, 201. σὸς πόθος* (like *Ter. Heaut. II. 3, 66. desiderio tuo* instead of *tui*). *X. Cy. 3. 1, 28. εὐνοία καὶ φιλία τῇ ἐμῇ*, *benevolentia et amore mei.*

2. The reflexive pronouns are always used in such a manner, that they refer to an object as already named (Subject or Object) since this object is opposed to itself as an object or attribute, e. g.

(a) In reference to the subject, *Ὁ σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέσκεαι. Ὁ παῖς ἑαυτὸν ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινώθι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.*

(b) In reference to the object of the sentence, *X. Cy. 1. 1, 4. Κῦρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἑαυτῶν κτησαμένων* *Ar. Nub. 384. ἀπὸ σεαυτοῦ ἐγὼ σε διδάξω.*

(3) The reflexive pronouns may be used in Greek, as in Latin, in the relations above named in connection with an Acc., followed by an Inf., or with a participle, also in such subordinate clauses as stand in a close relation to the principal clause, particularly in sentences expressing design, and in dependent interrogative sentences, as well as in all other subordinate clauses which do not proceed from the speaker but from the subject in the principal sentence. The English language commonly here uses the personal pronouns *him, her, it*, instead of the reflexive pronouns of the third person. Also in this case the reflexive is referred either to the subject or to an object.

When the subject of the principal sentence is different from that of the subordinate sentence (or of the Acc. followed by the Inf.), the reflexive may be either referred to the former or to the latter, its particular reference being determined only from the context.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ. [X. Cy. 1. 1, 5. Τῶν ἐθνῶν τοῦτων ἤρξεν (Κῦρος) οὗθ' ἐαυτῷ ὁμογλώττων ὄντων, οὕτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνότων ἐαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἐαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπεύθοντα τοὺς νέους, ὥς αὐτὸς εἰη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἐαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν, in comparison with him. Th. 2, 92. τὰ νανάγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ νανάγια τὰ πρὸς τῇ ἐαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι τοῦ στρατοῦ τοῦ ἐαυτοῦ ἦσαν νικροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the derived Cases of the pronoun αὐτός, -ή, -ό; e. g. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -ό, αὐτῶν, or those of a demonstrative pronoun, are universally employed, when an object is not opposed to itself, but to another object, e. g. ὁ πατήρ αὐτῷ, (to him, the son,) ἔδωκε τὸ βιβλίον, στέργω αὐτόν, him, ἀπέχομαι αὐτοῦ, from him. The pronoun αὐτοῦ, etc. does not here differ from the personal pronoun of the third person.

REM. 3. The personal pronoun οἷ, οἷ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But in this case, it is regularly employed only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is, also, employed where the union with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἷ (but not ὁ τύραννος χαρίζεται οἷ). Th. 5, 73. οἱ Ἀθηναῖοι, ὥς ἐξέκλινεν (ὁ Ἄγρις) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν. 6, 32. ξυνεπύχοντο δὲ καὶ ὁ ἄλλος ὁμιλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὐνοὺς παρὴν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχία ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτεθ' ἐσφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτείχιζε τοὺς λίθοις χρώμενος, οὓς οἱ Ἀθηναῖοι προπαρεβύλοντο σφίσιν. The forms οἷ, σφίσι and σφᾶς have sometimes the meaning of personal pronouns, οἷ, him, her, e. g. X. Cy. 3. 2, 26; σφίσι, to them, e. g. X. H. 6. 5, 35; σφᾶς, them, e. g. Th. 5, 49. when the object to which they are referred, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to this pronoun, that when it would have a reflex-

ive sense, the compound reflexive  $\epsilon\alpha\nu\tau\omicron\upsilon$ ,  $-\eta\varsigma$  etc. is commonly employed instead of it; and that when it has the meaning of the Pers. pronoun third person, the corresponding forms of  $\alpha\upsilon\tau\acute{o}\varsigma$  are used by the Attic writers instead of it. The form  $\omicron\upsilon$  ( $\omicron\upsilon$ ) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, c.;  $\epsilon\iota$  ( $\epsilon\iota$ ) 327, b. 617, e. Symp. 175, a. c. 233, b.;  $\omicron\iota$  occurs far oftener (seldom  $\omicron\iota$ ), and  $\sigma\phi\epsilon\iota\varsigma$ ,  $\sigma\phi\acute{\omega}\nu$ ,  $\sigma\phi\acute{\epsilon}\sigma\iota$ ,  $\sigma\phi\acute{\alpha}\varsigma$ , somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of  $\alpha\upsilon\tau\acute{o}\varsigma$  are used very frequently instead of the reflexive pronoun; and this always takes place where a member of a sentence or a subordinate clause is represented as proceeding, not from the mind of the person to whom the pronoun refers, but from the mind of the speaker (author), e. g.

X. Cy. 1. 4, 6. Κύρις τοῦ Σάκα ἐδίετο πάντως σημαίνειν αὐτῷ, ὅποτε ἐγγωροῖη εἰσιέναι πρὸς τὸν πάππον, C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset). 19. (Οἱ πολέμιοι) εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἰδῶσι τινὰς ἐπ' αὐτοὺς ἐλαύνοντας (contra se). C. 4. 7, 1. Τὴν ἐαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὑμιλοῦντας αὐτῷ. Apol. 33 (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι.

6. In compound reflexive pronouns, the pronoun  $\alpha\upsilon\tau\acute{o}\varsigma$  either retains its *exclusive* power, or it does not, i. e. it excludes all other persons or things, except those spoken of, from participation in the action, or it is not used in that exclusive sense.

(a) Isocr. Panath. 16, 242. δίκαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίους αὐτοῖς τε (or  $\sigma\phi\acute{\epsilon}\sigma\iota$  τε αὐτοῖς) καὶ τοῖς ἄλλοις χρομένους, φοβῆσθαι δὲ καὶ δεδιέναι τοὺς πρὸς  $\sigma\phi\acute{\alpha}\varsigma$  μὲν αὐτοὺς (or  $\epsilon\alpha\nu\tau\omicron\upsilon\varsigma$ ) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἀλλοτρίως (*se ipsis* and *se ipsos*). Th. 4, 102. ἐποίκους  $\sigma\phi\acute{\omega}\nu$  τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλούμενον πείψαντες. 1, 60. πέμπουσιν  $\epsilon\alpha\nu\tauῶν$  τε ἐθελοντῶς καὶ τῶν ἄλλων Πελοποννησίων μίσθω πείσαντες. 8, 8. ἐφ' ἐαυτῶν διανοοῦντο ἄλλῃ στόλῳ πλεῖν (*soli per se*). The Nom. αὐτός is sometimes added to strengthen this *exclusive* power, e. g. Pl. Phaedon. 94, e. οὕτε γὰρ ἂν Ὀμήρῳ ὑμολογοῖμεν, οὕτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται παρῆχον  $\epsilon\alpha\nu\tau\omicron\upsilon\varsigma$  (or  $\sigma\phi\acute{\alpha}\varsigma$  αὐτοὺς) ἀνδρειοτάτους (*se*). Isocr. Plat. 12, 301. οὐδὲ κοινοὺς  $\sigma\phi\acute{\alpha}\varsigma$  αὐτοὺς παρσχεῖν ἐτόλμησαν. Th. 7, 82. παρῆδυσαν οἱ πάντες  $\sigma\phi\acute{\alpha}\varsigma$  αὐτοὺς (or  $\epsilon\alpha\nu\tau\omicron\upsilon\varsigma$ ) (*se*).

REM. 4. The reflexive possessives are either used as simples, e. g. Dem. c. Nicostr. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. δικαιοτέρον δῆπου τὰ ἡμέτερα ἡμῶς ἐστὶν ἔχειν, ἢ τούτους. c. Boeot. 2, 1010. ὑμῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε. Οἱ πολῖται τὰ  $\sigma\phi\acute{\epsilon}\tau\epsilon\rho\alpha$  σώζειν ἐπειρωῶντο, or with the addition of the Gen. of  $\alpha\upsilon\tau\acute{o}\varsigma$  ac-

cording to § 266, 2, or instead of the possessives, the Gen. of the compound substantive reflexives is employed, and in Prose, this Gen. is uniformly employed with the Sing. of the Pronoun (*mine, thine, his*, thus  $\delta \epsilon \mu \alpha \nu \tau \omicron \upsilon$ ,  $\sigma \epsilon \alpha \nu \tau \omicron \upsilon$ ,  $\epsilon \alpha \nu \tau \omicron \upsilon \pi \alpha \tau \acute{\eta} \rho$ , and not  $\delta \epsilon \mu \acute{o} \varsigma \alpha \upsilon \tau \omicron \upsilon$ ,  $\delta \sigma \acute{o} \varsigma \alpha \upsilon \tau \omicron \upsilon \pi \alpha \tau \acute{\eta} \rho$ , which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; the Gen. of  $\alpha \upsilon \tau \acute{o} \varsigma$  is commonly employed with the Pl. of the Possessives. It may thus be exhibited,

S. $\delta \epsilon \mu \alpha \nu \tau \omicron \upsilon$ ( $\sigma \epsilon \alpha \nu \tau \omicron \upsilon$ , $\epsilon \alpha \nu \tau \omicron \upsilon$ ) $\pi \alpha \tau \acute{\eta} \rho$	not	$\acute{o} \epsilon \mu \acute{o} \varsigma$ ( $\sigma \acute{o} \varsigma$ , $\acute{o} \varsigma$ ) $\alpha \upsilon \tau \omicron \upsilon \pi.$
$\tau \eta \nu \epsilon \mu \alpha \nu \tau \omicron \upsilon$ ( $\sigma \epsilon \alpha \nu \tau \omicron \upsilon$ , $\epsilon \alpha \nu \tau \omicron \upsilon$ ) $\mu \eta \tau \acute{\epsilon} \rho \alpha$	not	$\tau \eta \nu \epsilon \mu \eta \nu$ ( $\sigma \eta \nu$ , $\eta \nu$ ) $\alpha \upsilon \tau \omicron \upsilon \mu.$
$\tau \acute{o} \iota \varsigma \epsilon \mu \alpha \nu \tau \omicron \upsilon$ ( $\sigma \epsilon \alpha \nu \tau \omicron \upsilon$ , $\epsilon \alpha \nu \tau \omicron \upsilon$ ) $\lambda \acute{o} \gamma \omicron \iota \varsigma$	not	$\tau \acute{o} \iota \varsigma \epsilon \mu \acute{o} \iota \varsigma$ ( $\sigma \acute{o} \iota \varsigma$ , $\acute{o} \iota \varsigma$ ) $\alpha \upsilon \tau \omicron \upsilon \lambda.$
P. $\acute{o} \eta \mu \acute{\epsilon} \tau \epsilon \rho \omicron \varsigma \alpha \upsilon \tau \acute{\omega} \nu \pi \alpha \tau \acute{\eta} \rho$	extremely rare	$\acute{o} \eta \mu \acute{\omega} \nu \alpha \upsilon \tau \acute{\omega} \nu \pi.$
$\tau \eta \nu \eta \mu \acute{\epsilon} \tau \epsilon \rho \alpha \nu \alpha \upsilon \tau \acute{\omega} \nu \mu \eta \tau \acute{\epsilon} \rho \alpha$	extremely rare	$\tau \eta \nu \eta \mu \acute{\omega} \nu \alpha \upsilon \tau \acute{\omega} \nu \mu.$
$\tau \acute{\alpha} \eta \mu \acute{\epsilon} \tau \epsilon \rho \alpha \alpha \upsilon \tau \acute{\omega} \nu \acute{\alpha} \mu \alpha \rho \tau \acute{\eta} \mu \alpha \tau \alpha$	extremely rare	$\tau \acute{\alpha} \eta \mu \acute{\omega} \nu \alpha \upsilon \tau \acute{\omega} \nu \acute{\alpha}.$
$\acute{o} \sigma \phi \acute{\epsilon} \tau \epsilon \rho \omicron \varsigma \alpha \upsilon \tau \acute{\omega} \nu \pi \alpha \tau \acute{\eta} \rho$	more frequent	$\acute{o} \epsilon \alpha \nu \tau \acute{\omega} \nu \pi \alpha \tau \acute{\eta} \rho$ , but not $\acute{o} \sigma \phi \acute{\omega} \nu \alpha \upsilon \tau \acute{\omega} \nu \pi.$

Here also the Pronoun  $\alpha \upsilon \tau \acute{o} \varsigma$  either retains its *exclusive* power or gives it up, (a)  $\text{Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα}$  (*suum ipsius patrem*).  $\text{Τμῖς ὑβρίζειτε τοὺς ὑμετέρους αὐτῶν πατέρας}$  (*vestros ipsorum patres*).  $\text{Οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας}$  (*suos ipsorum p.*). X. Hier. 3, 8.  $\text{πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν ἐαυτῶν τυράννους διαφθαρμένους (εὐρήνεις) (a suis ipsorum conjugibus)}$ . X. An. 6. 1, 29. ( $\text{νομίζω}$ )  $\text{ὅς τις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν}$  (*contra suam ipsius salutem*). In order to strengthen the *exclusive* power, the Pronoun  $\alpha \upsilon \tau \acute{o} \varsigma$  is frequently inserted,  $\alpha \upsilon \tau \acute{o} \varsigma \tauὸν ἐμαντοῦ$ , etc.;  $\alpha \upsilon \tau \acute{o} \varsigma$  is, also, sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87.  $\text{καταλέλυκε τὴν αὐτός αὐτοῦ δύναστίαν}$ . — (b) Th. 2, 101.  $\text{Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, suam sororem}$ . Aeschin. fals. leg. 30, 40.  $\text{πρὸς δὲ τὴν βουλὴν τὸν ἀδελφὸν τὸν ἐμαυτοῦ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἔπεμψα}$ . Th. 6, 21.  $\text{πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μύλλομεν πλεῖν}$  (*a nostra patria*). Lysias.  $\text{ἡγοῦνται οὐκέτι τοῖς σφετέροις αὐτῶν ἁμαρτίμασι τὸν νοῦν ὑμῖς παρέξιεν}$ . Her. 5, 87. ( $\text{λέγουσιν}$ )  $\text{εἰρωτᾶν ἐκάστην αὐτέων (τῶν γυναικῶν), ὅση εἴη ὁ ἐωυτῆς ἀνὴρ}$  (*ubi suus vir esset*). X. H. 4. 4, 17.  $\text{οἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμάχων κατεφρόνουν}$ .

REM. 5. It is very rare in good classical writers, that the Gen. of the Pers. Pronoun is used to indicate the nearest subject as its antecedent, e. g. Pl. Lach. 179, c.  $\text{αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶον τρυφᾶν}$  (instead of  $\text{τοὺς ἡμετέρους πατέρας}$  or  $\text{τοὺς ἡμετέρους αὐτῶν π.}$ ). Antiph. 1, 114.  $\text{ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνήωτος αἰτοῦμαι}$  (instead of  $\text{ὑπὲρ τοῦ ἐμαυτοῦ πατρός}$ ). Th. 4, 8.  $\text{ἐπὶ τὰς ἐν τῇ Κερκύρᾳ νυῖς σφῶν ἔπεμψαν}$  (instead of  $\text{ἐπὶ τὰς ἐν τ. Κ. σφετέρας αὐτῶν ν.}$  or  $\text{τὰς ἐαυτῶν ν.}$ ).

REM. 6. The pronoun  $\alpha \upsilon \tau \acute{o} \varsigma$  with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether the *exclusive* power of  $\alpha \upsilon \tau \acute{o} \varsigma$  be retained or suppressed, e. g.  $\text{ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, σφᾶς αὐτοῖς, ὁ ὑμέτερος αὐτῶν πατήρ}$ , etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25.  $\text{νῦν δὲ τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπρίοις τεράποσι χρώμεσθαι}$ . But in other writers, also, such exceptions

are quite rare, e. g. Her. 5, 91. *συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασαι ὀρθῶς*. This position is never found with the third Pers. Pl., consequently never *αὐτοὺς σφαῖς* instead of *σφαῖς αὐτοῖς*. But when the Pers. pronoun is used with the reflexive sense, then αὐτός, used in its *exclusive* sense, may either precede or follow the personal pronoun, (a) *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοῖς ἡμᾶς*, etc., e. g. Pl. Phaedon. 91, a. *αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει οὕτως εἶναι*. Symp. 220, e. *συνδέσσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ*. X. C. 2. 9, 2. *ἡδέως γ' ὦν* (sc. *θρέψαιμι τὸν ἄνδρα*), *ἔφη, εἰ μὴ φοβούμην, ὅπως μὴ ἐπ' αὐτὸν με τράποιτο*. (b) *ἐμοῦ αὐτοῦ, ἐμοί αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν*, etc., e. g. Dem. Ol. 3, 36. *πύθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἡ παρ' ἡμῶν αὐτῶν Φίλιππος*; X. C. 3. 8, 9. *τοῦ θέρους ὃ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σιάν πυρέχει*. Cy. 5. 5, 20. *σὲ μὲν αὐτὸν ἀφῆκα*. 6. 1, 14. *στεῖλαι ἡμῖν αὐτοῖς εἶσιν*. Pl. Apol. 41, a. *ἔμοιγε καὶ αὐτῷ θανασσίῃ ἂν εἴη ἡ διατριβὴ αὐτόθι*.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. c. Olympiod. 1169. *τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα*. Pl. Rp. 621, c. *δικαιοσύνην μὲν φρονήσεως παντὶ τρόπῳ ἐπιτηδεύομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς*. Lys. 114. *ἐπειδὴν ὑμῖν ἐγὼ μηνίσω, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε κἄπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε*. X. C. 3. 5, 16. *φθονοῦσιν ἑαυτοῖς μῦλλον, ἢ τοῖς ἄλλοις ἀνθρώποις*.

REM. 7. Both the reciprocal and reflexive pronouns are used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily understood that several persons so perform anything in respect to themselves that the action appears as reciprocal. But when the reciprocal is used in order to make *ἑαυτὸν ἑκαστος*, antithetical, while the reflexive, used for the reciprocal, is connected with *ἄλλους*, it is clear that the reciprocal must then necessarily stand, where the antithesis *ἑαυτὸν ἑκαστος* is either expressed or implied, e. g. Isocr. Paneg. *μῦλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (i. e. *ἢ ἐπὶ τοῖς αὐτοῦ ἑκαστος ἀγαθοῖς*), *they rather rejoice in each other's evils, than in their own good*, i. e. *than each one*, etc., [S. Ant. 55, 56, 145, 146.] Pl. Phaedr. 263, a. *ἀμφιβητούμεν ἀλλήλοισι τε καὶ ἡμῖν αὐτοῖς*. On the contrary, it is natural that the reflexive should be regularly used, where *other persons*, either expressly or by implication, are contrasted, e. g. Isocr. Aegin. 387. *περὶ πλείονος ἡμῶς αὐτοῦς ἡγοῦμεθα, ἢ τοῦς ἀδελοφούς*. de Pac. *οἱ μὲν (Θετταλοί) σφίσι αὐτοῖς πολέμοισιν*, *inter se, non contra externos hostes*. X. C. 3. 5, 2. *ἐμπνευστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις*; with the Nom. *αὐτοῖς* added, e. g. X. H. 1. 5, 9. (διδί) *σκοπεῖν, ὅπως τῶν ἑλλήνων μηδένες ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες*. So *ὁμολογῆσθαι, ἀμφιβητῆσθαι, διενεχθῆναι, ἐναντίον εἶναι* and *πράττειν σφίσι αὐτοῖς* or *ἑαυτοῖς*. But where an antithesis is neither ex-



pressed nor understood, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες *ἑαυτοῦς* μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑπορωμένων *ἑαυτὰς* ἡδέως ἀλλήλας εὐρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Pers. The reflexive then denotes not a definite person, but only confines what is expressed by the reflexive to the subject; hence it has often plainly the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν *ἑαυτοῦ* σύ γε ψυχὴν ὕψης, *your own soul*; στεατοῦ is a false reading. 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνου *ἑαυτῆς*, ἀνῆκοος εἰ, *your own praise*. Andoc. de myst. αὐτὸς, μὲν αὐτὸν ἀπώλλυον (instead of *ἑμαυτόν*). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀστασίαστοι πρὸς σφᾶς αὐτοῦς. X. H. 1. 7, 19. εὐρήσπε σφᾶς αὐτοῦς ἡμαρτηκότας τὰ μέγιστα ἐς Θεοῦς.

REM. 8. In the Epic language, this usage occurs only with σφίσι and ὅς (*suus*). Il. x. 398. φύξιν βουλεῖοιτε μετὰ σφίσιν (instead of μεθ' ὑμῖν). Od. i. 28. οὗτοι ἔγωγε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.

### § 303. II. *The remaining Pronouns.* (535, 536.)

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὅδε, ὥδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, viz., that the first four refer to what immediately precedes, the others, on the contrary, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι— τὰ δὲ (the following) δὲ— ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὲ (Κορίνθιοι) τοιαῦτα εἶπον— οἱ δὲ Ἀθηναῖοι τοιαῦτα ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὅδε, τοιόςδε, τοσόςδε, ὥδε refer to what goes before. X. C. 1. 2, 61. λίγας ὀνομαστός ἐπὶ τούτῳ, γέγονε, as follows. Th. 2, 34. ὥδε μὲν θάπτονται, in reference to what precedes. But often ὅδε, ὥδε, etc., are so used that they exhibit an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, πολλοὺς τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, καὶ αἰσχυνοίμεν ἂν (= in *praesentis rerum statu*). Regularly, however, οὗτος precedes the relative sentence, e. g. οὗτός ἐστιν, ὃν εἶδες ἄνδρα.

2. The adjective demonstratives are often used in poetry,

especially in Epic, and sometimes in prose, according to the statement in § 264, 3, instead of the adverbs *here, there*.

Od. α, 76. ἀλλ' ἄγετ', ἡμεῖς οἷδε περιφραζόμεθα πάντες, *let us here deliberate*. 185. νῆς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι, πόληος. Od. σ, 239. ὡς νῦν Ἴριος ἐκείνους ἐπ' αὐλείῃσι θύρῃσιν ἦσται, *there*. Th. 1, 53. ἡμᾶς τοὺςδε πρώτους λαβόντες χρήσασθε ὡς πολέμοις, *nos, qui hic sumus*. Pl. Rp. 327, b. ἡρόμην, ὅπου εἴη. Οὕτως, ἔφη, ὁπισθεν προσέρχεται, *here he comes behind thee*. Hence in the Attic poets ἀνὴρ ὅδε instead of ἐγώ, e. g. S. OT. 1464, and οὕτως in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὕτως δὲ ἀνὴρ οὐ παύσεται φλυαρῶν; instead of σὺ οὐ παύσει.

REM. 2. In the Epic language, in the case of two sentences following each other, the subject is often repeated in the second by ὅγς with a certain emphasis, where there can be no doubt in regard to the subjects, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγς (idemque) λαὸν ἀγέρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μείνει, θοός περ ἑὼν πολέμιστής, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, ὁ δέ is used of the same subject in connection with several actions following each other in a series, where we may translate ὁ δέ by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγί σφι, *on the contrary*. X. An. 4. 2, 6. οἱ δὲ — ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' οὐ κατείχον, *idemque*. This usage very often occurs in Hom. and Her. in disjunctive clauses, ἢ—ἢ ὅγς. Od. β, 327. ἢ τινὰς ἐκ Πύλου ἄξει ἀμύντορας —, ἢ ὅγς καὶ Σπάρτην θεν. Her. 2, 173. λάθοι ἂν ἦτοι μανείς, ἢ ὅγς ἀπόπληκτος γενόμενος.

3. The pronoun αὐτός properly αὐτός, means *again he*, and also, *himself, ipse*, e. g. ὁ υἱὸς αὐτός or αὐτός ὁ υἱός. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself, (not another)*. When ἐκαστος is used with αὐτός, the latter always precedes. Her. 7, 19. θέλων αὐτὸς ἐκαστος τὰ προκείμενα δῶρα λαβεῖν. In the oblique Cases, it takes the place of the third person of the personal pronouns, § 302, 4. In connection with the article, αὐτός has the meaning of *idem*, § 246, 3. On the position of the article with αὐτός, *himself*, in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός so that it takes the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτὸν (instead of δαυτὸν) φωτὶ κατακρύπτων ἦσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν (instead of σαντήν) ἐννοσθαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἔνσσι δεινόν, ἐμὶ σοὶ δικαίον ἔστι φράζειν, *quid autem in nobis timendum insit*.

REM. 4. From the *exclusive* force of this pronoun, the following specific significations arise, (a) *only, alone, solus*, (*ipse, non alius*). X. An. 4. 7, 11.

ἄλλον οὐδένα (παρκαλέσας) χωρεῖ αὐτός; (b) *even and himself*, like *ipse*, e. g. Ἀὐτός ὁ Σωκράτης ἐδικρυνεν; (c) *of himself*, *sponde*, like *ipse*; (d) in the Hom. language, αὐτός very often forms an antithesis to some person or thing, which is not what is understood by αὐτός, e. g. the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α. 4. αὐτοὶς δὲ ἐλώφια τεύχε κύνεσσιν, or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e. g. αὐτοὺς ἔφα; (e) it is used with ordinals and corresponds to the English *himself*, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός.

4. The indefinite pronoun *τις* serves, in connection with adjectives, indefinite numerals and adverbs, like the Latin *quidam*, to bring out distinctly the idea expressed by these words; this may consist either in strengthening or weakening the idea according to the meaning of the word or the connection of the discourse; but with pronouns and cardinal numbers, it corresponds to the Latin *ferè*, *almost*, *somehow*.

Μίγας τις ἀνὴρ· μικρός τις, πᾶς τις, ἕκαστός τις, οἷδεις τις, ὀλίγοι τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάνυ τι, παντάπασί τι, πολὺ τι, οἷδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινὰ λέγεις δύναμιν τῆς ἀρετῆς εἶναι, *incredibilem quandam vim*. X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιαύτη τις ἦν, *haec fere*. 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσοδοι τῇ πόλει). So οὐ τιω τι, or οὕτω, ὥδε πως, *sic fere*; τρεῖς τινες, *about three*.

REM. 5. The proper place of the pronoun *τις* is this,—as an enclitic it follows the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐήθης λόγος. On the relative and interrogative pronouns, see what is said on the adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one*, *any one*, is usually expressed in Greek, (a) by *τις*, e. g. Οἷα ἂν τις εὖροι ἄνδρα σοφώτερον; (b) by the third Pers. Pl., e. g. λέγουσι; (c) by the second Pers. Sing. of the verb, especially by the Opt. with ἂν, e. g. φηίης ἂν, *dicas, one may, can say*, although the English frequently translates the second Pers. by *you*, e. g. *you may, can say*.

### § 304. Prospective and Retrospective Use of the Pronoun. (357.)

1. The personal pronoun of the third Pers., viz. οὗ, οἷ, ἑ, μὲν, and the demonstrative ὅ, ἡ, τό, are frequently so placed in Homer as to direct the attention and refer to a following substantive. Il. v, 321. αὐτίκα τῷ μὲν ἔπειτα κατ' ἰφθαλμῶν χεῖν Ἀχλύν, Πηλεΐδῃ Ἀχιλλῆϊ. Il. φ, 249. ἵνα μιν πανσείε πόνοιο, δῖον Ἀχιλλῆα.

2. In the same way, the Neut. of a demonstrative is used to prepare, as it were, for a following substantive, or a following Inf. or entire sentence.

Pl. Apol. 37, a. *τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως*. X. Cy. 8, 7, 25. *τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι*; Pl. Gorg. 515, e. *ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ εἰ λέγονται Ἀθηναῖοι διὰ Περι- κλῆα βελτίους γεγονέναι*. Dem. Phil. 1. 41, 5. *οἶδεν — τοῦτο κα- λῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρὶα ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ*. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of perspicuity, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of rhetorical emphasis. Such a pronoun, again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. *ὁ δέ μοι Μάγος, τὸν (= ὄν) Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, οὗτος ταῦτα ἐνετείλατο*. Th. 6, 69. *αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὲρ- χον ἔρημα*. So also with the personal pronouns; here the enclitic forms are regularly used, when the pronoun is employed to resume a preceding word. Eur. Phoen. 507. *ἐμ οἱ μὲν, εἰ καὶ μὴ καὶ Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὐν ξυνετα μοι δοκεῖς λέγειν*.

#### SECTION V.

### The Infinitive and the Participle used as an Object and Attribute.

#### § 305. A. *The Infinitive*.

(343.)

The Infinitive expresses the idea of the verb abstractly and differs from the substantive in the following respects,

(1) The Inf. without the article can be used only as a Nom. (subject, see § 238, 4,) and as an Acc. (*αἰσχύνομαι λέγειν*);

(2) Yet so far as it retains the nature of the verb,

(a) It denotes, by different forms, the different condition of the action, viz. duration, completion or what is future and im- pending, § 257, Rem. 3, e. g. *γράφειν, to write or be writing, γε- γραφέναι, to have written, γράψαι, to write or to have written, γράψειν, to write*, the English having no Inf. Fut.;

(b) It has Act., Mid. and Pass. forms;

(c) It has the government of the verb, i. e. it governs the same

Case as its verb, e. g. γράφειν ἐπιστολήν, ἐπιθυμῖν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(d) Its attributive qualification is an adverb, and not, as in the case of an actual substantive, an adjective, e. g. καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 306. I. *Infinitive as an Object without the Article.* (546—554.)

1. The Inf. is used, as the object in the Acc., to express something effected or aimed at, with the following classes of verbs and adjectives,

(a) With verbs, which denote an act or expression of the will, e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικάω, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἶωθα, etc.—δέομαι, *to entreat*, ἱκετεύω, παραινῶ, ἐπιτελλῶ, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc.—εἶω, συγχωρῶ, ἀμελῶ, etc.;—so also the opposites of these, e. g. δέδοικα, φοβοῦμαι, φεύγω, ἀναβάλλομαι, ὀκνῶ, etc.—ἀπαγορεύω, κατέχω, κωλύω, etc.;—*ήσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί.*

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Her. 5, 49. ἀναβάλλομαί τοι ἀποκρίνεσθαι. Th. 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρσκευάζετο βοήθειαν ἐπ' αὐτούς. Pl. Gorg. 457, e. φοβοῦμαι διελγεῖν σε. Phaedon. 98, d. ἀμελήσας τὰς ὥς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3, 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρεῖξεν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ήσυχίαν ποιοῦσιν ἐνέηνε πρᾶττειν, ὅ τι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with *αἰσχύνεσθαι, αἰδέεσθαι, ἀνέχεσθαι, ὑπομένειν, τλῆναι, περιορᾶν, ἐπιτρέπειν, ἄρχεσθαι, παύειν, παντοῖον γίγνεσθαι, παρασκευάζεσθαι, πειραῖσθαι, ἐπιγίγνεσθαι*, see § 311.

REM. 2. The verb *πείθειν*, *to persuade*, regularly takes for its object a substantive sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. more seldom. X. C. 1, 1, 1. πολλάκις ἐθαύμασα, τίσι ποτὶ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction

ὥστε with the Inf. which is governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ξέρξea, ὥστε ποιεῖν ταῦτα. Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, or ὡς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose the verbs προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακλεύεσθαι, διακλεύεσθαι, παρασκευάζεσθαι are connected with ὅπως and the Fut. Ind.

(b) With verbs, which denote the action of some power of the mind or the expression of it, e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὐχεσθαι, δοκεῖν, κινδυνεύειν, etc.—λέγειν, φάναι, etc., and the opposites of these, e. g. ἀρνεῖσθαι, to deny, ἀπιστεῖν, etc.

Νομίζω σφαλεῖναι. Ἐλπίζω εὐτυχήσειν. Αὕτη ἡ δόξα κωλῶς δοκεῖ ἔχειν. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθερεῖναι. Λέγω εἰδέναι ταῦτα.

REM. 4. On the difference between the Inf. and the Part. after the verbs ἀκοῦειν, εἰδέναι, ἐπίστασθαι, μαρθάνειν, γινώσκειν, μινῆσκεισθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δικνύναι, ἀγγέλλειν, λέγειν, φράζειν, φαίνεσθαι, see § 311.

REM. 5. It will be seen, § 329, that, after the verbs above mentioned, the object may be expressed by a complete substantive sentence with ὥς or ὅτι.

(c) After verbs which denote ability, cause, power, capacity or faculty, e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (possum)—ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστι, (licet)—ποιῶ, διαπράττομαι, κατεργάζομαι, etc.—δυνός, powerful, capable, fit, ικανός, ἐπιτήδειος, κακός, ἥττων, αἰτίος εἰμι, etc.;—after verbs of choosing, appointing, naming, educating, teaching.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. τοὺς κτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. 7, 129. ἀνωνύμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδείξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμί ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς γὰρ ἂν σοῦ γε ἱκανώτερος πείσαι. 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4, (b).

REM. 7. The result, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 338, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι. So often in Plat. ἱκανὸς ὥστε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἄνευ φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφυκέναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγ-

καῖον, δίκαιον, ὠφέλιμόν ἐστι and the like,—after verbs of giving, taking, going and sending and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος, *worthy* or *worth*, ἡδύς, ῥάδιος, χαλεπός and many others,—after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, to express a purpose or a determination, a result or effect.

Th. 4, 61. πένυ κε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν, *to rule the yielding, but to guard against the assailing*. Ἴκουμεν μανθάνειν, *ad discendum*. Th. 2, 27. τοῖς Λιγυηταῖς οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένυτι παρῆχ' ἐμαυτὸν ἐρωτᾷν Ἄξιός ἐστι θανμάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι, *dulcissimus ad bibendum*. 6, 112. τῶς ἦν τοῖσι Ἑλλήσι καὶ τὸ οὔνομα τὸ Μῆδων φόβος ἀκοῦσαι, *a terror to hear*. Θαῦμα ἰδεσθαι, *a wonder to see*.

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the explanatory Acc., § 279, 7. Il. x, 437. θείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained, *willing according to his nature*, i. e. *really*. Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μουνόμαχοιμι. Pl. Phaedr. 252, a. ἔθεν δὲ κοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχή. This phrase is used but seldom in affirmative sentences.

REM. 9. Like the usage of θαῦμα ἰδεσθαι, the Inf. ὁρᾶν, εἰσορᾶν and ἰδεῖν, are sometimes joined with verbs of appearing and showing one's self. X. Cy. 5, 4, 11. σὲ ἐπαναθρασόμενος ἦα, ὑποίως τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων, *I came to see what sort of a looking person you are, you, who have such a soul*.

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δυνατός, ἄξιος, etc., and with substantives, e. g. θαῦμα, φόβος, and with verbs of giving, etc. Such Infinitives, the English translates both actively and passively, e. g. Ταῦτα ῥάδιά ἐστι μαθεῖν. Καλὸς ἐστιν ἰδεῖν, *pulcher est visui, he is beautiful to see or to be seen*. Th. 1, 136. ἄξιος θανμάσαι. Pl. Phaed. λόγος δυνατὸς κατανοῆσαι. The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. ῥάδια ποιεῖν μὴν εἰδότει τὴν ἀλήθειαν. So Σωκράτης πᾶσι παρεῖχεν ἐαυτὸν ἐρωτᾶν, *he yielded himself to all to question, i. e. he permitted all to question him*.

REM. 11. From the use of the Inf. after verbs of willing, wishing, entreating and imploring, the following peculiarities in the use of the Inf. are to be explained,

a. The Inf. is very frequently used instead of the Imp., in the Epic writers, not unfrequently also in other poets, and even in Attic prose writers. The Inf. must then be considered as the object depending on the Imp. of a

verb of willing, which is to be supplied, e. g. *ἔθελε*. But if any qualifications of the predicate are connected with the Inf., these as referring to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290 sqq. *νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν σῆμά τέ οἱ χεῦται, καὶ ἐπὶ κτερεᾷ κτερεῖται* — *καὶ ἀνέρι μητέρα δοῦναι*. Il. β, 75. *ἤμεις δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν*. Il. ζ, 92. *ἡ δὲ — οἷξασα κληῖδι θύρας ἱερῶο δόμοιο, πέπλον — θείναι Ἀθηναίης ἐπὶ γούνασιν ἠϊκόμοιο*. Her. 6, 86. *σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαίτην, τοῦτω ἀποδοῦναι, εἰ redde*. Th. 5, 9. *σὺ δέ, Κλειρίδα, — αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγασθαι ὥς τάχιστα ξιμίζειν*.

b. When the Inf. refers to the third Pers., its subject as well as the accompanying qualifications of the predicate, are in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of wishing, which is to be supplied, e. g. *εὔχομαι, δός, ποίει*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so in clauses containing a wish, entreaty, precept and compact. Il. η, 179 sq. *οἷδε δὲ τις εἶπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδεὸς υἱόν, ἢ αὐτὸν βασιλῆα πολυχρύσιοι Μικήνης!* Aesch. Suppl. *θεοὶ πολῖται, μή με δουλείας τυχεῖν*. X. Ven. 5, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξείναι ἡμελημένην ἐλαφρὰν ἐσθίητα ἐπὶ τὸ κυνηγεῖσιν* — *τὸν δὲ ἀρκυωρὸν ἐπεσθαι*.

c. Hence the Inf. is sometimes used in reference to the first and second Pers., in questions denoting indignation. Her. 1, 88. *ὦ βασιλεῦ, κότιρον λέγειν πρὸς σέ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ; shall I speak or be silent?* Od. κ, 431. *ὦ δειλοί, πόσ' ἔμεν; τί κακῶν ἱμείρεται τούτων; whither go, i. e. whither will you go?*

d. Finally, the Inf. is used instead of the Opt., with *αἶ γάρ, εἴθε*, to express a wish. Od. ω, 375 sq. *αἶ γάρ, Ζεῦ τε πάτερ — τοῖος ἔων τοι χθιζὸς ἐν ἡμετέροισι δόμοισι τευχέ' ἔχων ὥμοισιν, ἐφ'esτάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας!* instead of *ἐφ'esταίην κ. ἀμύνοιμι*.

### § 307. *Nom., Gen., Dat. and Acc. with the Infinitive.* (558—560.)

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. *Δίόμαί σου ἔλθειν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι*.

REMARK 1. So also *κελεύειν*, which signifies to *impel, to urge*, hence to *command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. *κελεύω σε γράφειν, jubeo te scribere*.

2. When adjectives or substantives are joined with the Inf. to define or explain the predicate, they are put, by Attraction, in the same Case with the personal object.

*Gen. with Inf.* *Δίόμαί σου προθύμου εἶναι*. X. H. 1, 5, 2. *Κύρου ἔδεικτο ὡς προθύμοτάτου πρὸς τὸν πόλεμον γενέσθαι*



*Dat. with Inf.* Συμβουλευέ σοι προθύμῳ εἶναι. X. An. 2. 1, 2. ἴδοτε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἂν εἶχον καὶ ἐξοπλισμένοις προίεσθαι. Hipparch. 7. 1. παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.

*Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

REM. 2. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf., see Rem. 3, e. g. δέομαι ὑμῶν ὑμᾶς βοηθούσας γενέσθαι. Her. 6, 100. Ἀθηναίων ἐδείθησαν σφίσι βοηθούσας γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδείθησαν, and the subject of γενέσθαι. Th. 1, 120. ἀνδρῶν σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικοῦμένων ἐκ μὲν εἰρήνης πολεμεῖν. Her. 3, 36. ἐνετείλατο τοῖσι θεράπουσι λαβόντας μὴ ἀποκτείνειν. X. An. 1. 2, 1. Ξενίᾳ ἦκεν παρήγγειλε λαβόντα τοὺς ἄνδρας. Cy. 2. 1, 15. ἔξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβαλεῖν.

REM. 3. Verbs which take for their object a substantive merely, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3, p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν. Th. 4, 97. προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν, instead of αὐτοῖς ἀποῦσιν ἀποφ. X. C. 4. 7, 1. Σωκράτης αὐτὰρ κείεις ἐν ταῖς προσήκουσαις πράξεσιν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο. So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *ubere*, are constructed with the Acc. and the Inf., in the Attic poets. S. Ph. 101. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν. Also προσήκει, πρέπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι with Dat. or Acc. with Inf., δεῖ, χρή, § 279, Rem. 4. Pl. Ion. 539, e. οὐκ ἂν πρόποι γε ἐπιλήσμονα εἶναι ῥαψῳδὸν ἄνδρα.

3. Besides the instance already mentioned, the Acc. with the Inf. is used in Greek as in Latin, in the following instance. When a subject with its predicate, e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ, is made the object of our thought or wish, the subject is put in the Acc. (τὸν ἀγαθὸν ἄνδρα) and the predicate in the Inf. (εὐδαιμονεῖν), e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that the good man is happy*. If the predicate is expressed by an adjective, participle or substantive with εἶναι, γίγνεσθαι, etc., § 240, (2), e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν, then these words also are put in the Acc., e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.

4. But when the subject of the governing or principal verb is

at the same time the subject of the Inf. also, the subject is not expressed by the Acc. of a personal pronoun in Greek, as in Latin, but is wholly omitted, and when adjectives or substantives stand with the Inf., to explain or define the predicate, they are put, by attraction, in the Nom.

Οἶμαι ἁμαρτεῖν, *I believe I have erred*, or, *that I have erred*, *credo me errasse*. Οἶε ἁμαρτεῖν. Οἶται ἁμαρτεῖν. Οἴομεθα ἁμαρτεῖν. Οἶμαι εὐδαίμων εἶναι, *I think I am happy*, or, *that I am happy*, *credo me beatum esse*. Οἶε εὐδαίμων εἶναι. Οἶται εὐδαίμων εἶναι. Οἴομεθα εὐδαίμων εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. Her. 7, 136. Ζήρξης οὐκ ἔφη ὁμοῖος ἕσθθαι Λακεδαιμονίοις· κείνους μὲν γὰρ συγχρεῖται τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτοὺς (*ipsum* instead of *se ipsum*) δὲ ταῦτα οὐ ποίησιν.

REM. 4. If, however, where the subject of the governing verb and the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἰωντοὺς πρώτους γενέσθαι πάντων ἀνθρώπων, *sc. non alios homines*. 1, 34. Κροῖσος ἐνόμιζε ἰωντὸν εἶναι πάντων ὑλβιώτατον.—The enclitic pronouns are sometimes used without any special emphasis. Pl. Rp. 400, b. οἶμαι μὲ ἀκηροῖναι.

5. When the governing word is an oblique Case of a participle, the qualifications of the predicate which are connected with the Inf., are put, by attraction, in the same Case as that participle.

PL Apol. 21, b. ἦλθον ἐπὶ τινὰ τῶν δοκοῦντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur*. Her. 1, 176. τῶν νῦν Λυκίων φαιμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες, *eorum Lyciorum, qui se Xanthios esse dicebant*.

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of willing and the contrary, § 306, 1, (a); (b) of thinking, believing, saying, § 306, 1, (b); (c) of causing, appointing, naming, § 306, 1, (c); (d) after the impersonal verbs and expressions signifying *must*, *ought*, *should*, *it happens*, e. g. δεῖ, *προσέχει*, *πρέπει*, *ἔξεστιν*, *ἐπιεικὲς*, *καλόν*, *κακόν*, (etc.) *ἔστιν*, *συμβαίνει*.

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the grammatical subject of the sentence; but logically, i. e. in respect to the sense, the Acc. with the Inf. must here be regarded as the logical object, and the impersonal expressions as transitive verbs, e. g. Her. 3, 124.

ἐδόκεε οἱ τὸν πατέρα λουῖσθαι μὲν ὑπὸ τοῦ Διός, χρῆσθαι δὲ ὑπὸ τοῦ ἡλίου (ἐδόκεε οἱ = ἤγειτο). Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαιμόνα εἶναι, felicem esse, βασιλέα εἶναι, regem esse, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression, personal, and referring it to the person of the subject. This is the case, (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, it seems; (c) with συμβαίνει, accidit; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases δίκαιος, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἐστίν, etc.; (e) in the phrase τοσοῦτον δέω with the Inf. followed by ὥς τε with the Inf. or Ind. (*tantum abest, ut — ut*) so far is it from, and πολλοῦ δέω with the Inf.

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. An. 3. 1, 21. λείυσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. On the Acc. with the Inf., see Rem. 5. Pl. Phaedon. 74, a. ἀρ' οὐν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κάθ' ἅρσις εἶναι οὐ τοῦτο ξυμβαίνει. Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστί με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλευθέρως. Her. 6, 12. ἐπίδοξοι τωὶτὸ τοῦτο πείσεσθαι εἰσι. X. Cy. 5. 4 19. ἄξιοι γὰρ ἐσμεν τοῦ γεγενημένου πράγματος τοῦτου ἀπολαῦσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτον δέουσιν ἐλεεῖν, ὥς τε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, so far are they from pitying, that they rather rejoice even, etc.

REM. 7. The personal construction with the verbs δοκεῖν, εἰκέναι, λέγεσθαι and the like, extends also to clauses with ὥς expressing comparison, as is the case in Latin with *ut videor, ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οἷς ἐπαινέτης εἶ, ἔφην ἐγὼ ὥς ἔοικας τῶν τοιούτων ἀνδρῶν. X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσιοι ἄμαξαι. 6, 3 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δεισαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2.

## § 308. II. Infinitive with the Article. (561, 562.)

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all those relations, which are indicated by the Cases of substantive, with and without prepositions. On the contrary, it here also, as in the Inf. without the article, § 305, 2, retains the nature of a verb, e. g. (a) τὸ γράφειν, τὸ γράφαι, τὸ γεγραφέναι, τὸ γράφειν; (b) τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιθυμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι; (c) τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν, the beautiful death. Yet pronouns in the Neut. Sing., as

attributives, are connected with the Inf. In this way, whole clauses, by prefixing the article, are represented as one extended substantive idea.

2. When the Inf., whether used as a subject or object, has subject and predicate qualifications belonging to it, both these, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent*, § 307, Rem. 5. When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressly stated, and the predicate qualifications are put, by means of attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπὸν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive, both as an attributive and as an object of a verb. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι. Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῆρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσρηθον γενέσθαι. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, ἢ τοῦ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλει ἐπιμελίσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. The Gen. is often used to explain the preceding substantive, e. g. Pl. L. 657, b. ἡ ζήτησις τοῦ καινῆς ζητεῖν ἀεὶ μονικῇ χρῆσθαι. With prepositions, e. g. ἀντί, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, *χωρίς*, *except*, *besides*, *μέχρι*, *until*, *ἐκ*, *from*, *in consequence of*, *ἄνευ*, *without*, especially *ἐνεκα* and *ὑπέρ* with the Gen. in connection with *μή*, *in order that not*, *in order not*. Th. 1, 69. ἀντί τοῦ ἐπελθεῖν (*invadere*) αὐτοὶ ἀμύνεσθαι βούλεσθε μάλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγροῖλος ἀντί τοῦ ἐπὶ Καρίαν εἶναι, εὐθὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίαν ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοῖς κακούργοις ὑπέρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν. Very frequently τοῦ, τοῦ μὴ is used to denote a purpose, an object, *in order that*, *in order that not*, § 274, 3, (a), since by the language, as is frequently the case, that which calls forth the action is substituted for that which is to be done or for the result. Th. 1, 4. Μένως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μάλλον εἶναι αὐτῷ *in order that his revenues might come in better*. X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστεράν (οἶνον) ἐγχεάμενοι καταψέφοῦσι, τοῦ δὲ,

εἰ φάρμακα ἐγγχείειν, μὴ λυσιτελεῖν αὐτοῖς. 6, 40. τοῦ μὴ διαφεύγειν τὸν λόγον ἐκ τῶν δικτύων σκοποῦς καθίστης.

(c) Dative. Pl. Phaed. 71, c. τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐργηγοῦναι τὸ καθεύδειν. With attraction, Th. 2, 42. παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντας σῶζεσθαι (*cedendo servari*). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι, *to differ from other animals in this, that*. With prepositions, e. g. ἐπὶ with the Dat., *on the condition that, ἐν*. Pl. Gorg. 456, e. (οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρέβαις) παρίδοσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις (τοῖς ὄπλοις) πρὸς τοὺς πολέμιους. S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται. With prepositions, e. g. πρὸς with the Acc., *in order that, εἰς, in order that, in order to*, especially διὰ with the Acc., *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With Attraction, X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπους, καὶ ὅσα αὐτὸς ἑπ' ἄλλων (sc. ἀνθρωπῶτο), διὰ τὸ ἀγχιόνους εἶναι ταχὺ ἀπεκρίντο.

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ, even when they would have their object, if a substantive, in the Gen. The addition of the article, gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέρην τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. Cy. 1. 6, 32. οὐκ ἀπέλχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν περᾶσθαι (ἀπέχεσθαι τινος). Th. 3, 1. τὸν πλείστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουχεῖν (εἰργεῖν τινά τινος). Pl. Lach. 190, e. ἐγὼ αἵτις (sc. εἰμὶ) τὸ σε ἀποκρίνασθαι (αἵτιός εἰμι τινος.) But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. Both the Acc. of a substantive and the Inf. with the Acc. of the article, are used to express exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκείνος πανὶ ἀνιάθεις εἴπαι πρὸς ἑαυτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *that I have just now been called hither!* Without the article, Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ ταλαίφρονα κατὰ γᾶν οἰκεῖν, ἀτίστον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state or condition*, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of*

*affairs*, pro praesenti temporis conditione, τὸ τήμερον εἶναι, pro hodierni diei conditione. X. An. 1. 6, 9, τὸ κατὰ τοῦτον εἶναι *so far as he is concerned*. H. 3. 5. 9. τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατα, *so far as it depends on them*.

§ 309. *The Participle.*

(563);

1. The idea of the verb, as expressed by the participle, is that of an adjective. The participle is like the adjective, both in its form and in its attributive use; for it has three genders and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number and Case.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb,

(a) The participle has different forms to denote the different condition of the action, viz, duration, completion and what is future and impending, e. g. γράφων, *writing*, γεγραφώς, *gráphas*, *one who has written*, γράψων, *one who will write*, § 257, Rem. 3.

(b) The participle has Act., Mid. and Pass. forms, e. g. γράψας, *γραφάμενος*, *γραφείς*.

(c) It governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολεμίοις.

3. The participle is used in Greek as follows,

(a) In all respects like the adjective either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or as a predicate in connection with εἶναι, e. g. τὸ ῥόδον ἀνθ' οὗν ἔστιν.

(b) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by translating it by the relative, *who*, *which*, e. g. Γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὡδὲν αὐτῇ τίκτουσαν, *a hen laying*, or *which laid an egg daily*.

(c) It is used, agreeing with the object of a verb, to complete the idea of the object, e. g. ὁρῶ ἀνθρώπον τρέχοντα.

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν.

**REMARK.** As the use of the participle, mentioned under 3, (a), is explain-

ed in §§ 264, 1. and 238, Rem. 7, and as No. (b) has no further difficulty, only the usage mentioned under 3, (c) and (d) now remains to be considered.

§ 310. *The Participle as the completion of the verbal idea.* (564—574.)

1. As the participle is an attribute, and consequently expresses an action as already belonging to an object, only such verbs can take a participle for their complement, as require for this complement an action which, as an attribute, belongs to an object,—this object being in some action or state.

2. The participle here agrees in Case with the substantive object of the principal verb, but this object is in the Case which the principal verb otherwise requires. *Ἀκούω Σωκράτους* and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον*. *Χαίρω σοι* and *χαίρω σοι ἐλθόντι*. *Ὅρῳ ἄνθρωπον* and *ὁρῶ ἄνθρωπον τρέχοντα*.

3. But when the subject of the principal verb is also the object of the same verb, as *οἶδα (ἐγὼ) ἐμὲντον θνητὸν ὄντα*, then the personal pronoun, which would be the object of the verb, is omitted, and the participle is put, by means of attraction, in the same Case as the subject of the principal verb, i. e. in the Nom. Comp. § 307, 4., e. g. *οἶδα θνητὸς ὢν*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is emphatic. Comp. § 307, Rem. 2. X. Cy. 1. 4, 4. *οὐχ, ἃ κρείττων ἦδει ἂν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπιρ ἐὺ ἦδει ἐαυτὸν ἦττονα ὄντα, ταῦτα ἐξήρχε*. 5, 10. *περιεῖδον αὐτοὺς γῆρας ἀδυνάτους γενομένους, they permitted themselves to become enfeebled by old age*.

REM. 2. With *σύννοια*, *συγγιγνώσκω ἐμαυτῷ*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σύννοια (συγγιγνώσκω) ἐμαυτῷ ἐὺ ποιήσας* or *σύννοια ἐμαυτῷ ἐὺ ποιήσαντι*. Pl. Apol. 21, b. *ἐγὼ ξύννοια ἐμαυτῷ σοφὸς ὢν*. 22, d. *ἐμαυτῷ ξυνῆδριν οὐδέν ἐπισταμένῳ*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat. e. g. *σύννοιά σοι ἐὺ ποιήσαντι*,—X. S. 4, 62. *τί μοι σύνοισθα τοιοῦτον ἐργασμένῳ;* (quid me tale commisisse scis?) or (though more seldom) the Substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύννοια ἐὺ ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύννοια*

ἐπὶ μὲν κωμῶδων θίαν καὶ πάνυ προῦ ἀγιστάμενον, καὶ πάνυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεύσθαι. Also λαμβάνω ἐμαυτὸν ποιῶν τι. X. An. 6. 1, 22. (οἱ ἱππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γεγόμενοι. — With *δοικέναι*, to appear, to seem, to be like, and ὁμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὁμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εἰσὶ κατε τυραννίσαι μᾶλλον ἢ πολιτείαις ἡ δόμενοι. An. 3. 5, 13. ὁμοιοῖ ἦσαν θάυμαζοντες. Pl. Menon. 97, a. ὁμοιοῖ ἐσμεν οὐκ ὀρθῶς ὁμολογηκόσι. Rp. 414, c. εἰσας, ἔφη, ὁκνοῦντι λέγειν.

4. The verbs and expressions, with which the participle is used as a complement, are the following,

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι, to know, ἐπίστασθαι, to know, μαθάνειν, to perceive, γινώσκειν, to know, ἐνθυμεῖσθαι, to consider, πυνθάνεσθαι, to perceive, αἰσθάνεσθαι, μνησέσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1. 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγεῖσθαι. Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. of an immediate perception, and more frequently with the Acc. of the mediate perception. X. C. 2. 4, 1. ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγόμενου. H. 4. 8, 29. ἤκουσα τὸν Θρασύβουλον προσιόντα. Cy. 1. 4, 25. Καμβύσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κύρον. Οἶδα θνητὸς ὢν. Οἶδα ἄνθρωπον θνητὸν ὄντα. Her. 3, 1. ὁ βασιλεῦ, διαβεβλήμενος ὑπὸ Ἀμάσιος οὐ μανθάνεις; 40. ἡδὺ πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα. X. C. 2. 2, 1. αἰσθόμενος δὲ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. With the Gen., § 273, 5, (e). 4. 4, 11. ἦσθησαι οὖν πώποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba declarandi, i. e. verbs which signify to declare, to show, to make clear and the like, e. g. δεικνύναι, to show, to exhibit, δηλοῦν, δηλὸν ποιεῖν, φαίνειν, to show, φαίνεσθαι, to show one's self, apparere, δηλὸν and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, to prove, to convict, αἰσέσθαι, to be convicted, ποιεῖν, to represent, εὐρίσκειν, to find, etc.

Her. 7, 18. Ἀγτίβανος, ὃς πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν. 6. 21. Ἀθηναῖοι δηλὸν ἐποίησαν ὑπεραχθεσθῆντες τῇ Μιλήτου ἀλώσει. Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷον ἔστι ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν. Dem. Aph. 1. 819, 20. ἐφ' ὧς ἐλεγχθήσεται ψευδόμενος.



REM. 3. Instead of the impersonal phrases *δῆλόν ἐστι*, *φανερὸν ἐστι*, *φαίνεται*, apparet, the Greek uses the personal construction, comp. § 307, Rem. 6, e. g. *δῆλός εἰμι*, *φανερὸς εἰμι*, *φαίνομαι τὴν πατρίδα εὖ ποιεῖσας*. X. An. 2. 6, 23. *στέργων φανερός μὲν ἦν οὐδένα*, ὥτ' *ὁ φιλὸς εἶναι, τοῦτ' ἔνδελος ἐγίγνετο ἐπιβουλεύων*. Pl. Apol. 23, d. *κατάδηλοι γίγνονται πρὸς ποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν*.

(c) Verba *affectuum*, i. e. verbs which denote an affection of the mind, e. g. *χαίρειν*, *ἡδεσθαι*, *ἀγάλλεσθαι*, *ἀγαπᾶν*, *to be content*, *ἄχθεσθαι*, *ἀγανακτεῖν*, *αἰδεῖσθαι* and *αἰσχύνεσθαι*, *to be ashamed*, *μεταμελεῖσθαι*, *μεταμελεῖ*, *ὀργίζεσθαι*, *βαρύνεσθαι*, *ῥαδίως*, *χαλεπῶς φέρειν*, etc.

X. H. 6. 4, 23. *ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς*. Hier. 8, 4. *διαλεγόμενοί τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι*. Th. 1. 77. *ἀδικοῦμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι*. 4, 27. (οἱ Ἀθηναῖοι) *μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι*. 5, 35. *τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες*. Eur. Hipp. 8. *τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο*. *Χαίρω σοι ἐλθόντι*. Pl. Rp. 475, b. *ὑπὸ σμικροτέρων καὶ φανλοτέρων τιμώμενοι ἀγαπῶσιν*.

(d) Verbs signifying to satisfy one's self with something, to enjoy something, to be full of something, e. g. *τέρπεσθαι*, *ἐμπίπασθαι*, *μεστὸν εἶναι* and the like.

Od. α, 369. *νῦν μὲν δαινύμενοι τερπώμεθα*. Il. ω, 633. *ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώοντες*. S. OC. 768. *μεστὸς ἦν θυμούμενος*. Eur. Ion. 924. *οὐ τοι σὺν βλέπων ἐμπίπλαμαι πρόσωπον*. Her. 7, 146. *ἐπιῶν ταῦτα θηεύμενοι ἔωσι πληρεές*.

(e) Verbs signifying to oversee, to permit, to permit to happen, to bear, to endure, to persevere, also to be wearied, and to be exhausted, e. g. *περι- καθ- εἰς- ἐφορᾶν*, *προίεσθαι*, *to neglect*, *to permit*, *ἀνέχεσθαι*, *καρτερεῖν*, *ὑπομένειν*, *λιπαρεῖν*, *perseverare*, *κάμνειν*, *ἀπειπεῖν*, etc.

Her. 7, 168. *οὐ περιόπτῃ ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη*. 101. *οἱ Ἕλληνες ὑπομένουσι χεῖρας ἐμοὶ ἀνταειρόμενοι*. 9, 45. *λιπαρέετε μένοντες*. 3, 65. (ὕμιν ἐπισκήπτω) *μὴ περιτθεῖν τὴν ἡγεμονίην αὐτὴς ἐς Μήδους περιελθούσαν*. Isocr. Archid. 125, 47. *ἀπελποίμεν ἂν ἀκούοντίς τε καὶ λέγοντίς, εἰ πάντας τὰς τοιαύτας πράξεις ἐπιδόσωμεν*. X. Cy. 5. 1, 26. *ὁρῶντίς σε ἀνδεόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι*. An. 5. 1, 2. *ἀπείρηκα ἤδη συσπινασζό-*

μενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος. Th. 1, 86. τοὺς ξυμμάχους οὐ περιεσφόμεθα ἀδικουμένους. 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους. For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying to begin, and cease, to make cease, to be remiss in something, e. g. ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν, etc.

Her. 6, 75. Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κημίων ἐωυτὸν λωβώμενος. Παύω σε ἀδικοῦντα. Παύομαι σε ἀδικῶν. X. O. 1, 23. (αἱ ἐπιθυμίαι) αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔτι ἂν ἄρχωσιν αὐτῶν. καὶ ἄλλα γε δη μνηρία ἐπιλείπω λέγων, το σμι in speaking. Symp. Ἐλλείπεται εὐ ποιῶν τοὺς εὐεργετοῦντας ἑαυτόν. Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἠττᾶσθαι, εὐ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὐ ἐποίησας ἀφικόμενος. Th. 1, 53. ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιῶν. Pl. Phaedon. 60, c. εὐ γ' ἐποίησας ἀναμνήσας με. X. Hier. 11, 14 sq. πάντας (τοὺς φίλους) περὶ νικᾶν εὐ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὐ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. An. 2, 3, 23. οὐχ ἡττησόμεθα εὐ ποιοῦντες.

(h) The verbs περιᾶσθαι (especially in Herodotus), to try or attempt something, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἔγχεμαι, γίγνομαι, to be urgent about, to lay it to heart, to consider of importance.

Her. 7, 9. ἐπειρήθη ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους. Pl. Phileb. 21, a. οὐκοῦν ἐν σοὶ περιφώμεθα βασανίζοντες ταῦτα; Th. 2, 7. οἱ Ἀθηναῖοι παρσκευάζοντο ὡς πολεμήσοντες. Without ὡς, 18. (οἱ Πελοποννήσιοι) προσβολὰς παρσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γίλων πολλὸς ἐνέκειτο λέγων. 9, 91. πολλὸς ἦν λισσόμενος ὁ

ξεῖνος. 1, 98. *Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος.* 7. 10, 3. *παντοῖοι ἐγένοντο Σκύθαι θεόμενοι Ἰώνων λῦσαι τὸν πόρον.*

(i) Certain expressions, mostly impersonal, e. g. it is fit, useful, profitable, good, agreeable, shameful, it is to my mind, and the like; after these, however, the Inf. is equally correct, and even more frequent, when the action of the dependent verb is not considered as already belonging to the subject, but as resulting or following from the action implied in the above impersonal expressions.

*Πρέπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι.* Th. 1, 118. *ἐπηρώτων τὸν θεόν, εἰ (sc. αὐτοῖς) πολέμοῦσιν ἄμεινον ἔσται.* Pl. Alcib. 1. 113, d. *σκοποῦσιν, ὅποτερά συνολοίσει πράξασιν.*

(k) The verb *ἔχειν* signifying *to be in a condition or state*, forms with the participle an apparent periphrasis of the simple finite verb from which the participle comes. This periphrasis is only apparent, since no form of the finite verb would denote the full force of *ἔχειν*, which in this construction always expresses the continued condition of the action, similar to the Latin *aliquid pertractatum habere*.

Her. 3, 65. *δόλω ἔχουσιν αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι.* 6, 12. *ἀνδρὶ Φωκαεῖ ἀλαζόνι ἐπιτρέψαντες ἡμῖας αὐτοὺς ἔχομεν.* X. An. 1. 3, 14. *πολλὰ χρήματα ἔχομεν ἀνηρπακότες.* Dem. Phil. 3. 113, 12. *καὶ Φερὰς πρόην ὡς φίλος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών.* On the contrary, *ἔχω λίγην, I can say.*

(l) Finally, the participle is used as a complement with the following verbs, (α) *τυγχάνω, to happen*; (β) *λανθάνω, to be concealed*; (γ) *διατελῶ, διαγίγνομαι, διάγω, to continue*; (δ) *φθάνω, to come before, to anticipate*; (ε) *οἶχομαι, to go away, to depart*. In English, these verbs are often rendered by an adverb, and the participle connected with them, by a finite verb.

Her. 1, 44. *ὁ Κροῖσος φονία τοῦ παιδὸς ἐλάνθανε βόσκων, unserved, secretly.* 3, 83. *καὶ νῦν αὕτη ἡ οἰκὴ διατελεῖ μόνῃ ἐλευθέρῃ εἰούσῃ Περσίων, continually.* *Διάγω, διατελῶ, διαγίγνομαι καλὰ ποῶν, continually, always.* 1, 157. *ᾤχετο φεύγων, he fled away.* 6, 138. *οἶχοντο ἀποπλέοντες. Οἶχομαι φέρον, I carry away.* Th. 4, 113. *ἔιυχον ὄπλῃται ἐν τῇ ἀγορᾷ καθύδοντες ὡς πενήκοντα, happened to be sleeping.* *Τυχάνω* is always used, where an event has not

taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can generally be translated by *happen to be*, *chance to be*, sometimes it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιεῖσθαι, *it was difficult for another to do this before him*, or *to anticipate him in doing it*. Her. 4, 136. ἔφθισαν πολλῷ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *long before the Persians*. The conjunction πρὶν ἢ (or ἢ alone) with the Inf. can also follow φθάνειν, e. g. Her. 6, 116. ἔφθισαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν. Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely* — *when*, *no sooner* — *than*, e. g. Isocr. Paneg. 58, 86. (οἱ Λακεδαιμόνιοι) οὐκ ἔφθισαν πνύόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦσαν ἡμῖν ὑμνουῦντες, *the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard, when*, etc. So in the phrase, οὐκ ἂν φθάνοις ποιεῖν τι, *you should do nothing quicker*, i. e. *you cannot do it too quickly, or do it quickly*. X. C. 2. 3, 11. οὐκ ἂν φθάνοις λέγων; (quin statim loqueris? i. e. *quancius dicas?*) 3. 11, 1. οὐκ ἂν φθάνοις, ἔφη, ἀκολοθοῦντες; *will you not follow immediately?* οὐκ ἂν φθάνοις περαινῶν; *will you not be quick in saying this, will you not say it quickly?* (i. e. *statim reliqua conclude.*)

REM. 4. The relation expressed by λαμβάνειν and φθάνειν is sometimes so changed, that they take the form of participles and thus serve to complete the idea of the principal verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν. 6. 4, 10. ἡ δὲ λαθοῦσα αὐτὸν συνεφέπειστο.

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an *essential* word; also after *Verba sentiendi* and *declarandi*, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐτρεπείς ὑμᾶς. 54, 41. ἐὰν ἐν Χερσωνήσῃ πύθῃσθαι Φίλιππον (sc. ὄντα, *larrying*); very often with φαίνομαι, not seldom also with τυγχάνω, διατελεῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

### §311. Remarks on the difference between the usage of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν constructed with a Part., implies an immediate perception, or if indirect, yet one that is sure and well-grounded; constructed with the Inf., it implies a perception not immediate but derived by hear-say, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. *ejus sermones auribus meis percipio*). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρός ἤδη ἔργα διαχειροφεζόμενον. See §310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει ὁ

- Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε, *ex aliis audiverat, καλὸν καγαθὸν αὐτὸν εἶναι.*
2. *Εἰδέναι* and *ἐπίστασθαι* with the Part., *to know*, with the Inf. *to know how to do something, to be able.* Οἶδα (*ἐπίσταμαι*) θεοὺς σεβόμενος, *I know that I honor the gods*; but, Eur. Hipp. 1009. *ἐπίσταμαι θεοὺς σέβειν, I know how to honor the gods.* S. Aj. 666. *εἰσόμυσθαι μὲν θεοὺς εἴκειν.* Also *νομίζειν* with the meaning, *to be convinced, to know, (εἰδέναι)* is connected with a Part.; still, this occurs very rarely. X. An. 6. 6, 24. *νόμιζε δ', εἰν ἐμὲ νῦν ἀποκτείνης, — ἄνδρα ἀγαθὸν ἀποκτείνων.*
  3. *Μανθάνειν* with the Part., *to see into, to perceive*, with the Inf. *to learn.* *Μανθάνω σοφὸς ὢν, I perceive that I am wise, σοφὸς εἶναι, I learn to be wise.* X. Cy. 4. 1, 18. *μαθήσονται ἐναντιοῦσθαι (τοῖς πολέμοις).*
  4. *Γιγνώσκειν* with the Part. *to know, to perceive*, with the Inf. *to learn, to judge, to determine.* *Γιγνώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.* X. Apol. 33. (Σωκράτης) *ἔγνω τοῦ ἐτιζῆν τὸ τεθνάναι αὐτῷ κρεῖσσον εἶναι, judicavit.* Isocr. Trap. 361, d. *ἔγνωσαν Πάσιωνα ἡμοὶ παραδούναι τὸν παῖδα, they concluded to give up, etc.*
  5. *Αἰσθάνεσθαι* with a Part. *to perceive, to observe, to understand, to learn*, with the Inf. *to think, to imagine, opinari.* *Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δυνάμενον* Th. 6, 59. *αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρίῳ δύνασθαι.* 5, 4. *οἰκίει ἐπὶ τοῖς ἄλλοις ἔρχεται, αἰσθόμενος οἷα ἂν πείθειν αὐτούς, opinans, se iis non esse persuasurum.*
  6. *Πυνθάνεσθαι* with a Part. *to learn, to hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of *ἀκούειν.* *Πυνθάνομαι σε λέγοντα.* Lys. Nicom. 184, 17. *πυνθάνομαι τε αὐτὸν λέγειν, ὡς ἐνθεῶ καταλύων τὰς θυλάκας, ex aliis audivi.* X. H. 1. 4, 11. *ἀνέχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν.* Th. 5, 55. *πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.*
  7. *Μεμνήσθαι* with a Part. *to be mindful, to remember*, with the Inf. *to contemplate doing something, to intend, to endeavor.* *Μίμνημαι εὖ ποιήσας τοὺς πολέτας, I remember to have done good; εὖ ποιήσαι, I strive, wish, to do good.* X. An. 3. 2, 39. *μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι.* Cy. 8. 6, 6. (οἱ σατράπαι) *ὅ τι ἀνέν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ἦ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν.* S. 4, 20. *μεμνήσῃ διακρίσθῃ καὶ περὶ τοῦ κάλλους, thou wilt prepare to contend with me.*
  8. *Φαίνεσθαι* with a Part. *to appear, apparere, to show one's self*, with an Inf. *to seem, videri.* *Ἐφαίνεται κλαίειν and κλαίειν.* X. S. 1, 15. *καὶ ἅμα λέγων ταῦτα ἀπεμύτιτό τε (ὁ γελωτοποιός) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, to seem to weep.* Th. 2, 20. *αὐτῷ ὁ χῆρος ἐφαίνετο ἐνστρατοπεδεῦσαι.*
  9. *Ἑοικέναι* with a Part. *to be manifest, to be like, to resemble*, § 310, Rem. 2, with the Inf. *to seem, videri.* *Ἑοικατε τυραννίαι μᾶλλον, ἢ πολιτείαις ἡδόμενοι.* X. Hier. 7, 1. *ἑοικεν, ἔφη, μάλα τι εἶναι.*

- ἡ τιμή. Cy. 1. 4, 9. ποιεῖ, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events, with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τριτον ἢ τέταρτον ἔτος τοῦτ' Ἰσραῖον τεῖχος πολιορκῶν (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain.
11. Δεικνύειν and ἀποφαίνειν with a Part. to show, to point out, with an Inf. to teach. Ἐδείξά σε ἀδικήσαντα. X. An. 2. 3, 14. ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Dem. Cor. 272, 135. (ἡ βουλή Αἰσχίνην) καὶ προδότην εἶναι καὶ κακόνοον ὑμῖν ἀπέφαινε (docuit). But the Inf. is placed after δεικνύειν, when the object of this verb is not to be represented as a thing perceived, but as a thing possible, e. g. X. C. 2. 3, 17. κινδυνύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φανύλος τε καὶ οὐκ ἄξιός εἰσεργισίας.
12. Δηλοῦν with a Part. to disclose, to reveal, with an Inf. to say, to announce, to command. Δηλῶ σε ἀδικοῦντα. X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι (edixit, ul adessent).
13. Ποιεῖν with a Part. to render, to represent, § 310, 4, (b), with an Inf. (a) to cause, (b) to suppose, to put a case. Ποιῶ σε γελῶντα. Ποιῶ σε γελῆν. Pl. Symp. 174, c. ἄκλειτον ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλειον ἐπὶ τὴν Θόην. X. An. 5. 7, 9. ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἔκκειν εἰς Φᾶσιν, I will suppose, I will put the case.
14. Αἰσχύνεσθαι and αἰδεῖσθαι with a Part. to be ashamed on account of something which one does, with an Inf. to be afraid to do a thing, to omit something through fear or shame. Αἰσχύνομαι κακὰ πράττων τὸν φίλον and αἰσχύνομαι κακὰ πράττειν τὸν φίλον. X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δὲ· Ἐάν μίνητε παρ' ἐμοὶ ἀποδώσω, τοῦτο, εὐῆτε, αἰσχυνολίμην ἂν εἰπῆν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λιγρῇ γήρᾳ προλείπων. X. S. 8, 33. τοίτους γὰρ ἂν ἔφη οἶσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοῖς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖη τὸν κακὸν σύσκηνον παραλαβεῖν.
15. Περιεορᾶν § 310, 4. (e) is constructed (sometimes without marked distinction, though seldom,) with an Inf. as συγχωρεῖν, ἔαν, e. g. Th. 4, 48. οὐδ' εἰσεῖναι ἔρασαν κατὰ δύναμιν περιόψεσθαι οὐδένα, they would not permit that any one should enter. Ἐπιτρέπειν, to permit, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσσαι τοῖς Ἕλλησιν. Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.
16. Ἀρχεσθαι with a Part., when it has the meaning of being in the beginning of an action, or when the way and manner, in which the begin-

ning of an action takes place, is to be stated ; with an Inf., when it means to begin to do something, to commence, (something intended), *ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες* and *οἰκοδομεῖν*. Th. 1, 107. *ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν*. X. Cy. 8, 8, 2. *ἄρξομαι διδάσκων ἐκ τῶν θείων*. C. 3, 1, 5. *πόθεν ἤρξατο σε διδάσκειν τὴν στρατηγίαν*. 5, 22. *ὅποτε παλαεῖν ἤρξω μανθάνειν*. 6, 3. *ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν*. 5, 15. (*Ἀθηναῖοι*) *ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γειραιτέρων*.

17. *Παύειν* with the meaning to hinder is constructed with an Inf., e. g. Pl. Rp. 416, c. *τὰς οἰκίσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτούς κτλ.*
18. *Πειράσθαι* with a Part., to make trial of anything, to practise, § 310, 4, (h), still this construction is rare ; with the Inf. to attempt to do something ; *παράσκευάζεσθαι* is very often connected with the Inf. The Ionic phrase *παντοῖον γίγνεσθαι* is constructed with the Acc. and Inf. Her. 3, 124. *παντοίῃ ἐγένετο μὴ ἀποδηῆσαι τὸν Πολυκράτεια, she used every expedient, etc.*

### § 312. The Participle used to express Adverbial subordinate Relations. (575—584.)

1. The Part. is also used to denote that attributive qualification of a substantive, by which, at the same time, the predicate of the sentence is more exactly defined. In this case, the Part. expresses the adverbial relations of time, cause, motive or design, condition, and concession, way and manner.

The English often uses a Part. in this case, e. g. *he said laughing*, (*γελάων*) ; *the city, besieged by the enemy, suffered much distress*, (*πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη*). Instead of the Part., the English often uses either a subordinate clause, or a substantive with a preposition. In translating from English into Greek, when one wishes to use a Part. instead of a subordinate clause, the following things are to be noted,

2. When in English the subject of the subordinate clause is either the subject or object of the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the finite verb of the subordinate clause must be changed into a participle which agrees in Gender, Number and Case with the subject when the subject in both clauses is the same, but with the object in like manner, when the object is the same in both clauses ; and, finally, the pronoun in the principal clause, which denotes the subject or object, is omitted. This may be called the *Participial construction*, e. g.

*When the enemy fled, they were pursued by the enemy. Οἱ πολέμοι φυγόντες ὑπὸ τῶν πολεμίων ἐδιώθησαν. When the Persians made an intrusion into the country, the Greeks went out against them. Τοῖς Πέρσας εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἤναυτιώθησαν.*

3. But when in English, the subordinate clause has a subject, which is neither the subject or object in the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the subject of the subordinate clause be put in the Gen. (Lat. Abl.), and the finite verb of the subordinate clause be changed into a Part. agreeing with this Gen. in Gender, Number and Case. This is called the *Genitive absolute*, e. g.

*"When the bodies are exhausted the animal spirits become weaker." Τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχαὶ πολὺ ἀρρώστοτέραί γίγνονται X. O. 4, 2.*

REMARK 1. The reason why the Greeks choose the Gen., has been seen in treating of the Gen., § 273, Rem. 11.

REM. 2. Subordinate clauses may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participial construction and the Genitive absolute are used, as is seen in No. 1, in order to denote,

(a) Some relation of time, where the English uses subordinate clauses, with the conjunctions *since, as*, (used of time), *after, when, while*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after wasting their money.* So the frequent circumlocution with ποιήσας in the sense of *thereupon.* Her. 6, 96. ἐπέκρησαν καὶ τὰ ἱερὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τοῦτω τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνη διέτασσον. Gen. absolute, II. α, 88. οὕτως ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δευρομένοιο σοὶ κολλῆς παρὰ νηυσὶ βαρεῖας χεῖρας ἐποιοῖ.

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here, (α) ἀρχόμενος, *in the beginning, originally.* Th. 4, 64. ἅπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπὸ τίνος, which may be translated, *primarily, especially, before all.* The Part. ἀρξάμενος agrees, for the most part, in Number, Case and Gender, with the substantive to be defined more exactly, e. g. Pl. Rp. 600 e. οὐκοῦν τιθῶμεν ἀπὸ Ὁμήρου ἀρξάμενους



πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλων ἀρετῆς εἶναι, *that all the poets, particularly Homer, etc.* Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖ μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλοῦς ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος.)—(β) Τελευτῶν, *finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος ἐρχον (τοὺς Ἕλληνας) οἱ Θούριες.—(γ) Διαλειπὼν χρόνον, *after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρὸν. Pl. Phaedon. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα, χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περικλῆς ὤχετο κατὰ τύχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελέεντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλείουσιν. X. Cy. 1. 4, 18. σημαγέεντων δὲ τῷ Ἀσινίγει, ὅτι πολέμοιοι εἰσιν ἐν τῇ χώρῃ, ἐξεβόηθη καὶ αὐτὸς πρὸς τὰ ὄρια. 3. 1, 38. διασκηνοῦντων δὲ (sc. αὐτῶν) μετὰ τὸ δέπνον, ἐπῆρετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυαῖς τῶν Ἑλλήνων τὰ πρῶτα ἐγένετο. Comp. the Latin *cognitio, edicto, petito*, etc., instead of *postquam, cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπὶ is frequently connected with the Gen., yet only when the Part. is in the Present, e. g. Ἐπὶ Κύρου βασιλεύοντος. See § 296, I, (2). The relation of past time is sometimes made more definite by the preposition μετὰ, *after*, with the Acc., e. g. Her. 6, 132. μετὰ δὲ τὸ ἐν Μαργαθῇ τρωμα γενόμενον Μιλτιάδης αὖξετο. See § 294, II, (2). The indefinite relation of time expressed by *about, nearly*, is indicated by ὑπὸ with the Acc., e. g. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα, § 299, III, (2), and where two or more actions occur at the same time, this relation is expressed by ἅμα with the Dat., e. g. ἅμ' ἡμέρᾳ διαφωσκούσῃ, *as soon as day-break*, ἅμα τῷ σίτῳ ἀκμάζοντι, *simulac frumentum adultum est*.

REM. 6. In order to determine more exactly the relation of time, adverbs of time are often used with the participial construction and the Gen. absolute, viz. αὐτίκα, εὐθύς, ἐξαίφνης, μεταξὺ, ἅμα. Pl. Rp. 328, c. εὐθύς οὖν μετὰ τὸν ὁ Κέφαλος ἡσπάζετο τε καὶ εἶπεν, *simul ut me conspexit*. Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίδων εἰσέρχεται, *while he played*. Phaedon. 77, b. ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχὴ, *as soon as the man dies*. Her. 9, 57. καὶ ἅμα καταλαβόντες προσέειπεν, *as soon as they had come up with the enemy, they attacked them*. Th. 2, 91. ἐπαιώνιζόν τε ἅμα πλείοντες, *inter navigandum*.

REM. 7. In order to denote more clearly and emphatically the result of the action expressed by the Part., the following adverbs are very often appended to the predicate of a sentence, viz. ἐνταῦθα, οὕτω, οὕτω δὲ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι.

(b) A cause, reason, where the English uses secondary clauses with the words *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχυρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, "many having squandered their estates, did not abstain from those gains from which they before abstained, *because* they accounted them base."

(c) A motive, or a design, a purpose, where the English uses *in order to*, with the Inf., or *that, so that*, with a finite verb. To denote this relation, the Fut. Act. Part. only (sometimes the Pres. Act.) is employed. This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσω. 6, 70. ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται. X. C. 3. 7, 5. σέ γε διδάξω ἄρμημα. Πέμπω σε λέξονται, *I send thee that thou mayest, to, in order to, say*.

(d) A condition, where the English uses a secondary clause with *when, if*; or a concession, where the English employs a secondary clause with the word *although*.

X. Cy. 8. 7, 28. τοῖς φίλοις εὖ εἰργετοῦντες καὶ τοῖς ἐχθροῖς δυνήσασθε κολάζειν, *if ye confer benefits on friends, etc.* Isocr. Paneg. 41, 2. τῶν ἀθλητῶν δις τοσαύτην ψώμην λαβόντων, οὐδέν ἂν πλεον γένοιτο τοῖς ἄλλοις, ἐνός δὲ ἀνδρὸς ἐν φρονήσαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα θυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν! *Although men can foresee little, yet, etc.*

REM. 8. When the Part. expresses a concession, the particles καί, καίπερ, καίτοι (rarely), καὶ ταῦτα, are subjoined. X. An. 1. 6, 10. προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέπερ πράσσω κακῶς. Pl. Prot. 339, c. οὐδέ μοι ἐμμελὲς τὸ Πιπτάκειον νίμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. Pl. Rp. 404, b. "Ὅμηρος ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὕτε ἰχθύσιν αὐτοῖς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληςπόντῳ ὄντας, *though they were*, etc. The words ὁμῶς, εἴτα, καὶ τα, ἐπειτα, καπετα, are often added to the predicate of the sentence. Her. 6, 120. ὑστεροὶ δὲ ἀπικόμενοι τῆς συμβολῆς, (proelio), ἡμείνοντο ὁμῶς θείσασθαι τοὺς Μήδους. Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν ἐπειτα οὐδέν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. "Ὅμῶς is often in poetry subjoined to a Part., e. g. Aesch. S. 712. κείθου γυναιξὶ καίπερ οὐ στέργων ὁμῶς, or, (which also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaedon. 91, c. Σιμίας φοβεῖται, μὴ ἡ ψυχὴ ὁμῶς καὶ θειότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται.

(e) The way and manner, also the means, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν, *he spoke laughing*. X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν

(*raptu vivunt, they live by plundering*). C. 3. 5, 16. προαιφούνται μάλλον οὐτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συναφελοῦντες αὐτούς. Isocr. Panath. 241, d. τοὺς Ἕλληνας ἐδίδασαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν. So often *χρῶμενος* with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ χρῶμενος τοὺς πολεμίους ἐνίκησεν.

REM. 9. Here belongs the phrase, *ληρεῖς ἔχων*, or in the question, *τί ληρεῖς ἔχων*; i. e. *thou triflest so, or what is the reason that thou so triflest?* properly *so behavest thyself*. Pl. Gorg. 490, e. ποῖα ὑποδήματα φλυαρεῖς ἔχων; *what makes you always prate so much about shoes?* Here belong also the Part. *φερόμενος*, and *φέρων*, *summo studio, maximo impetu*, used intransitively, commonly with the accompanying idea of censure, with verbs of motion. Her. 8, 91. ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, *φερόμενοι* (cum impetu delati) ἐξέπιπτον ἐς τοὺς Αἰγινήτας. 8, 87. (ναὺς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηῖ φιλίῃ (cum impetu aggressa est amicam navem).

REM. 10. In like manner the Greek employs the participles *ἔχων*, *ἄγων*, *φέρων*, *λαβών*, where the English may use the preposition *with*; *ἔχων* is used both of animate and inanimate objects which may be in the possession of any one, *ἄγων* of animate objects, *φέρων* of inanimate, *λαβών* of both, e. g. X. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα, *with her son Cyrus*, etc. So ὁ Κύρος ξίφος φέρων προσήλασεν, ἵππον ἄγων ἦλθεν, ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles *ἔχων*, *φέρων*, *λαβών* and *ἄγων* with verbs of *giving*, *placing*, etc., in order to present the idea of the action that preceded the *giving* and *placing*, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῖ τ' ε φέρων καὶ εὐτμήτῳ τελαμώνι.

5. Instead of the Gen. absolute, the Acc. is also used, but this is confined almost wholly to instances where the Part. stands without a definite subject, consequently where the verb is impersonal, e. g. *ἔξόν*, *while, when, since it is* or *was allowed*, (from *ἔξεστι, it is allowed, it is lawful*), or with impersonal phrases, e. g. *αἰσχρόν ὄν*, *while, because, since it is* or *was shameful*, (from *αἰσχρόν ἐστιν, it is shameful*). The idea of extension in time, which is expressed by the Acc., § 279, 6, is, in this construction transferred to the state or condition of an object; the conjunctions, *while, since*, express this corresponding relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῖν *ἔξόν* ζῆν μὴ καλῶς, καλῶς αἰρούμεθα μάλλον τελευτᾶν. Her. 1, 129. παρ' ὅν αὐτῷ βασιλεῖα γενέσθαι, ἄλλω παρεθήκατο το κράτος. 5, 49. παρ' ἔχον (quum liceat) τῆς Ἀσίης πάσης ἄρχειν εὐπετίως, ἄλλο τι αἰρήσεσθαι; 3, 65. ἀδελφεοκτόνος, σέ-

δὲν δέον (quum fas non esset, fieri non deberet), γέγονα. So παρὰσχόν or ὑπάρχον, παρόν, quum liceat, liceret; τυχόν; δόξαν αὐτοῖς, quum iis visum sit, or esset, δοκοῦν (quum videatur, videretur); προσῆκον, quum deceat, deceret. Passive participles, Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρσκειούς σῶσιν. Εἰρημένον, quum dictum sit, esset. Adjectives with ὄν, e. g. αἰσχρόν ὄν, quum turpe sit, esset; ἀδελόν ὄν, δυνατὸν ὄν, ἀδύνατον ὄν. Also without ὄν, e. g. δῆλον.

(b) Accusatives absolute. The subject is, however, commonly only a neuter pronoun, not a substantive. Her. 2, 66. ταῦτα δὲ γινόμενα, *these things having occurred*, etc., πένθεα μεγάλα τοῖς Αἰγυπτίοις καταλαμβάνει. Th. 4, 125. ἥδη ἀμφοτέρους μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν (sed quum nihil decretum esset), ἐχόρουν ἐπὶ οἴκῳ. X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ ἀνθέντα, τὰ μὲν στρατεύματα ἀπῆλθον.

REM. 11. The Gen., however, stands with those impersonal verbs where the subject is in a degree implied in the verb, e. g. ὕπνιος, σαλπίζοντος § 238, Rem. 3. (b). Elsewhere the Gen. seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδελού ὄντος, εἰ κτλ.

6. The particle of comparison ὥς is connected with a Part., when the action expressed by the Part. is to be indicated as something imagined, conceived of, especially as a conjectural reason. Such a Part., connected with ὥς, signifies the same thing as a Part. of a verb denoting *to think*, or *to say*, followed by an Inf., or Acc. with an Inf.

(a) Simple Participle. X. Cy. 1. 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, κἄν ὅποσον οὖν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι properly, *are admired, being thought to be wise men*, = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι). Pl. Rp. 329, a. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed, X. An. 1. 1, 3. Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν. So also very often, with παρασκευάζεσθαι, § 310, 4, h.

(b) Genitives absolute. X. H. 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσσεσθαι). 5. 4, 9. ἐκήρυκτον εἶναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνενώτων (quia tyranni mortui essent). Th. 1, 2. ἐς Ἰωνίαν ὕστερον, ὥς οὐχ ἰκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐχ ἰκανῆν εἶναι).

(c) Accusative absolute. Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐννομιώτερον εὐθὺς παιδιᾷ μεθεκτόν, ὥς, παρὰ νόμου γιγνομένης αὐτῆς, ἐννό-

μους τε καὶ σπουδαίους ἀνδρας αὐξάνεσθαι ἀδύνατον ὄν. X. An. 5, 2, 12. ὁ δὲ τοῖς πελασטיῦς πᾶσι παρηγγέλλε διηγκυλωμένους ἵεναι, ὥς, ὅποταν σημήνη, ἀκοντίζιν δεῆσον. So ὡς ἐξόν, ὡς παρόν, etc.

(d) Accusatives absolute. X. C. 1, 2, 20. διὸ καὶ τοὺς νείεις οἱ πατέρες, καὶ ὡς σόφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐργουσιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὐσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. 3, 2. εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας. This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b).

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπιστάσθαι, νοεῖν, ἔχειν γνῶμην, διακείσθαι τὴν γνῶμην, φροντίζειν; also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate. X. An. 1, 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνῶμην ἔχετε (*me iturum esse, quocumque eliam vos, statuite*). Cy. 2, 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιώσαντος, οὕτως, ἔφη, ὦ Κύρῃ, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὡς ἰόντων τε ἀπάντων ἀεὶ καὶ φεόντων (*repulantes, omnia semper ire et fluere*).

REM. 13. Instead of ὥς, ὥς περ (*quasi*) is sometimes connected with the Part. In order to bring out emphatically an objective ground or reason, the particles ἄτε (ἀτς δὴ), οἷα, οἷον (in the Ionic writers, also, ὥς τε) are connected with the participle. Her. 6, 79. ἄτε πικροῦ ἰόντος τοῦ ἄλσεος, οἷκ ὤρων οἱ ἐντὸς τοὺς ἐκτός. X. An. 4, 8, 27. ἄτε θεωμένων τῶν ἑταιρῶν, πολλὴ φιλονεικία ἐγίγνετο. 5, 2, 1. οἱ Κόλχοι, ἄτε ἐκπεπωκότες [ἐκ] τῶν οἰκιῶν, *inasmuch as they had been driven out of their houses, etc.*, πολλοὶ ἦσαν ἄθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. Th. 2, 5. ἦσαν καὶ ἀνθρώποι κατὰ τοὺς ἀγρούς, οἷα ἀπροσδοκίτου κακοῦ ἐν εἰρήνῃ γενομένου. Pl. Charm. 153, a. οἷον διὰ χρόνου ἀφίγμενος ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβάς.

### § 313. *Special peculiarities in the Participial construction.* (585—587.)

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc. or Gen., when the Dat., Acc. or Gen. in the preceding clause indicates the object in a grammatical point of view, but the subject in a logical respect, e. g. in δοκεῖ μοι = *ἐγὼ ἡγοῦμαι, I think*.

(a) Dative. Th. 3, 36. εἶδοξεν αὐτοῖς (i. e. ἐμφύλαστον, *voted*), αὐτοὺς παρόντας μόνον ἀποκτείναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους ἐπικαλοῦντες κ. τ. λ. (as *Sallust. Jug. 102. populo Romano melius visum* — *ratū*). 6, 24. ἔρως ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῖσαι· τοῖς μὲν πρὸς βυτιέροις ὥς — καταστρεφόμενοις ἐφ' ἃ ἔπλεον, — τοῖς δ' ἐν ἡλικίᾳ — εὐέλπιδες ὄντες σωθῆσθαι. (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ἔν' ἐμὲ

νῦν. (c) Genitive. Her. 4, 132. Δαρείου ἡ γνῶμη ἦν (= ἐγίνωσκεν) εἰκάζων. Th. 4, 23. τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (= τὰ περὶ Π. ἀμφοτέροις ἐπολέμουν), Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντις—, Πειλοπονησίοι δὲ ἐν τῇ Πειρώ στρατοπεδεύόμενοι (comp. § 266, 3). Sometimes the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. ὕπεστί μοι Θράσος ἀδυνάων κλύουσας ἀτίως ὕνειράτων (instead of Θράσος μὲς ἔχει κλύουσας). Th. 1, 62. ἣν δὲ γνῶμη τοῦ Ἀριστέως (= ἔδοξε τῷ Ἀριστεῖ) τὸ μὲν μεθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. Λακεδαιμόνιοι δὲ τὰ ἐναντία τοῦτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομῶν (sc. νόμον ἔθεντο). So also with conjunctions, e. g. εἰ, ἵνα, ὅταν, etc. X. C. 2, 1, 23. ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐὰν οὖν ἐμὲ φίλῃν ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). In very many passages, however, the Part. may be explained by inserting εἰμί.

2. The genitives absolute sometimes occur where the subject of these genitives is not different from the subject of the predicate, or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied, see § 310, Rem. 4. The reason of this peculiar construction is commonly found in the tendency to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθαι, you aiding, you will more readily, etc. 70. καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι. X. Cy. 1, 4, 20. ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει. Instead of the Accusative. Her. 9, 99. οἱ Σάμιοι, ἀπικομένωνν Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσι—ἐς τὰς Ἀθήνας. Instead of the Dative. Th. 1, 114. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους—ἡγγέλθη αὐτῷ (Περικλεῖ).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; instead of the possessive Gen., Homer sometimes uses the Dat. Od. ι, 257. ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον (= ἡμῶν ἦτορ). 458, sq. τῷ κέ οἱ ἐγκεφαλός γε διὰ σπέος ἄλλυδις ἄλλη θεινομένου φαίλοιο πρὸς οὐδέϊ. Il. ξ, 141. Αἰρεῖδην, νῦν δὴ που Ἀχιλλέος ὀλοὸν κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένην.

## SECTION VI.

## § 314. The Adverb, as expressing the Objective relation. (538.)

The objective relation is, finally, expressed by adverbs. Adverbs denote the relation of place, time, way and manner, the quantity of a predicate or attribute, or of another adverb, e. g. *ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν*; these are to be viewed in a certain sense as resembling the Cases of substantives, since by them, as has been seen, the relations just mentioned are expressed. Hence it is seen why most adverbs have a definite inflexion for Cases, e. g. *οὔ, where, ἄνω, κάτω, οἶ, οἴκοι, πῆ, ὅπη*, etc., § 101, 2.

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called Modal Adverbs. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. The remaining adverbs mentioned, are here treated more particularly.

§ 315. A. *Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί.* (591—593.)

1. *Δή* is the abridged form of *ἤδη*, being conformed to it in usage; but it cannot, like *ἤδη*, stand as the first word in a sentence (except in the Epic *δὴ τότε*, *tum vero*, *δὴ γάρ*, *jam enim*), but is used as a mere suffix, § 314, Rem. It denotes in general that which is *certain, sure, settled, a pointing to something known (already, now, even, certainly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a consequence which follows of itself, nothing further being taken into the account. *Ταῦτα, ἃ νῦν δὴ λέγεις, just now, ἃ νῦν δὴ ἔλεγες, even now.* X. Cy. 4. 1, 23. *νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες, now certainly.* *Οὐδὲν δὴ κακὸν πεπόνθαμεν, nihil jam or nihil dum.* *Οὐδὲν δὴ κακὸν πεισόμεθα, nihil jam = further.* With an Imp. or Subj. expressing an exhortation, it signifies *now then*. X. C. 1. 2, 41. *δίδαξον δὴ πρὸς τῶν θιῶν, now then teach.* *Ἴωμεν δὴ, now then let us go, come now.* After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. *καὶ πρῶτον μὲν εὐθὺς κατειργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων,*

οὐ δὴ σὺ ἐπιθυμῶν τυγχάνεις, quod uti satis constat expetia. Hence ἐπεὶ δὴ, *whereas, (since now), quoniam (i. e. quum jam), because now*, puisque, in respect to something conceded, known; ὡς δὴ, *seeing that, quandoquidem, εἰ δὴ, si jam, if now*. In a series of sentences connected by καὶ, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, ε. ὑγίεια, φάμεν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καὶ. Her. 1, 30. εἰς Αἴγυπτον ἀπικέτο παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροῖσον.—Τί οὖν δὴ; Πῶς οὖν δὴ; *How now then, how I pray?*

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands *surely, even*, (in English often indicated only by the tone of voice). X. Cy. 2. 3, 13. μέγα φρονοῦσιν, ὅτι πεπαλδευνται δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν, *just because they have been taught, etc.* Pl. Prot. 320, α. δεδιώς περὶ αὐτοῦ, μὴ διαφθαρεῖ δὴ ἢ Ἀλκιβιάδου, *lest he should be corrupted, forsooth*. With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ, *quite alone*, ἐν βραχεὶ δὴ, *as soon as possible*, πολλοὶ δὴ, *many*, πολλάκις δὴ, *often*, κράτιστοι δὴ. With a pronoun it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δὴ, *that (well-known) man*, σὺ δὴ ταῦτα ἐτόλμησας; οὕτω δὴ, *thus* δὴ; so with other interrogative pronouns, X. C. 4. 4, 10. καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Eur. Med. 1012. τί δὴ κατηφέεις ὄμμα καὶ δακρυφόοις; So τί δὴ ποτε; *what then in all the world?* Τίς δὴ οὖν; *who then now, who I pray?* With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὴ, *others, whoever they may be*, ὅσος δὴ, *as much as possible*, ὅστις δὴ, *whosoever*, ζῆν ὅπόσον δὴ χρόνον, *how long*? With conjunctions and other particles, it signifies, (a) *even, precisely*, e. g. ὡς δὴ, *even*, ἵνα δὴ, *indeed, just exactly, just even*; (b) *truly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὴ, ἦ μάλα δὴ, καὶ δὴ, δὴ ποῦ, *certainly indeed (= quite surely)*, [Dem. Cor. 33. ταῦτά γὰρ δικάειά ἐστι μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δὴπου], οὐ δὴ ποῦ, *yet surely not at all (= certainly not)*, γὰρ δὴ, *for surely*.

3. Δῆτα, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or limit them. It is very often used after interrogatives, e. g. τί δῆτα, *quid tum demum dicetis, quum hoc factum erit?* It is also quite frequently employed in answers (*even, precisely so, certainly so*). Also, ἦ δῆτα, *yes, forsooth*, οὐ δῆτα, *minime vero*, μὴ δῆτα, *certainly not*, e. g. μὴ δῆτα δράσης ταῦτα; καὶ δῆτα, *and forsooth*.



4. The enclitic  $\theta\eta\nu$  is a Doric particle, but it also appears in the Epic language. In Homer,  $\theta\eta\nu$  has always an ironical sense, like the Attic  $\delta\eta\text{-}\nu\omega\iota$ , *without doubt, certainly*. Il.  $\beta$ , 104.  $\text{οὐ } \theta\eta\nu \text{ μιν } \piάλιν \alphaὐτις \alpha\acute{\nu}\eta\sigmaει \theta\upsilon\text{-}\mu\acute{o}\varsigma \alpha\gamma\eta\gamma\omega\rho \nuεικίειν βασιλῆας \acute{o}\nuειδείους \acute{\epsilon}\pi\acute{\epsilon}\sigmaσιν.$

5.  $\Delta\eta\theta\epsilon\nu$  (from  $\delta\eta$  and  $\theta\eta\nu$ ) almost always expresses scorn, irony (*scilicet, truly, indeed*); it denotes very seldom a mere, simple explanation. X. Cy. 4. 6, 3.  $\acute{\alpha}\pi\epsilon\pi\epsilon\mu\psi\acute{\alpha}\mu\eta\nu (\tau\acute{o}\nu \nu\acute{\iota}\acute{o}\nu), \mu\acute{\epsilon}\gammaα \varphi\rho\omicron\nu\acute{\omega}\nu, \acute{\omicron}\tau\iota \delta\eta \theta\epsilon\nu$  (*truly*)  $\tau\eta\varsigma βασιλείας \theta\upsilon\gammaατ\rho\acute{s} \acute{o}\phi\omicron\lambda\eta\mu\eta\nu \tau\acute{o}\nu \acute{\epsilon}\mu\acute{o}\nu \nu\acute{\iota}\acute{o}\nu \gammaαμέτην.$

6.  $\Delta\eta\pi\omicron\upsilon\theta\epsilon\nu$  (from  $\delta\eta\pi\omicron\upsilon$  and  $\theta\eta\nu$ ), *I hope so indeed, certainly* (*nempe, ironically*). X. Cy. 4. 3, 20.  $\acute{\epsilon}\gamma\omega \delta\acute{\epsilon} \eta\nu \acute{\iota}\pi\pi\acute{\epsilon}\upsilon\epsilon\iota\nu \mu\acute{\alpha}\theta\omega, \acute{\omicron}\tau\alpha\nu \mu\acute{\epsilon}\nu \acute{\epsilon}\pi\acute{\iota} \tau\omicron\upsilon \acute{\iota}\pi\text{-}\pi\omicron\upsilon \gamma\acute{\epsilon}\nu\omega\mu\alpha\iota, \tau\acute{\alpha} \tau\omicron\upsilon \acute{\iota}\pi\pi\omicron\kappa\epsilon\nu\tau\acute{\alpha}\upsilon\rho\omicron\upsilon \delta\eta\pi\omicron\upsilon\theta\epsilon\nu \delta\iota\alpha\pi\rho\acute{\alpha}\zeta\omicron\mu\alpha\iota, I shall, as I hope, act the part of a centaur.$

7.  $\Delta\alpha\iota$  is a lengthened form of  $\delta\eta$  (as  $\nu\alpha\iota$  of  $\nu\eta$ ). It is used only in the phrases  $\tau\acute{\iota} \delta\alpha\iota$ ;  $\pi\acute{\omega}\varsigma \delta\alpha\iota$ ; it expresses the idea of surprise, wonder, (*how so? ain' tu? ilane? ilane vero?*)

### § 316. B. Confirmative Adverbs.

(594.)

1.  $M\eta\nu$  (Dor. and Ep.  $\mu\acute{\alpha}\nu$ ) expresses, like *vero*, confirmation, assurance, protestation, *truly*, and often, like *vero*, is used in antitheses, *still, but*. It cannot, however, stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows, (a)  $H\mu\eta\nu$ , *indeed, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8.  $\tau\acute{\alpha} \pi\iota\sigma\tau\acute{\alpha} \delta\acute{\iota}\delta\omega\sigma\iota\nu \alphaὐτοῖς, \eta\mu\eta\nu \acute{\omega}\varsigma \phi\acute{\iota}\lambda\omicron\iota\varsigma \kappa\alpha\iota \pi\iota\sigma\tau\acute{o}\iota\varsigma \chi\rho\eta\text{-}\sigma\epsilon\sigma\theta\alpha\iota \alphaὐτοῖς.$ —(b)  $O\upsilon\mu\eta\nu, \mu\eta\mu\eta\nu$ , *truly not*.—(c)  $K\alpha\iota\mu\eta\nu$ , *and indeed, yes surely, very good*. Pl. Phaedon. 58, e.  $\kappa\alpha\iota\mu\eta\nu \acute{\epsilon}\gamma\omega\gamma\epsilon \theta\alpha\nu\mu\acute{\alpha}\sigma\iota\alpha \acute{\epsilon}\pi\alpha\theta\omicron\nu \pi\alpha\rho\alpha\gamma\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\varsigma.$   $K\alpha\iota\mu\eta\nu$  is often used, when a new assertion is adduced to strengthen the meaning. Od.  $\lambda$ , 582.  $\kappa\alpha\iota\mu\eta\nu \tau\acute{\alpha}\nu\tau\alpha\lambda\omicron\nu \epsilon\iota\sigma\epsilon\acute{\iota}\delta\omicron\nu$ ; so, often in the dramatic writers when attention is to be directed to the entrance of a new person. Also  $\kappa\alpha\iota\mu\eta\nu \kappa\alpha\iota$ , *et vero etiam, and indeed too*;  $\kappa\alpha\iota\mu\eta\nu \omicron\upsilon\delta\acute{\epsilon}$ , *and indeed not even*.—(d)  $\text{\AA}\lambda\lambda\acute{\alpha}\mu\eta\nu$ , *at, sed vero, but, but indeed*. In a question,  $T\acute{\iota}\mu\eta\nu$ ;  $\pi\acute{\omega}\varsigma \mu\eta\nu$ ; *quid vero? quid quaeso?*

REMARK. Instead of  $\mu\eta\nu$ , the Ionic writers employ the shorter form  $\mu\acute{\epsilon}\nu$ , which, as well as  $\mu\eta\nu$  and  $\mu\acute{\alpha}\nu$ , is also found in Hom. So in the Attic dialect,  $\mu\acute{\epsilon}\nu$  is sometimes used instead of  $\mu\eta\nu$ , e. g. in an answer. X. C. 1. 4, 4.  $\pi\acute{o}\tau\epsilon\rho\alpha \gamma\acute{\nu}\omega\mu\eta\varsigma \acute{\epsilon}\rho\gamma\alpha \kappa\rho\acute{\iota}\nu\epsilon\iota\varsigma$ ;— $\text{\P}\rho\acute{\epsilon}\pi\epsilon\iota \mu\acute{\epsilon}\nu \tau\acute{\alpha} \acute{\epsilon}\pi' \acute{\omega}\phi\epsilon\lambda\epsilon\iota\alpha \gamma\iota\gamma\acute{\nu}\omicron\mu\epsilon\nu\alpha \gamma\acute{\nu}\omega\mu\eta\varsigma \acute{\epsilon}\rho\gamma\alpha \epsilon\iota\nu\alpha\iota.$  This confirmative  $\mu\acute{\epsilon}\nu$ , instead of  $\mu\eta\nu$ , occurs in the following connections, (a)  $M\acute{\epsilon}\nu\tau\omicron\iota$  expresses confirmation, *surely*, very often in antitheses, like *vero*, to denote a limitation; so,  $\kappa\alpha\iota\mu\acute{\epsilon}\nu\tau\omicron\iota, \omicron\upsilon\mu\acute{\epsilon}\nu\tau\omicron\iota, \acute{\alpha}\lambda\lambda\acute{\alpha}\mu\acute{\epsilon}\nu\tau\omicron\iota.$ —(b)  $M\epsilon\nu\omicron\upsilon\nu$  or  $\mu\acute{\epsilon}\nu\omicron\upsilon\nu$ , *sane quidem, quite certainly, yes indeed*, is used, for the most part, only in repetitions, e. g.  $\pi\acute{\alpha}\nu\upsilon$

μέν οὐν, very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οἷδ' ἐπιστάναι ποιεῖν;—*πάντα μὲν οὐν*, but those with you know nothing of these things? yes, everything, immo omnia. So οὐ or μή μὲν οὐν, immo non.—(c) *Μενδὴ* or *μὲν δὴ*, quite certainly, always in the phrases *ἢ μενδὴ*, οὐ μενδὴ, ἀλλὰ μενδὴ, καὶ μενδὴ, γὰρ μὲν—*δὴ* instead of *ἢ μὴν δὴ*, etc. On the concessive μὲν, see § 322, 3.

2. *Ἴ* expresses confirmation, *profecto*. In order to strengthen it, *μήν* is often subjoined. *Ἴ πού*, surely indeed, often ironically. The Epic *ἦτοι* like *ἦ*, strengthens the meaning.

3. *Νύ* in the Epic expresses a protestation, asseveration, but always in an ironical or scornful manner (like the Attic *δήπου*), *well now, indeed, nempc*.

4. *Νή*, the Lat. *nae*, expresses a protestation, but only in affirmative sentences, e. g. *νή τὸν Δία*, in truth.—From *νή* is formed the lengthened *ναί* (as *δαί* from *δή*), which has the same meaning, and is often used with *μά*.—*Μά* denotes, likewise, an asseveration in affirmative sentences, *ναὶ μὰ τὸν Δία*, in negative, *οὐ μὰ τὸν Δία*. But where *μὰ Δία* is expressed without a negation, then a negative clause precedes or follows, or it is clear from the context and from an appended adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

### § 317. C. *Emphatic suffixes γέ, πέρ, τοί.* (595—597.)

1. *Πέρ* is the enclitic, and hence the abridged form of the adverb *πίρ*, *through and through* (Lat. *per*). The radical meaning of *πίρ* is *through and through, throughout*. *Πέρ* agrees with *γέ* in this, viz. that it expresses an increase, but it differs from *γέ*, as it denotes the outward dimension of this increase, consequently, its measure, size, contents; *γέ*, on the contrary, denotes the inward quality of this increase, consequently, the degree, the real value, or strength of it. In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅςπερ*, *throughout*, or *the very same, who*, *ὅσοςπερ*, *altogether as great*, e. g. *οἷός περ*, *throughout*, or *entirely of such a character, as*, etc., *ὅπου περ*, *everywhere, wherever*, *ὅθεν περ*, *even hence, whence*, *ἕως περ*, *so far forth, as far as*, *ἐπειπερ*, *since*, *ἐπειδήπερ*, *forasmuch, seeing that, whereas*, *εἴπερ*, *if indeed, if moreover*. In Eng. the meaning of both particles is often given only by heightening the tone of the word to which they belong.

2. *Γέ* denotes emphasis, an inward force, certainty, assurance, and thus renders an idea emphatic and marked; it may be used either to augment or limit the force of a word, e. g. *ἐγὼ γε*, *I indeed*, *σύ γε*, *οὗτός γε*, *πολλὰ γε*, *ὀλίγα γε*, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to strengthen and complete a clause. So, *ὅς γε*, *who or which indeed*,

*qui quidem*, ὥς περ γε, εἰ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλὰ γε, etc. (like *quamquam quidem, verum quidem*), γε makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδὲ πώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου, "*certainly* Socrates made his pupils useful men, *although*," etc. Γιῖ is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἔγωγά τοι, *I surely, ἡμεῖς τοι, ταῦτά τοι*. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, *tamen, quamquam* (properly *for surely*), μίν τοι, *tamen*, § 316, Rem., ἀτάρ τοι, ἀλλὰ τοι, *but certainly*. Also, οὐ τοι (μή τοι), *certainly not, γάρ τοι, for indeed, ἦ τοι* — ἦ, still stronger ἦ τοι γε — ἦ, *either indeed — or*.

### § 318. D. *Negative Particles, οὐκ and μή.* (598—606.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὔτε, οὐδεὶς, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδή, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥς τε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γίγνοντο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγον, ὅτι τοῦτο οὐκ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κατὰ λίγαν τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δρᾷς τοῦτο;

— Οὐ περιμενεῖς; § 255, 4. — Λέξον, εἰ (whether) οὐχ ἤμαρτις ταῦτα λέξας. Pl. Phaed. 70, c. συνευόμεθα —, εἰτ' ἄρα ἐν Αἰδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. — (d) "Οὔτε οὐκ ἤλθον οἱ πολέμοιοι, οἱ Ἕλληνες ἡσύχαζον. — (e) "Οὔτε οἱ βάρβαροι οὐχ ἡττήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνθρωπίαι (Κῦρος), ὥς τε ὁ Ἀστυάγης οὐκέτι εἴχεν αὐτῷ συλλέγειν θηρία. — (g) Ἀνήρ, ὃν οὐκ εἶδες. Ἀνήρ, ὃν οὐκ ἂν θανατόζεις.

3. *Μή* on the contrary, stands, (a) with commands, warnings; hence with the Imp. and with the Subj. used in an imperative sense; (b) with wishes and exhortations; (c) with deliberative questions, § 259, 1. (b); (d) with sentences expressing a purpose in connection with *ἵνα*, etc.; (e) with conditional sentences in connection with *εἰ*, *ἐάν*, *ὅταν*, *ἐπεί*, *ὥς ἄν*, etc.; (f) with sentences expressing an effect or consequence in connection with *ὥς* and an Inf.; (g) in adjective sentences with *ὅς*, *ὅστις*, etc., which imply a condition or design, in general when a subordinate clause contains an idea which is expressed only as a conception, supposition; hence used, in cases where a common reflection is more precisely defined, and where the sentence may be resolved by *is, qui* with the subjunctive = *ita comparatus, ut*; (h) in direct and indirect interrogative sentences, which express *fear, anxiety* on the part of the inquirer, and hence demand a negative answer; (i) in forms of swearing, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial, or abhorrence is expressed, is denoted by *μή*. Comp. English *beware!* instead of *no*.

(a) *Μή γράφε, μή γράφης*, § 259, 5. — (b) *Εἴθε μή γράφοις!* — *Μή τοῦτο γένοιτο!* — *Μή ἴωμεν!* — *Μή γράφωμεν!* — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰσὶν; ἢ μή; συμπιεσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μή ἀποκρίνωμαι; shall I not answer thee? — (d) *Λέγω, ἵνα μή ποιῇς.* — (e) *Εἰ μή λέγεις.* — *Ἐάν μή λέγῃς.* — *"Οὔταν ταῦτα μή γένηται.* — (f) Pl. Phaedon. 66, d. ἐκπλήττει (τὸ σῶμα), ὥς τε μή δύνασθαι ἐπ' αὐτοῦ παθεῖν οὐκ ἐν τὰ ληθές. — (g) Pl. Phaedon. 65, a. δοκεῖ, ἢ μὴ δὲν ἡδὺ τῶν τοιούτων, μὴ δὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἴ τινα μὴδάν, etc.), hence *ὅτι μή*, *εἰ μὴ*, *εἰ μὴ*, *οὐκ* (properly *οὐδέν ὅτι μή*, in this case generally used for *εἰ μή*). Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδεῖν, τὰ (= αἱ) μή τις ἐθέλει (nulla, quae ita sunt comparata, ut). — (h) *Μή τέθνηκεν ὁ πατήρ;* my father is not dead, is he? = is it not to be feared that my father is dead? *Φοβοῦμαι, μή ὁ πατήρ τέθνηκεν;* I fear lest my father is dead. *Μή θράσεις τοῦτο;* you will not do this, will you? *Μή δειλοὶ ἐσόμεθα;* shall we be cowards? *Μή νοσεῖς;* Ἀρα μή νοσεῖς; — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην — *μή γ' ὧ σ' ἀφώσω*, I will not let you go, the thing shall not be. Aor. 194. μὰ

γῆν — μή γὰρ νόημα κομπότερον ἤκουσά πω, *Beware! I have not listened*. μή is often used with the Inf. X. An. 7. 6, 18. ὁμνῶ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φώμεν; *negemus?* Isocr. Paneg. 71, 6. λαβόντες ἐξακισχιλλίους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἷοί τ' ἦσαν ζῆν (*nequirit!*); hence in the phrases, οὐδεὶς ὅστις οὐ; οὐδεὶς ὅπου οὐ, etc., § 332, Rem. 12; so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. Εἰ οὐ δώσει (*recusabit*). Dem. Cor. 320, 283. ὥς τ' οὐ μεμνησθῶσι (= *oblivisci*).

REM. 2. On οὐκ ἄν λέγοις ταῦτα, instead of μή λέγε see § 260, 2 (4) (b), οὐ δράσεις τοῦτο is instead of μή δράσης, and οὐ δράσεις τοῦτο; = *do this indeed*, see § 255, 4.

4. Οὐ stands regularly with the Inf., after verbs of *saying, asserting*, etc.; also after verbs of *believing*, when an Infinitive clause contains an assertion; on the contrary, μή stands after verbs of *commanding, willing, praying, persuading, conceding*, after verbs expressing what ought to, should, must take place, as well as in all phrases where the action appears only as *supposed or conceived*. For the same reason μή stands with the Inf. which has the article, since here, not a single, definite case is pointed out, but only something general, consequently only that which exists in the conception of the speaker.

X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2, 4. ταύτην τὴν ξὺν (vivendi rationem) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1, 5. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν. 4. πολλοῖς τῶν ξυνόντων προηγόρευεν τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν. 20. θαιμάζω οὐν, ὅπως ποιεῖ ἐπέσθυσαν Ἀθηναῖοι Σοκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόνοις.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μή may be used, according to the manner in which these are resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπερίεα (= εἰ μή τίς ἐστὶν ἔμπειρος). Th. 1, 137. γράψας τὴν τῶν γειφυρῶν οὐ διάλυσιν (= ὅτι or ὥς [that] αἱ γέφυραι οὐ διελύθησαν).

REM. 4. With some verbs, e. g. φάναι, οἷσθαι, ἄξιοῦν, ὑπισχεῖσθαι, the negation, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, to deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἵναί τοι πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ἑμέας), οὐκ ἄξιόν τὰ μὴ δεινὰ ἐν ὀρέωδιᾳ ἔχειν, *desiring that you should not fear what is not to be feared*.

5. With the participle or adjective μή is used, only when these can be resolved by a conditional clause, or are equivalent to such a clause,—in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable*, οὐ βουλόμενος, *notens*, οὐκ ἀναγκαῖον, *unnecessary*, τὰ οὐ καλὰ βουλευμάτα,

turpia consilia ; ὁ οὐ πιστεύων, *is qui non credit, or quum (since) non credit, or quia non credit*, ὁ οὐ φιλοσοφῶν, *is qui non philosophatur, ὁ μὴ πιστεύων, si quis non credit*. X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if anything was not, he represented it as not being*. Οἰδά σε ταῦτα οὐ ποιεῖσάντα. Ἥγγυλε τὴν πόλιν οὐ πολιορκηθεῖσαν. X. Cy. 1. 2, 7. ὃν ἂν γνῶσι δυάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς (= εἰάν τινα κτλ.). 3, 1. 16. τὶ γὰρ ἂν — χεῖραιτ' ἂν τις ἰσχυρῶς ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. If in a negative sentence, there are indefinite pronouns or adverbs, e. g. *any one, any how, everywhere, at any time, ever*, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either οὐκ or μή.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῖ. Lysid. 214, d. ὁ κακὸς οὔτ' ἀγαθῶ, οὔτε κακῇ οὐδέποτε εἰς ἀληθῇ φιλίαν ἔρχεται. Hipp. Maj. 291, d. (τὸ καλόν), ὃ μὴδέποτε αἰσχρὸν μὴ δαμοῦ μὴ δὲν ἐφανέται. So also where the whole is negative, the parts are likewise negative, e. g. οὐ δύναται οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν τοὺς φίλους, *he can neither — nor* ; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους.

Rem. 5. If the finite verb is connected with a participle, the negation, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ Ἑλλάς ἔτι μετανίστατο καὶ καίκετο, ὥστε μὴ ἡσυχάσασα αὐξήσῃναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ αὐξήσῃναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ μὴ γίνηται τοῦτο, *non vereor, ne hoc fiat, this CERTAINLY will not happen*. In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; *I shall not expect that you will talk = do not talk*, § 255, 4.

8. After verbs and expressions of fear, timidity, anxiety, uncertainty, doubt, distrust,—denying, hindering, abstaining, refusing, avoiding,—preventing, forbidding, contradicting, the Inf. is commonly followed by the negative μή, instead of the Inf. without μή, since the Greek repeats with the

Inf. the negative contained in the idea of these words;—this is done in order to strengthen the negation of the sentence.

Κωλύω σε μὴ ταῦτα ποιεῖν, *I prevent you from doing this.* Her. 3, 128. Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροίτεα. 66. ὁ Περηξάσπης ἔξαρκος ἦν μὴ ἀποκτεῖναι Σμέρδιν. Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι.

REM. 6. But when expressions of fear, anxiety, doubt and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as an interrogative, *numne, whether not*, e. g. δέδοικα μὴ ἀποθάνῃ, *metuo, ne moriatur, μὴ τέθνηκεν, ne mortuus sit, I fear whether he is not dead, has not died = I fear that he is dead, or has died.* On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is meant that the thing feared will not take place or has not taken place. Δέδοικα, μὴ οὐκ ἀποθάνῃ, *ne non moriatur, that he may not die, έδέδοικειν, μὴ οὐκ ἀποθάνοι, ne non moreretur, that he would not die, δέδοικα, μὴ οὐ τέθνηκεν, ne non mortuus sit, that he has not died.*

9. Even when the conjunctions ὅτι, ὥς with the finite verb, follow expressions of doubt and denial instead of the Inf., the negation is sometimes repeated in the dependent subordinate clause by οὐ.

X. R. Ath. 2, 17. ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν, *to deny to others that I was present.* Pl. Menon. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σέψαι, *εἰάν σοι δοκῶ εἰκότως ἀπιστεῖν.* Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκείνος ἐγώγει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι, Phil. 3, 124, 54. οὐδ' ἂν ἀρνηθεῖεν ἔνιοι, ὥς οὐκ εἰσὶ τοιοῦτοι.

REM. 7. So οὐ is sometimes used even after ἥ (quam) following the comparative or comparative expressions which are for the most part connected with a negative. This usage is regular in French, e. g. il donne *plus* que vous n'avez donné, and is designed to make the idea of diversity (consequently a negative idea), which is contained in the comparative, more emphatic, (the gift of one is *different, not equal* to that of the other; he gives this more, and you do not give it more). Her. 4, 118. ἦκει ὁ Πίρρος οὐδὲν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας. Th. 3, 36. τῇ ὑστεραίᾳ μετανοιά τις εὐθύς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὥμὸν τὸ βούλευμα καὶ μέγα ἐργάσθαι πόλιν ὅλην διαφθεῖραι μᾶλλον, ἢ οὐ τοὺς αἰτίους. *Ἠλλήν οὐ* is sometimes used in the same manner. Dem. Cor. 241, 45. πλὴν οὐκ ἐφ' ἑαυτοὺς ἐκάστων οἰομένων τὸ δεινὸν ᾗξιν.

10. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions which denote preventing, hindering, ceasing, abstaining, denying, contradicting, concealing, doubting, despairing, distrusting and the like, when οὐ or another word which may be considered a negative, is placed before μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing hinders you to die, i. e. from dying.* X. An. 3, 1, 13. εἰ γνησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (=

οὐδὲν ἐμπ.) μὴ οὐχὶ (ἡμᾶς) ὑβρίζομένους ἀποθανεῖν; Vect. 3, 7. οὐ δὲς-  
ελπίς εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέ-  
ρην. Cy. 2, 20. αἰσχρὸν (= οὐ καλόν) ὃν ἀντιλέγειν, μὴ οὐχὶ τὸν  
πλεῖστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι.

REM. 8. With the really negative expressions, οὐ δύναμαι, ἀδύνα-  
τος, οὐχ οἶός τ' εἰμὶ, οὐδεμία μηχανή ἐστι (= οὐ δυνατόν  
ἐστι), οὐχ ὁσιόν ἐστιν, οὐκ εἰκός ἐστιν, it is not probable, οὐ  
φημι, and the like, and also such as ἄνοια, ἀνόητόν ἐστι, the fol-  
lowing Inf. is actually made negative by the accompanying μὴ or μὴ οὐ,  
since the above expressions, when separated from the negative connected  
with them, have no negative force. Οὐ δύναμαι μὴ ποιεῖν, non possum  
non facere. X. Apol. 34. οὔτε μὴ μνησθαι δύναμαι αὐτοῦ, οὔτε μνη-  
μένος μὴ οὐκ ἐπαινεῖν, I must think of him, and if I think of him, I must  
praise him. Pl. Rp. 427, e. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητήσιν, ὥς οὐχ  
ὁσιόν σοι ὢν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ, since it  
would not be right for you not to render assistance. Her. 7, 5. οὐκ εἰκός  
ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δι-  
κας, τῶν (= ὧν) ἐποίησαν, it is right that the Athenians should atone for their  
injustice. Pl. Symp. 218. c. πᾶν ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ  
τοῦτο χαρίζεσθαι, stultum judico tibi hoc non gratificari. Οὐ φημι τοῦτο  
μὴ οὕτως ἔχειν, nego id sic se non habere. — Also after the expressions  
δεινὸν εἶναι, αἰσχρὸν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which  
contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made  
negative. X. An. 2, 3, 11. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ  
συσπουδαζειν, so that all were ashamed not to be busy.

## CHAPTER II.

### SYNTAX OF THE COMPOUND SENTENCE.

#### SECTION VII.

#### § 319. A. Coördinate Sentences. (609.)

When two or more sentences stand in an intimate connec-  
tion with each other, there is a two-fold relation to be dis-  
tinguished. They are either so related to one another as to  
form one thought, each, however, being, in a measure, indepen-  
dent of the other, e. g. *Socrates was very wise, Plato also was  
very wise*; or they are wholly united with each other, since the  
one defines and explains the other, and the one appears as the



dependent member of the other, e. g. *since the spring has come, the roses bloom*. The first class of sentences are called Coördinate, the last Subordinate.

REMARK 1. Both the coördinate and subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have several members in common, these common members are usually expressed but once. In this way the sentences are either merely abridged,—which is done (a) when the common subject of several sentences is used but once, but each sentence has its own predicate, e. g. *Οἱ Ἕλληνες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχέσαντο*,—(b) when the common predicate of several sentences is used but once, but each sentence has its own subject, e. g. *Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο*; or the sentences are united in one, e. g. *Σωκράτης ἦν σοφὸς καὶ ἀγαθός*, instead of *Σ. ἦν σοφός καὶ Σ. ἦν ἀγαθός. Σ. καὶ Πλάτων ἦσαν σοφοί. Σ. καὶ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί*.

REM. 2. In respect to the grammatical connection, all coördinate sentences are alike; they are all treated grammatically as principal sentences; but in respect to their meaning and logical relations, they may be different. For every thought which forms a complete supplementary member of another thought, can be expressed in a coördinate sentence, which was always the case, in the earliest use of language, e. g. *τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθῆ*, instead of *ὅτις τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ.*

### § 320. *Different forms of Coördinate Sentences.* (610.)

There are three forms of coördinate sentences, viz. the Copulative, Adversative and Disjunctive. Also such sentences as stand in a causal relation to each other, may be coördinates. Such a coördinate may be called a causal coördinate.

### § 321. I. *Copulative Coördinate Sentences.* (610—615.)

1. The copulative coördinate sentence is one in which the thoughts, that are considered independent, are united together in such a manner, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. The copulative coördinate sentence is either a mere succession of words, or a climax. The copulative coördinate, consisting of a succession of words, is formed,

- (a) By *καὶ*, *et*, *and*, more seldom in prose by the enclitic *τε*, *que*, *and*; these two words have, in general, the same difference of meaning as *et* and *que*. *Καὶ* connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often expands the idea of the preceding member or is a more full explanation of it (*ac, atque, et quidem*); *τε* appends some addition which belongs to the

preceding member;—(b) in a more emphatic and definite manner by *καὶ* — *καὶ*, *et* — *et*, both — *and*, *not only* — *but also*, more seldom by *τε* — *τε*; the difference between the two in this case is, that with the former (*καὶ* — *καὶ*) the single members appear more independent and forcible, than with the latter (*τε* — *τε*); hence the former is used, when the members are of different kinds or are antithetic;—(c) by *τε* — *καὶ*, both — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καὶ*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general*, to the *particular* and more *important*.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἄπειροι ὄντες αὐτῶν (τῶν πολεμίων), τό τε πλήθος ἄμετρον ὀρῶντες, ὅμως ἐτολμήσατε — ἵεναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐάσομεν εὐδεῖν; — Ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοὶ, καὶ πονηροὶ). Καὶ πόνηρες, καὶ πλούσιοι. Καὶ χρήματα, καὶ ἄνδρες. Καὶ νῦν, καὶ ἀεὶ. Καὶ πρῶτα, καὶ ὕστατα. X. C. 1. 2, 4. τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς δ' ἀμελοῦντας οὐκ ἐπῆγει. Καλὸς τε καὶ ἀγαθός. In antitheses, Ἀγαθὰ τε καὶ κακά, *the good as well as the evil*, χρηστοὶ τε καὶ πονηροὶ, τά τε ἔργα ὁμοίως καὶ οἱ λόγοι. X. Hier. 1, 2. πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικός βίος; Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ οὐνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum S.*). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος. Hence ἄλλως τε καὶ (*quum aliter, tum, not only in other respects, but also*), especially, but ἄλλως τε without καὶ signifies *praetereaque, adde quod*, i. e. *and especially*. The connection is expressed still more strongly by *τε* — *καὶ* δὲ καὶ (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαῦκων ἀεὶ τε ἀνδρείοτατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὲ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο.

REMARK 1. *Καὶ* has this intensive force, also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the invalidity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἰποι τις ἄν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πόττερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1. 134, c. δύναται ἄν τις μεταδιδύναται, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two members succeed each other, they are connected in the following manner, (a) with the first member the connective is omitted, and the other members follow, connected by *καὶ* repeated; (b) *καὶ* — *καὶ* — *καὶ*, etc.; (c) *τε* — *τε* — *τε*, etc.; (d) *τε* — *καὶ* — *καὶ*, etc.

X. Cy. 1. 4, 7. ἄρκτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθιραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄϊες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν; (e) τέ—τέ, etc., καί (Epic) Od. γ, 413. Ἐγέφρον τε Στρατιός τε Περσεύς τ' Ἀρητιός τε καὶ ἀντίδωος Θρασυμήδης. (f) τέ—τέ καί—καί, etc. (seldom) X. C. 2. 2, 5. γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα—καί—καί κτλ. After καί two members, considered, as it were, one whole, can follow with τέ καί. Her. 7, 1. (ἐπέταξε ἐκάστοισι) καὶ νῆες τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατραπῇ, καὶ ἐπὶ ταῖς πλεῖσταῖς οἰκλαῖς τύρσεις ἐπῆσαν. But καί—τέ are never used as corresponding particles, in the Attic language; where they are found in this position, the member introduced by τέ, is only a mere *addition* to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες—καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλῶν, ναῦς τε (praelereaque) καταδύσαντες περὶ ἑβδομήκοντα ἔστησαν ἱεροπαῖον. In like manner καί—τέ does not have the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word. This word will be that to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually subjoined to the first [necessary] word of the sentence. Her. 6, 123. οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιπρατίδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it should stand after another word. X. C. 3. 5, 3. ᾧ (qua re) πολλοὶ ἐπαιρόμενοι προτρέπονταί τε ἀρετῆς ἐπιμελίσθαι καὶ ἄλλοιμοι γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the antithesis and the intimate connection between the corresponding members. This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding, or more frequently it stands in only one of the corresponding members; so often εἴπερ τε—τέ, or εἴπερ—τέ; μὲν τε—δέ τε or ἀλλὰ τε, *as on this side, so on that*; τέ, however, can be omitted in the first or last member, hence, μὲν—δέ τε or ἀλλὰ τε; μὲν τε—δέ or ἀλλὰ, or even the whole first member is omitted, and is supplied by the mind, from the preceding, thus δέ τε, ἀλλὰ τε, also without μὲν, δέ—τέ, also τέ—αὐτάρ, are corresponding particles; καί τε, *and, yet to this*, is used, when the corresponding member is contained in the preceding (*not only—but also*). Il. ι, 509. τὸν δὲ μὶγ' ὤνησαν, καὶ τ' ἔκλινον εὐξαμένοιο. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, of such a nature, so great as, much as), ὥς τε, *so as, so that*, ὥς εἰ τε, ἄτε, ἦ ὕτε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἔνα τε, *there, where*. In Attic prose, the following combinations still remain, viz. οἷός τε εἰμι with the Inf., signifying *I am in the condition*,

ὥς τε, *so that*, ὥς εἰς τε and ἔς τε, (i. e. ἐς ὅ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, needs to be mentioned.

REM. 5. *Kal* is originally an adverb, *also*, *etiam*. But the idea of emphasis which is expressed by *καί*, *also*, necessarily supposes a relation to another clause, e. g. *καὶ ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. οὐ μόνον οἱ ἄλλοι, or ὥς περ καὶ οἱ ἄλλοι). According to the nature of the corresponding member which is to be supplied, the emphatic *καί* may have either a strengthening (even, yet, entirely, etc.) or a weakening force (even only, only even), e. g. *Καὶ καταγελᾷ μου*. *Καὶ σὺ ταῦτα ἔλεξας*; — *καὶ μάλλον*, yet rather, *καὶ τρίς*, *καὶ κάρτα*, *καὶ πάνυ*, *καὶ πολὺς*, *καὶ πῶς* — *καὶ πάλαι*, even long ago, *καὶ χθές*, *καὶ αὐτίκα*, *καὶ νῦν* or *ἔτι καὶ νῦν* — *καὶ ὥς*, *καὶ οὕτως*, vel sic, — *καὶ μόνος*, *καὶ εἷς*. With questions, e. g. Dem. Phil. 1, 53. τί χρη καὶ προσδοκᾷν; *what is one even to expect only?* (= *nilhil plane expectandum est*). In Homer, this *καί* often refers back to an antecedent clause expressing time, and may then be translated by *immediately*. Il. α, 478. ἦμος δ' ἡριγένεια φάνη φοδοδάκτυλος Ἥως, καὶ τότε κπεῖτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.

2. If the successive clauses are negative, they are connected,

(a) By οὐδὲ (μηδὲ), when a negative member precedes; (b) by καὶ οὐ (καὶ μὴ), when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδὲ or μηδὲ can also be used here; (c) in a more emphatic and definite manner by οὔτε — οὔτε (μήτε — μήτε), *neque — neque* (*neve — neve*), *neither — nor*, when two or more successive members are negative; (d) by οὔτε — τίς (seldom καὶ), *neque — et*, *not — and*; *as not — so also*.

X. Cy. 3. 3, 50. οὐκ ἂν οὖν τοξότας γε (ἢ καλὴ παραίνεσις ἀγαθοὺς ποιήσκειν) — οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππείας. C. 3. 7, 9. διατείνου μάλλον πρὸς τὸ σαυτῷ προσέχειν, καὶ μὴ ἀμίλει τῶν τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκώς τότε καὶ οὐ μέμψεις, οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε — καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, e. ἔωσιν ἄρα σε ἃ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὔτε θεοί, οὔτε ἄνθρωποι. — X. An. 2. 2, 8. ὤμοσαν — μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. 5. 1, 6. οὔτε γὰρ ἀγορά ἐστιν ἱκανή —, ἢ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz. οὔτε — οὐ, οὐ — οὔτε; τίς οὐ — τίς (Th. 2, 22.) ἐκκλησίαν τε οὐκ ἐπολεῖ —, τήν τε πόλιν ἐφύλασσε); οὔτε — τε οὐ (Th. 1, 126. οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου); οὔτε — οὐδὲ, *neither — and not*, which is found also in prose.

REM. 7. Οὐδὲ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not*). When οὐδὲ — οὐδὲ follow one another, they are to be translated by *not even — and not* (*never by neither — nor*). X. C. 3. 12, 5. εὐ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγωνί, οὐδὲ ἐν πράξει

οὐδεμιᾷ μῆτιν ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρσκευάσθαι. Οὐδὲ in disjunctive sentences, corresponds to *καί* in positive sentences, treated in remark 5, and signifies *also not, not even, ne — quidem*, e. g. οὐδ' ὁ κρᾶτιστος ἐτόλμησεν αὐτῷ μάχεσθαι — οὐδ' ἐς, *ne unus quidem, οὐδ' ὧς, ne sic quidem*, etc.

3. Emphasis or climax, as has been seen, § 321, I. is expressed by the simple *καί*, but more definitely by,

(a) οὐ μόνον — ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, also by οὐχ ὅτι μόνον or οὐχ ὅτι (ὅπως) or μὴ ὅτι, μὴ ὅπως (i. e. οὐκ ἔρω, ὅτι or ὅπως, μὴ λέγε, ὅτι or ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only—but also (but not even)*, when the less important member precedes the more important; (c) οὐχ ὅπως or μὴ ὅτι (ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only not—but even (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other; (d) οὐ — ἀλλὰ καί, *not—but even*, — οὐ — ἀλλ' οὐδέ, *not—not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179. b. καὶ μὴν ὑπεραποθνήσκειν γὰρ μόνοι ἐθέλουσιν οἱ ἔρωντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*). X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Οὐχ ὅπως τοὺς πολέμιους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ (*non modo non — sed etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγεῖτο) οὐχ ὅπως ἀντιπράξειν καὶ διακυλύσειν, ἀλλὰ καὶ συστρατεύσειν. Isocr. Plataic. 297. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδέ δουλείας μετρίως ἡξιώθημεν τυχεῖν (*non modo non — sed ne — quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρεθοῦσθαι ἐδύνασθε (*non modo non saltare, sed ne rectis quidem pedibus stare poteratis*). C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (*non modo non gratis des, sed ne si minus quidem accipias, quam est illarum rerum pretium*). 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ περιώμενον ἐμὲ ἀνιῆν οὐκ ἂν δυναίμην οὗτ' εὖ λέγειν οὗτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσσομαι. An. 1. 3, 3. (δαρκευόντες) λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδέ καθηδυνάσθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. Dem. Mid. 24, 541. οὐ πονηρός, ἀλλὰ καὶ πάντῃ χρηστός.

REM. 8. Οὐ μόνον — ἀλλὰ without *καί* is used, when the second member includes the first, whether the second is greater in the extent of the thought, or in the degree. Isocr. Phil. 5, 111. οὐ μόνον ἐπὶ τοῖσιν αὐτοῖς ὅψει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 32, 250. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγομένοις ταύτην

ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμάτιον ἡμφίεσαι. οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θίγους τε καὶ χειμῶνος.

§ 322. II. *Adversative Coördinate sentences.*

(616—621.)

1. An adversative coördinate sentence is one in which the clauses that are contrasted with each other, are united and form one thought. The opposition or contrast is of such a nature, that the thought expressed in the coördinate clause either merely limits or restricts the thought of the preceding clause, or wholly denies it, e. g. *he is indeed poor, but brave—he is not brave, but cowardly.* *But brave,* and *but cowardly* are here coördinates of the preceding clauses. When the preceding clause denotes a concession, it is called a concessive clause. Limitation is expressed by *δέ, ἀλλά* (but), *ἀτάρ* (*ἀτάρ* epic), *καίτοι, μέντοι, ὅμως*; denial of the preceding clause, by *ἀλλά*. See No. 6.

2. *Δέ* most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (*τέ, καί*) and the adversative (*ἀλλά* etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive *μέν*, which, as it denotes concession and admission, points forward to the second member expressed by *δέ*. As *δέ* can denote both a strong and slight contrast, so its signification is sometimes stronger and sometimes weaker.

4. The original signification of *μέν* (arising from *μήν*, § 316, Rem.) is *truly, in truth*; yet its signification is not always so strong as this; indeed in innumerable places its force is so slight, that it cannot be translated at all into English.

Τὸ μὲν ὠφέλιμον καλόν, τὸ δέ βλαβερόν αἰσχρόν. Th. 3. 68. διεφθόραν Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δέ πάντα καὶ ἔκοσιν.

5. *Μέν—δέ* are especially used in the following cases,

(a) With divisions of place, time, number, order and persons, e. g.

Ἐνταῦθα μὲν—ἐκεῖ δέ, ἐνθα μὲν—ἐνθα δέ, τότε μὲν—τότε δέ, ποτὲ μὲν—ποτὲ δέ, *at one time,—at another, sometimes—sometimes*, ἄλλοτε μὲν—ἄλλοτε δέ, ἅμα μὲν—ἅμα δέ, *sometimes—sometimes*, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο

*δέ*, partly—partly, on the one side—on the other, both—and, not only—but also, *ὁ μὲν*—*ὁ δέ*, *hic*—*ille*.

(b) When several predicates belong to the same object, and also, when several actions refer to the same object.

S. Ph. 239. *ἐγὼ γένος μὲν εἰμι τῆς περιφύτου Σκύρου, πλεῖν δ' ἐς οἶκον, αὐθαῖμαι δὲ παῖς Ἀχιλῆως Νεοπτόλεμος*. So also in the principal and subordinate clause. Her. 1, 103. *οἱ ἐξέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμεῖους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο*.

c. Where the same or an equivalent word is repeated in two different clauses.

X. C. 2. 1, 32. *ἐγὼ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*. 1. 1, 2. *Σωκράτης θύων φανερός ἢ πολλὰ κίς μὲν οἶκος, πολλὰ κίς δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν*. Yet this principle is not always observed. *Μέν* is regularly omitted, when *δέ καί* follow, e. g. 2. 8, 5. *χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν*.

REMARK 1. When *μὲν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of emphasis, in the corresponding demonstrative or concluding clause. Her. 2, 121. *καὶ τὸν (i. e. ὃν) μὲν καλεῖνσι θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.* So also, when instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. *τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τούτῳ μὲν (ὁ Εὐρυσθεὺς) ἐπιτάττων—διετίλτεν*. So also *μὲν* twice preceding has *δέ* twice following; this always implies a strong emphasis. Pl. Apol. 28, e. *ἐγὼ οὖν δεινὰ ἂν εἴην εἰργασμένος, ὡς ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Ἀθήνῃ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον—καὶ ἐκινδύνουν ἀποθανεῖν, τοῦ δὲ Θεοῦ τάττωντος. ὥς ἐγὼ ᾧ ἤθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεινὴν ζῆν καὶ ἐξετάζοντα ἔμμαντόν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἡ θάνατον ἡ ἄλλο ὅτι οὖν πρᾶγμα λίποιμι τὴν τάξιν*. Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of *μὲν*—*δέ*, the following things are to be noticed. They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1. 1, 10. *καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ παλὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν*. An. 3. 4, 2. *ἐπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι*. When a substantive or adjective is connected with the article or a preposition, *μὲν* and *δέ* are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς*; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1. 1, 12. *τὰ μὲν ἀνθρώπεια παρίτετε, τὰ δαιμόνια δὲ σκοποῦντες ἡγούνται τὰ προσήκοντα πράττειν*. 2, 24. *διὰ μὲν*

πάλλος—διὰ δύναμιν δέ, or the opposite, Isocr. Paneg. 64, 114. ἐν ταῖς πολιταίαις μὲν—ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident, that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ἀτάρ, etc. But in place of the adversative connectives, sometimes also the copulatives τε, καί are used, by a kind of anacoluthon, or the construction is entirely changed, without any reference to μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast, is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—εἰπεῖτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγεται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οἶκ οἶδα; ὥς μὲν λήγουσιν; ταῦτα μὲν ἡμῖν ἡγγεῖλε τις; οἴμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, when they stand in a causal relation to each other; then the hearer or reader is permitted to gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ is used as an adversative, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2, 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λίκους ἀπὸ τῶν προβάτων ἀπικρύπτουσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?) Again, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3, 5, 2. οὐκ οὐνοῖσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους ἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πότρεα ἐκ Βοιωτῶν οἶτι πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθη-  
νῶν. The same principle holds in answers.

REM. 7. Καὶ—δέ, (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐ δέ—δέ, in which connection δέ has an adverbial force, can be translated by *and on the other hand*, *and also*; *and on the other hand not*. X. H. 5, 2, 37. οἳ τε ἄλλοι προθύμως τῷ Τεινετίᾳ ὑπη-  
ρέτου, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ξυνέπεμψε καὶ ὁπλίτας καὶ ἱππέας. An. 1, 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθῆναι ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν.

REM. 8. In the concluding clause of a sentence, as in principal clauses, δέ has a double force, either adversative, or merely contrasting. Sometimes μὲν stands in the first member.

a. The adversative δέ in the concluding clause, expresses the contrast between that and the antecedent clause. It is used (α) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5, 21. ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῖντιθέιν λέγε, *so but say then*. (β) 8, 5, 12. ὥσπερ οἱ ὁπλίται, οὕτω δὲ καὶ οἱ πέλταιται καὶ οἱ τοξῆται, *so on the other hand*, etc.



b. After an antecedent clause denoting time, *δέ* commonly has a contrasting force, yet sometimes an adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers). Od. 4. 387. *αὐτὰρ ἐπεὶ ψυχῆς μὲν ἀπεσκέδαο' ἄλλυδις ἄλλη ἄγνῃ Περσεφόνηα γυναικῶν θηλυτέρων, ἤλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδου.* So ὄφρα—τόφρα δέ, ὅποτε—δέ, ἕως—δέ. X. An. 4. 1, 2. *ἐπὶ δέ ἀφίκορτο, ἔρθα ὁ μὲν Τίγρης ποταμὸς παντῶνσιν ἄπορος ἦν διὰ τὸ βύθος καὶ μέγεθος, πάροδος (transitus) δέ οὐκ ἦν—, ἐδόκει δέ τοῖς στρατιώταις διὰ τῶν ὕψων πορεῖτόν εἶναι, on the contrary.* As *δέ* is used after antecedent clauses, so also in like manner after participles. Pl. Symp. 220, b. *καὶ ποτε ὄντος πάγου οἴου δεινοτάτου, καὶ πάντων—ἐνεκλιγμένων τοῖς πόδις εἰς πῖλους καὶ ἀργακίδας, οὗτος δ' ἐν τούτοις ἐξήει ἔχων ἱμάτιον—, οὐκ ἔπειτα καὶ πρότερον εἰώθει φορεῖν.* X. C. 3. 7, 8. *θαυμάζω σου, εἰ ἐκείνους ἡρόδωος χειροῦ μενος, τούτοις δέ μηδὲν τρόπον οἶε δυνήσεσθαι προσερχθῆναι.*

6. Ἀλλὰ (Neut. Pl. of ἄλλος), *but, (sed, at,) yet, however*, generally expresses difference and separation. It always stands at the beginning of the sentence. According to the nature of the preceding member, it denotes precisely the opposite of what is affirmed in the first member, so that the first member is abrogated by the last, and hence both cannot be true at the same time. Ἀλλὰ is so used (a) when a negative precedes, e. g. οἱ ἄλλοι πλοῦστοι εὐδαιμονέες εἰσιν, ἀλλ' οἱ ἄγαθοί; (b) when an affirmative clause precedes, and the negation of the opposite follows, where in English, we may or not translate ἄλλὰ, e. g. ἐκείθεν, ἀλλ' οὐκ ἐνθάδε ἡρπιάσθη.—Again ἄλλὰ merely denotes something different from what is affirmed in the first member, so that the first member is abrogated only in part, i. e. is only limited or restricted (*yet, however*).

Τοῦτο τὸ πρᾶγμα ὀφείλμων μὲν εἶναι, ἀλλ' οὐ καλόν. The use of ἀλλὰ is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμψαθ' αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἄπασιν. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Eur. Med. 325. λόγους ἀναλοῖς· οὐ γὰρ αὖ πείσαις ποτέ. “Ἀλλ' ἐξελῆς με, κοῦδὲν αἰδέσθαι λιτάς;” very frequently ἀλλ' ἤ—; *but really—?* X. An. 7. 6, 4. καὶ οὐ εἶπον· Ἀλλ' ἡ δημαγωγὴ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. Ἀλλὰ is used in *negative, non-concessive* clauses, when by it not the opposite of the first member is to be expressed, but the general signification of the preceding negative clause is to be restricted by an exception. Here ἄλλὰ is the same as πλὴν or εἰ μή, nisi, and can be translated into English by *except, than*. Here also it expresses something different from the preceding negative clause, and not included in it. In the first member, ἄλλος (ἕτερος) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλὰ, and this ἄλλος points forward to the following ἄλλὰ, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μίσῳ ἄλλῃ μὲν πόλεις οὐδεμία οὕτε φίλα, οὕτε Ἑλληνίς, ἀλλὰ, θρησκευαὶ καὶ Βιθυνοί.

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negation, thus, οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἢ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλό ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀγγίριον μὲν οἷκ' ἔχω, ἀλλ' ἢ μινρόν τι. O. 2, 13. οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ταυτοῦ διοικεῖν, ἀλλ' ἢ πῦρτι ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσέκειν ἀνθρώπων, ἀλλ' ἢ τὸ ἀρίστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned, viz. οὐ μὴν ἀλλὰ or οὐ μέντοι ἀλλὰ, *yet, veruntamen, οὐ γὰρ ἀλλὰ, then certainly, certainly*. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατι. καὶ μικροῦ κἀκείνον ἐξετραχήλισεν· οὐ μὴν (scil. ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κῆρος μόλις πως, καὶ ὁ ἵππος ἐξανάστη.

REM. 12. Ἀλλά is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, generally when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' ἐντιχολῆς! — ἀλλ' ἄνα! — ἀλλ' εἰα! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, *well, I will*.

7. From the adverb αἶ, *on the contrary, again, rursus*, and ἄρα, *igitur*, have originated the Epic αὐτάρα and the prose ἄρά. They always stand at the beginning of the sentence, and have the signification of δὲ or ἀλλά, *but, yet*, as it seems with this difference, that, on account of their composition with ἄρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated, § 316, Rem. Καίτοι, *yet, verum, sed tamen, atqui* (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; *quamquam quid loquor?* Ὅμως (from ὁμός, *equal, like*), *nevertheless, yet, however*, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. Λύμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθηκε καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. Ἀλλ' ὅμως is still stronger.

### § 323. III. Disjunctive Coördinate Sentences.

(622—627.)

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by,

*H, or, aut, vel*, or more emphatically and definitely by ἢ — ἢ, *aut* — *aut, vel* — *vel, either* — *or*; εἴτε — εἴτε (with the Ind.) or εἰάντε — εἰάντε or

ἄν τις — ἄν τις (with the Subj.), *sive* — *sive*, *whether* — *or*, when the speaker wishes to show, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive sentences, see § 339.

‘Ο πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δίκαιότερον τούτων δοκεῖ εἶναι, ἴοντες ἐς Λακεδαιμόνα διδάσκετε. Pl. Rp. 493, d. εἴτ’ ἐν γυμνασίῳ, εἴτ’ ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ. Apol. 27, c. εἴτ’ οὐν καινὰ, εἴτε παλαιὰ. 34, e. εἴτ’ οὐν ἀληθείς, εἴτ’ οὐν ψευδείς. Rp. 453, d. ἄν τις τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄν τις εἰς τὸ μέγιστον πέλγος μέσον, ὅμως γε νεῖ οὐδὲν ἤτιον.

REMARK. 1. The following forms, also, are sometimes used, viz. εἴ — εἴτε (*si* — *sive*); εἴτε — εἰ δέ (*sive* — *si vero*), when the second member contains something opposite to the first; εἴτε — ἢ; ἢ — εἴτε (seldom and only Poet.); when εἴτε is used but once it is poetic.

REM. 2. The disjunctive connectives ἢ — ἢ, in the Epic writers, very seldom in the Tragedians, are united with μέν and δέ, e. g. ἢ μέν — ἢ δέ. In this case, they do not have a disjunctive, but like καί — καί, τέ — τέ, a copulative force. Instead of ἢ δέ, ἰδή is also used according to the necessities of the verse. Il. ε, 128. ὕψ’ εὐ γιγνώσκῃς ἢ μέν θεόν, ἢ δέ καὶ ἄνθρωπον, both — *and*, not only — *but also*.

2. The particle ἢ is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one ἢ corresponds with another, so here ἢ stands in relation to a word, which expresses a *difference*, e. g. ἄλλος, οὐδείς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, etc., also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρὶν, φθάνω, etc. Pl. Phaed. 64, a. οὐδέν ἄλλο αὐτοῖς ἐπιτηδεύουσιν, ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι.

REM. 3. The comparative ἢ is sometimes used after the omitted μάλλον or after a positive. This is the case (a) after expressions of *willing*, *choosing*, and the like, because these contain the idea of difference, separation or preference, e. g. βούλεσθαι, εἰθεῖν, αἰρεῖσθαι, αἰρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιστελεῖν (= *potius esse*). Il. α, 117. βούλομ’ ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολείσθαι. Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀγησίλαος) ἢ ρεῖτο καὶ συν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομίζουσα λυσιστελεῖν, ἢ ζῆν.

3. The object with which another is compared, is expressed either in the manner mentioned under No. 2, in a coördinate sentence introduced by the comparative ἢ, or it is denoted by the Gen., (§ 275, 2). The Gen. can be used for all Cases, most frequently for the Nom. and Acc. But the

Gen. is not admissible, when ambiguity would be occasioned by the use of it, —and it is never admissible when the time of the two sentences is different.

Eur. Or. 1154. οὐκ ἔστιν οὐδὲν κρεῖσσον, ἢ φίλος σαφής, οὐ πλοῦτος, οὐ τυραννίς (or οὐδὲν κρεῖσσον φίλου). Th. 7, 77. ἤδη τινὲς καὶ ἐκ δεινότητων ἢ τοιῶνδε ἐσώθησαν, *from a more dangerous situation than that from which we would save ourselves*. Il. α, 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἄρειοσιν ἠείπερ ὑμῖν ἄνδράσιν ὠμίλησα, *with braver men than with you*. Her. 7, 10. σὺ δὲ μίλλεις ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἄμεινονας, ἢ Σκυθας. But Eur. Or. 715. πιστός ἐν κακοῖς ἀνὴρ κρείσσειν γαλήνης ναυτίλοισιν εἰσορᾷν (instead of ἢ γαλήνῃ). Th. 6, 16. προτίκει μοι μάλλον εἰτέρων — ἄρχειν (instead of ἢ εἰτέροις). Od. ι, 27. οὔτοι ἔγωγ' ἴς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδίσθαι. Her. 2, 134. πυρραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός (instead of ἢ ὁ πατήρ or properly instead of τῆς τοῦ πατρός).

REM. 4. With the neuters πλείον, πλείω, ἑλάττω, when they stand in connection with a numeral, ἢ is commonly omitted, without change of construction (comp. decem plus or amplius homines). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονώς πλείω ἐβδομηκοντα (annos plus septuaginta natus). The neuters πλείον, μείον, etc. often stand as *adverbs* in the Acc., in connection with substantives of a different Gender and Number. X. Cy. 2, 1, 5. ἱππίας μὲν ἄξι οὐ μείον διαμνησίων.

REM. 5. Sometimes also the particle ἢ is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἑλάττω ἢ τριάκοντα γεγονώς ἐτών (so it is proper to say γίνεσθαι τριάκοντα ἐτών § 273, 2, c.); or the Gen. is a preparative demonstrative pronoun, with which the clause introduced by ἢ may be regarded as in apposition or as explanatory of it. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντε νοίμασιν οἶκον ἔχοντες ἀνὴρ ἠδὲ γυνή (= τοῦ ὅτε — ἔχοντες).

REM. 6. (*Comparatio compendiaria*.) In comparisons, the Greeks often compare not the attribute of one object with that of another, but the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3, 3, 41. χώραν ἔχετε οὐδὲν ἥτιον ἢ μῶν (instead of τῆς ἡμετέρας) ἔντιμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἵματι οἱ δέοντο κόμαι Χαρίτεσσι δόμοισι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4.

4. When two attributes or predicates (adjectives or adverbs), are compared with each other in the same object, then both are put in the comparative and the last is annexed by ἢ.

Θάττω, ἢ σοφώτερος, *celerior, quam sapientior, more swift than wise, or not so wise as swift*. Pl. Rp. 409, d. πλεονάκις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαθίστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλ-

λοις. Her. 3, 65. *ἐποίησα ταχύτερα, ἢ σοφώτερα* (celerius, quam prudentius).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree, than usual. In this case, the Gen. of the reflexive pronouns *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, is used with the comparative, and the pronoun *αὐτός*, with the pronoun of the third person. The other mode of expression by *ἢ* is not admitted here.

*Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτὸς ἑαυτοῦ.* Th. 3, 11. *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο.* In like manner, the superlative is used in connection with *αὐτός* and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). *Ἀριστος αὐτὸς ἑαυτοῦ. Ἀρίστη αὐτὴ ἑαυτῆς.* X. C. 1, 2, 46. *εἶθι σοι, ὦ Περικλεις, τότε συνεγενόμην, ὅτε δεινότατος σεαυτοῦ ταῦτα ἦσθα,* when you had the highest distinction in these things, higher than at any other time.

6. There is a peculiar mode of comparison, when an object in relation to some quality, is compared not with another object, but with a whole thought (sentence), this thought being expressed by a substantive which is put in the Gen. depending on the comparative. Here also the other mode of expression by *ἢ*, does not occur.

Her. 2, 148. *ἦσαν αἱ πυραμίδες λόγου μέζοντες* (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. *γενόμενον κρείττοσιν λόγου τὸ εἶδος τῆς νόσου. Πρᾶγμα ἐλπίδων κρείττονον.* Instead of substantives, participles are also used, e. g. *δέοντος.* Pl. Rp. 410, d. *οἱ μὲν γυμναστικῇ ἀκρότῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβυλνοσιν.*

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, considering the measure of another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρὸς* with the Acc.

Th. 7, 75. *μεῖζω ἢ κατὰ δάκρυα πεπονθότας.* Pl. Rp. 359, d. *νεκρὸς μεῖζων ἢ κατ' ἄνθρωπον.* X. H. 3, 3, 1. (*Ἄγεις*) *ἔνχε σεμνοτέρας ἢ κατὰ ἄνθρωπον ταφῆς.* Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium,* editur. In English, we can say, in translating such passages, greater than could have been expected considering the number, and the like, or too great considering, etc.

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it, then the comparative is used

with ἢ ὥστε and the Inf. e. g. *Κακὰ μείζω ἦν, ἢ ὥστε κλαίειν*, evils greater than one could weep for. See § 341. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too*, *pretty*, *somewhat*, *a little*, *right*, to the positive. (Comp. English, *too sweet*, *pretty*, *somewhat*, *a little warm*). In all cases of this kind, such thoughts as, *than it was before*, *than was usual*, *proper*, *right*, *becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιανδρίῳ δὲ τῇ τεράνῳ ἦν ἀδελφεὸς ὑπομαργότερος* (hebetioris ingenii). 6, 108. *ἡμεῖς ἐκαστέρω οἰκίσομεν*, *too far*. So particularly the neutrals *ἄμεινον*, *βέλτιον* (*better than is right*), *κάλλιον*, *μᾶλλον*, *χεῖρον*, *αἰσχίον*, *κάκιον*, also *νωτίτερον*, (more seldom *κρινότερον*, as *κρινός* is used synonymously with *νιότης*), and the like, especially with a negative, e. g. *οὐ κάλλιον*, *οὐκ ἄμεινον*, *οὐ κακίον*, *οὐ χεῖρον*, *οὐ ῥῆον* (*not so easy*, *as it seems*), etc. Her. 3, 71. *ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλίσθαι*· οὐ γὰρ ἄμεινον (scil. *than if we did it immediately*). Pl. Phaedon. 105, a. *πάνιν δὲ ἀναμιμνήσκον*· οὐ γὰρ χεῖρον πολλάκις ἀκούειν.

#### § 324. IV. Causal Cōordinate Sentences. (628—632.)

1. Finally, these sentences may be so arranged, that the last may denote either the cause or the effect of the preceding sentence, or the consequence flowing from it.

2. The Greeks denote the cause by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes both a confirmation, assurance, (*γέ*, *yes*, *certainly*), and at the same time, a result, consequence, (*ἄρα*, *igitur*, *now*, *therefore*). Hence, according as the one or the other meaning prevails, *γάρ* may express, (a) a reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated, (a) by *for*, (b) *that is*, *for example*, (c) *indeed*, *certainly*.

Pl. Phaedr. 230, b. *τὴν Ἥραν, καλὴ γε ἡ καταγωγὴ*· ἢ τε *γάρ* *πλάτανος αὕτη μὲν ἀφιλαφής τε καὶ ὑψηλή*, *certainly*, *by all means*, = *for*. *Γάρ* is used as explanatory, especially after demonstratives, and such phrases as *τεκμήριον δέ*, *μαρτύριον δέ*, *σημεῖον δέ*, *δῆλον δέ* scil. *ἐστὶ δείκνυμι δέ*, *ἐδήλωσα δέ*, *σκέψασθε δέ*, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. *ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν*;—*Λέγω γάρ*, *yea certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι*;—*Ποιοῦμεν γάρ*, *ἔφη*, *οὕτως*.—In sentences expressing a summons, desire, command and inquiry, the meaning of *γάρ*, as denoting a consequence or result, clearly appears. Arist. Ran. 251. *τοῦτ' ἐπεὶ ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα!* *am I so treated by you? well! then*

*we shall have hard things to bear!* Κακῶς γὰρ ἐξόλοιο! *now so mayest thou,* etc. So, εἰ γὰρ, εἴθε γὰρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνθ' ἐμώμεθα γὰρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; *now then we would consider.* 1. 4, 14. οὐ γὰρ πάνν σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι; *now is it not clear to thee?* (nonne igitur—?). II. σ, 182. Ἴρι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἔκεν; *now then who has sent you?* X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οἷν, ἐμοῦ ταῦτα ποιούντος, ἐκείνος μὴδὲν βέλτιον γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; *now what else has happened then, that you will run the risk, etc.?* Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἂν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναῖος καταπολεμῶν; *why, can there be a greater novelty?* So, Τί γὰρ; *quid ergo?* Καὶ τί γάρ; *and how now then?* Πῶς γὰρ; and πόθεν γὰρ; as an emphatic negative answer = *by no means.* Πῶς γὰρ οὔ; (instead of it, πόθεν δὲ οὔ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πᾶς γὰρ οὔ; *to be sure, how not?*

REMARK 1. The explanatory sentence with γὰρ very often, particularly in Herodotus, precedes the sentence to be explained, e. g. Her. 6, 102. καί, ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεύων χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, ἐς τοῦτο σφι κατηγέετο Ἰππίας. So especially with ἀλλὰ γὰρ, at enim, *indeed*, ἀλλ' οὐ γάρ. Pl. Apol. 20, c. ἡβρυνόμην ἂν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι.

REM. 2. The two sentences, the preceding explanatory one with γὰρ, and the one which follows whose meaning is to be strengthened, are often so closely connected with each other, that the subject of the latter is transferred to the former, and then is made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσεφικμέναι γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο, etc., instead of οἱ—Ἀθηναῖοι—ἐβούλοντο, αὐτοῖς γὰρ, κ. τ. λ.

REM. 3. Καὶ γὰρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καί, thus, *nam et—et*.

3. The effect or result is denoted,

(a) By ἄρα (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, but sometimes at the end for the sake of emphasis. It expresses an effect which is understood of itself, which comes as a matter of course. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed*, *that is to say*, in such explanatory clauses as more exactly define, or distinguish, something before said, or pointed out.

LUC. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί. X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, "when he had heard of the death of his friend, then he smote on his thigh," *as was natural*. It is often connected with an Impf., when the idea of being undeceived in regard to a former opinion, resulting from a better view now entertained, is to be expressed, e. g. 1. 4, 11. ὦ παῖδες, ὡς ἄρα ἐφ' ἡμεῶν οὐκ ἔμελλεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρησκύνοντο· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόν περ εἴ τις δεδυσμένα ζῶα θηρώσῃ, "now how childish we were then, as I now indeed see." 1. 3, 8. Σάκκα δέ, φάναι τὸν Ἀστιάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἄρα καλὸς τε ὢν ἐτίγχανε, καὶ τιμὴν ἔχων προσάγειν τοῖς δεομένοις Ἀστιάγους, now the Saccian happened to be beautiful. 9. ὦ Σάκκα, ἀπόλωλας· ἐμβαλὼ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω, καὶ οὐκ ἐκπύουμαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι — καταφύγοφουσιν. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ — κεκωλυκώς εἶην τὴν πόλιν (τὴν εἰρήμην) ποιήσασθαι, *that I indeed*. Hence the use of γὰρ and the strengthened form γὰρ ἄρα. — Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte, nisi forte, if perchance, if not*, often ironical. X. C. 1. 2, 8. πῶς ἂν οὖν τοιοῦτος ἀνὴρ διαφθειροί τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν, (properly, *that if such an excellent man can corrupt the young, then we must draw the conclusion that*, etc. So also, εἰ ἄρα, *num forte, whether therefore*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπων θρατεῦναι, *whether the gods have any other employment than*, etc. Ἄρα stands very often in interrogative sentences. Aesch. S. 91. τίς ἄρα ῥύσεται; τίς δ' ἄρ' ἐπαρκέσει θεῶν; *quis igitur defendet? quis igitur arcebit?*

REM. 4. Ἄρα seems to be derived from the verb ἄρῃ, i. e. *to be fitted, adapted, suitable*, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other, — the one perfectly corresponding to the other (= *precisely, even*). In this sense it is used in Homer, e. g. II. η, 182. ἐκ δ' ἔθορος κληῖρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί, *which precisely, τῇ μὲν ἄρα, just then, ὅτ' ἄρα, even, when, τὸτ' ἄρα, precisely then, εἰ μὴ ἄρα, if not then, ὡς ἄρα, exactly so; οὐκ —, ἀλλ' ἄρα, not — but even; ἐπεὶ ἔφα, since even, γὰρ ἔφα, for indeed*. Homer uses ἄρα, in general, in order to connect thoughts together, which are intimately related, and are unfolded from each other.

REM. 5. The lyric, tragic and comic writers also employ the lengthened form ἄρα instead of ἄρα. Thus εἰ ἄρα, εἴτ' ἄρα, instead of εἰ ἄρα, εἴτ' ἄρα. On the interrogative ἄρα and on ἄρα in interrogatives, see § 344.

(b) Οὕτως (Ion. ὧν), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what pre-



cedes, and is accordingly far stronger than ἄρα, and it is also used in a more general sense.

REM. 6. Οὕν is used as a suffix to pronouns and conjunctions, and in this case retains its meaning as denoting an effect, ὅστις οὕν, ὅσπερ οὕν, ὅσοι οὕν, μὲν οὕν, γοῦν, δ' οὕν, ἀλλ' οὕν, εἰτ' οὕν, γὰρ οὕν. It expresses a conclusion, a setting aside of everything else and a persisting in that which is affirmed; hence it may express a confirmation and assurance. So ὅστις οὕν, ὅσπερ οὕν, *whoever he may be*, ὅσοι οὕν, *how many soever*, μὲν οὕν, *yes indeed*, § 316, Rem., γοῦν, *certainly, surely*, οὕκ οὕν, *truly, certainly not*, δ' οὕν, ἀλλ' οὕν, ἀτὰρ οὕν, *but to be sure*, εἰτε οὕν, *be it this or that*, γὰρ οὕν, *for surely*, εἰ δ' οὕν, *if then*.

REM. 7. Οὕκ οὕν, as a Paroxytone, means, (a) *non ergo*, not with a question (thus οὕκ is used in connection with the syllogistic οὐν, *ergo*); still the form οὕκ οὕν occurs in this case; (b) *nullo modo, nequaquam, by no means*, not interrogatively (thus οὕκ is used in connection with the emphatic suffix οὕν), most frequently in answers, e. g. X. O. 1, 9. οὕκ οὕν ἔμοιγε δοκεῖ. — Οὕκ οὕν, as a Perispomenon, (a) in a question, *nonne igitur? nonne ergo?* X. C. 2, 2, 12. οὕκ οὕν, ἔφη ὁ Σ., καὶ τῷ γέλτονι βούλει σὺ ἀρέσκειν; — Ἐγώ γε, ἔφη. Also in this case it occurs in the form οὕκ οὕν, as well as οὕκ οὕν, which last has been adopted in modern times, yet certainly it is to be limited to such questions as involve a special emphasis in the negative, and so οὕκ οὕν is equivalent to *nonne certe*; like S. Aj. 79. οὕκ οὕν γέλως ἡδιστος εἰς ἐχθροῖς γελᾷν; (b) not interrogatively, *ergo, igitur*. X. C. 3, 6, 6. οὕκ οὕν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναδελούμεθα. This last arises from its use as an interrogative, and οὕκ οὕν is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogatory tone, and hence its sense as implying a question has become obscure, e. g. "is it not true therefore that we shall put off? = consequently we shall put off."

(c) Τολύν, which never stands as the first word in a sentence, is derived from the Epic τῷ, *therefore*, and the slightly deductive οὕν, *now*, derived from the adverb of time, οὕν; it is used, (a) in order to make a transition, thus, in a particular manner, καὶ τολύν, *and now*, ἔτι τολύν, *moreover then*; (b) in order to indicate a conclusion, *therefore now, so then*. Τολύγῃ (compounded of the Epic τῷ, *therefore*, and γὰρ) corresponds to the Latin *ergo, therefore*; still stronger is τοιγάρτοι, *on this account even*, and τοιγάρ οὕν, *on this account then*. They commonly stand as the first word in a sentence.

### § 325. Remark on the Asyndetic (disjunctive) Connection of Sentences. (321.)

1. In certain cases sentences are connected without any conjunction (ἀσυνδύτως),

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) σὴ δὲ καταφίσας, οὐδ' ἀλλ' ἔχε μέλλινον ἔγχος· Διήφοβον δ' ἐκάλει λευκώσπιδα,

μακρόν αὐσας, ἥ τε δὲ μιν δόρυ μακρόν.—(b) The asyndeton is very common in explanatory clauses, which are elsewhere connected by ἄρα, (*therefore, then, that is*), and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause what may be called a preparative demonstrative, e. g. τοῦτο, τόδε, οὕτως, ὥδε, etc. X. An. 3. 2, 19. ἐνὶ μόνῳ προσέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν.—(c) Related to the above is the asyndetic construction in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaedon. 91, c. Ἄλλ' ἵτιον, ἔφη. Πρωτόν με ἐπομνήσατε ἃ εἰλέγετε, εἰ μὴ φαίνωμαι μεμνημένος.—(d) The connecting particle is often wanting, but is, in a certain degree, involved in another word. This appears especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc.—(e) Asyndeton is very common before τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καί being omitted, as *et* before *celeri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would bring together in these expressions all which is still to be named in addition to that which has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.—(f) In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three are often placed together, without a connective, if they are the so-called *Epitheta ornantia*, which, as it were, paint the object. Il. π, 140, 802. ἔγχος βριθῦ, μίγα, στιβαρόν, κεκορυθμένον. Od. α, 97. καλὰ πίδαλα, ἀμβρόσια, χρίσεια.

## SECTION VIII.

### B. Subordinate Sentences.

#### § 326. *Principal and Subordinate Sentences.*

(634—637.)

1. When sentences, which together present one united thought, are so related, as to their import, or contents, that the one appears as a dependent and merely completing or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ; or in such a manner that the sentence, which, as to its import merely completes or limits the other, is manifestly in its outward form, a dependent, or a sim-

ply completing, or limiting member of the other, e. g. *ὅτε τὸ ἔαρε ἢ λθῆ, τὰ ῥόδα ἀνθεῖ*. This mode of connection is called the *Subordinate*.

2. The clause to which the other as a supplementary member belongs, is called the principal clause; the limiting or defining clause, the subordinate clause, and the two together, a compound sentence.

E. g. In the words, "The man, who came from the camp of the enemy, announced to Cyrus, as night began, that the enemy had fled,"—*the man announced*, is the principal sentence; the remainder, are subordinate sentences. Every principal sentence, if it refer to another sentence and is made dependent on it, is, in relation to that, a subordinate sentence, e. g. *Xenophon relates that a man, who — had announced*; so every subordinate sentence, when new subordinate sentences arise from it, may be considered in reference to these, as a principal sentence, e. g. "that the enemy, when they had received information from Cyrus, fled."

3. Subordinate sentences stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives or adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate sentences, viz. substantive sentences, adjective sentences and adverbial sentences.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz, "*That Cyrus had conquered the enemy*, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, "*ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη*." Comp., "He announced the victory of Cyrus over the enemy," with "He announced, *that Cyrus had conquered the enemy*;" "In the Spring the roses bloom," with, "*when the Spring is come*, the roses bloom."

REMARK 1. The use of subordinate sentences in Greek is not so common as in English, since the Greek makes a much more frequent use of Participials than the English. Comp. "when the enemy had come," with *τῶν πολεμίων ἐλθόντων*; "when he had done this, he went away," with *ταῦτα πράξας ἀπέβη*; "Cyrus, who had conquered the enemy, came back to the camp," with *Κῦρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν*.

REM. 2. To substantive sentences belong also interrogative subordinate sentences, or dependent (oblique) interrogative sentences; for these form the object of the principal governing verb, e. g., "He asked me *whether my father had returned*, i. e. *concerning, or after, the return of my father*;

"He showed, *who had plotted the conspiracy*, i. e. "he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ρόδον, ὃ ἀνθῆ ἐν τῇ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Τοῦτος—οἷος; ὅσῳ—τοσούτῳ; ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαινῶν μεγίστου ἀξίος ἦν. Ὅτε ὁ Κύρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τοῦτου, οὗ ὁ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. Ἐλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κύρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may be in certain cases omitted, e. g. Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

### § 327. Succession or Sequence of Tenses in Subordinate Sentences. (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, "The Tenses of subordinate sentences must correspond to those of the principal sentences," thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1,) namely, (α) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; (β) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; (γ) by the Future, when the predicate of the subordi-

nate sentence is future in relation to the predicate of the principal sentence, e. g. Ἀγγέλλεται, ἡγγέλται, ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύγουσιν — ὅτι οἱ πολέμοι πεφεύγασιν — ὅτι οἱ πολέμοι φεύζονται; the Aorist, (ἔφυγον) may take the place of the Perf., as has been seen § 256, Rem. 1. Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or ἵνα γνῷς.

REM. 1. The historical tenses often follow the principal tenses. This occurs, (a) when a subordinate sentence stands in a reciprocal relation to another subordinate sentence, so that the predicate of the former does not refer directly to the relation of time expressed in the principal sentence, but to the relation of time expressed in the other predicate. Dem. Ph. 3. 118, 30. Ἰστέ, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὐκ ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. The same principle holds, when the predicate of the subordinate sentence is conditioned by the predicate of another sentence, e. g. Φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτεις ἄν; (b) the Impf. Ind. stands, when a past action is to be considered as continuing at the time spoken of. Her. 3, 89. λέγουσι Πέρσαι, ὥς Δαρειός ἦν κάπηλος.

(b) An Historical tense, viz. the Impf., Plup. and Aor. in a principal sentence, is followed in a subordinate sentence by an Hist. tense in the Ind. or Opt., namely, (α) by the Impf. in order to denote something then occurring; (β) by the Plup. so as to denote an action already completed; (γ) by the Aor., (§ 256, Rem. 1); (δ) by the Fut. Opt. to denote an action still future, e. g. Ἰγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφυγον, ἔφυγον, φύγοιεν, ἐπεφύγεσαν, πεφεύγοιεν, φεύζοιντο. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδῇς. Ἐδίδουν, ἐδιδάσκιν, ἔδοκά σοι τὸ βιβλίον, ἵνα λάβῃς.

REM. 2. Very often, however, in lively narration, the Greeks refer the predicate of a subordinate sentence directly to the present time of the speaker, without any regard to the principal sentence, so that, therefore, an historical tense in the principal sentence is followed by the same tenses which accompany the principal tenses. A dependent clause then assumes the character of an independent or direct clause or discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. By placing in contrast the Hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal. X. An. 2, 1, 3. οὔτοι ἔλεγον, ὅτι Κύρος τέθνηκεν. Cy. 2, 2, 1. ἐπεμύλετο ὁ Κύρος, ὅποτε συσχηνοίεν, ὅπως εὐχαριστότατοι λόγοι ἐμβλήθησονται. Her. 1, 29. Σόλων ἀπεδήμησε ἑτα δίκαια, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο. Comp. the remarks on oblique discourse.

### § 328. I. Substantive Sentences.

(538.)

Substantive sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

§ 329. A. *Substantive Sentences introduced by*  
*ὅτι or ὡς, that.* (640—643.)

1. Substantive sentences introduced by *ὅτι* and *ὡς, that*, express the object of *verba sentiendi* and *declaranadi*, e. g. *ὁρᾶν, ἀκούειν, νοεῖν, μαρθάνειν, γινώσκειν*, etc.; *λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν*, etc., § 306, 1, (b); the subordinate sentences, in the second place, introduced by *ὅτι*, express the object of verbs of feeling and emotion, e. g. *θαυμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχύρεσθαι, μέμφεσθαι*, etc.; *ὅτι* is also used in order to introduce a subordinate sentence, which contains an explanation of the principal sentence, or of a single word in it.

REMARK 1. Sometimes *ὁ πως* and the Poet. *οὕνεκα* (properly in *as far as*), also *ὁ θοῦνεκα*, in the tragic poets, are used nearly in the same sense with *ὅτι, that*.

REM. 2. When a subordinate clause is referred to a Pass. verb or to an impersonal phrase with *ἔστιν*, e. g. *δύλον, δεινόν, αἰσχρόν ἐστιν*, and the like, it stands as the grammatical subject.

2. The predicate of this substantive sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of Hist. tenses with *ἄν*.

3. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In a special manner the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut. On the Opt. occurring after a principal tense, see § 327, Rem. 1.

4. The Opt., on the contrary, is used, when what is affirmed is a supposition, therefore, in a special manner, when what is stated as the opinion of another is to be indicated as such, § 345. When the Ind. is changed to the Opt., then one thought is represented as a fact, the other, as a mere conception, something uncertain.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν. Th. 1, 114. ἡγγέλθη, ὅτι Μέγαρα ἀφίστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐμβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Συλοσῶν, ὡς ἡ βασιλὴν περιελήλυθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνης διαβάλλει (Hist. Pres.) τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνε-

θυμούμεθα, οὕτως ἐγγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπων περὶ πάντων τῶν ἄλλων ἔχον εἶναι ζῶντας, ἢν ἀνθρώπων ἄρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶναι καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμένειεν ἂν αὐτούς.

REM. 3. The Ind., and more particularly the Ind. of the principal tenses, standing after a Hist. tense in a principal sentence, often gives the coloring of a direct discourse to a sentence, § 327, Rem. 2. Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίοντα θαρρόειν, ὅτι παρίσταται αὐτοῖς ὁλόγου χρόνου· ὥστε ὁρᾷν σοι ἐξέσται κἂν βούλη ἀσκαρδαμνκτεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκετε, ἔφη, he said "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς. It is even used before the Imp., e. g. Pl. Criton. 50, c. ἔσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὡς Σώκρατες, μὴ θάψαμεν τὰ λεγόμενα.

5. The Opt. with ἄν is used, when what is affirmed is pre-supposed as conditional, as a supposition, conjecture, or as an undetermined possibility, § 260, 2, 4, (a).

X. An. 1. 6, 2. καταλλαγὴς δὲ οὗτος Κύρου, εἶπεν, εἰ αὐτῷ δοίη ἱππίας χίλους, ὅτι τοὺς προκατακαίοντας ἱππίας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλθοι, καὶ πωλύσεις τοῦ κἂν ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτὶ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀποροῖς εἶη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο (ὅστις μὴ κτλ. instead of εἴ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with ἄν is used, when the affirmation is to be expressed as what is conditional, whose actual existence or possibility is denied, § 260, 2, (2) (a).

Dem. Aphob. 830, 55. εἰ μὲν ὁ πατήρ ἢ πῶς τε τοῖς τοῖς, δὴλον, ὅτι οἷα ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν. Lys. c. Agor. 137, 75. οὐδέποτε πείσεις οὐδένα ἀνθρώπων, ὡς Φρύνιχον ἀποκτείνας ἀφείθης ἂν, εἰ μὴ μεγάλη τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνήμεστα κατὰ εἰργάσω.

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive sentence being transferred to the principal sentence and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. καὶ δὴ ληγὴ οἰκοδομία ἔτι καὶ νῦν ἴσθιν, ὅτι κατὰ σπουδὴν ἐγένετο. X. C. 4, 2,

21. (δοκεῖ ὁ τοιοῦτος) δῆλος γὰρ εἶναι, ὅτι ἂν ᾤετο εἰδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι πορησάτοιοί εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive sentence introduced by ὅτι or ὥς, the Inf. (Acc. with the Inf.) or the Part. may stand after several of the verbs mentioned in No. 1. That there is a difference in respect to the meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with ὅτι or ὥς, is only in form. The difference between the construction with ὅτι and ὥς with the finite verb and that of the Inf. (Acc. with Inf.) is this, viz. that in the former, the affirmation is more objective and definite; in the latter, on the contrary, subjective and indefinite. That the distinction between the three modes of construction is often very unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. ἐξαγγέλλει, ὥς ὁ παῖς γέγονε. 65. ὅτε οἱ ἐξηγγεῖλε ὁ οἰκίτης παῖδα γεγονέναι. 69. ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένος.

REM. 6. The verbs μέμνημαι, οἶδα, ἀκούω and others of similar meaning, are not unfrequently followed by an adverbial sentence, introduced by ὅτε, instead of a substantive sentence introduced by ὅτι or ὥς. This construction seems to arise from an ellipsis, as τοῦ χρόνου, e. g. μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας, as in Eng. "I remember very well when the war broke out." X. Cy. 1. 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοὺ λέγοντος, συνδόκει καὶ ἐμοὶ ὑπερμέγεις εἶναι ἔργον τὸ καλῶς ἄρχειν. Comp. *memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.*

REM. 7. Verbs expressing emotion, No. 1, are often followed, (instead of by a substantive sentence introduced by ὅτι or ὥς), by a subordinate sentence, introduced by a conditional or interrogative εἰ, ἢ, *whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίγνεται and εἰ ταῦτα γίγνεται. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, often employs this form even in settled and undoubted facts. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδοκεν, *he is not satisfied, that*. Pl. Lach. 194, α. ἀγανακτῶ εἰ οὕτως ἂν νοῶ μὴ οἷός τ' εἰμι εἰπέν. Rp. 348, ε. τόδ' ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μίρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις. Dem. Mjd. 30, 548. οὐκ ἤσυχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *that he occasions such a calamity for one*.

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, *that*, often stands, and instead of ὅτι τοιοῦτος or ὅτι τόσος the relatives οἷος, ὅσος are used. Pl. Phaed. 58, ε. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως τιμύτα, *that he so*, etc. Her. 1, 31. αἱ Ἀργεῖαι ἑμακάριζον τὴν μητέρα, οἷαν τέκνων ἐκτρέφει, *that she is possessed of such children*.

### § 330. B. Final Substantive Sentences, introduced by ἵνα, etc. (644—649.)

1. The second class of substantive sentences are the *final*, i. e. those which indicate an *end, intention, aim*. These sentences



are introduced by the following conjunctions, *ἵνα*, *ὥς*, *ὅπως* (*ὁφρα* Poet.), *ἵνα μὴ*, *ὥς μὴ*, *ὅπως μὴ*.

2. The mode used in final sentences is commonly the subjunctive or optative, since an intention or aim is something that is imagined or conceived. When the verb of the principal sentence is in a principal tense, i. e. Present, Perfect, Future, or an Aorist with the signification of the present, §§ 256, 257, then the final conjunction, i. e. the conjunction expressing the aim, intention, is followed by the Subj. mode; but when the verb of the principal sentence is in an historical tense, i. e. Impf., Plup., Aor., then the final conjunction is followed by the optative.

*Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that thou mayest come. Λέξον* (with the sense of the Pres.), *ὧ' εἰδῶ, dic, ut sciam, that I may know. Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἔλθῃς, ut venires, that thou mightest come. Il. λ. 289 sq. ἀλλ' ἰδὺς ἐλάυνετῃς μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθῃς, ut gloriam vobis parētis; but, Il. ε. 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργεῖοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄρῃσθαι, ut clarus fieret et gloriam sibi pararet. τ. 347. Jupiter said to Minerva, ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἄμβροσιν ἐρατεινὴν στάξον* (with the sense of the Pres.), *ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμός ἴκηται, ut ne fames eum occupet; but, 352. ἦ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἄμβροσιν ἐρατεινὴν στάξῃ, ἵνα μὴ μιν λιμός ἀτερπὴς γούναθ' ἴκοιτο, ut ne occuparet. Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλεῖον ἐνοχλήσθῃ περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι = λέξον μοι, § 256, 4, (e), ὅπως — βουλεύμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα; 1. 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὄντια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γινύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία. 15. ἵνα δὲ σαφέστερον δηλώσῃ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμι, paucis repetam. 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλεσεν, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελώσῃ.*

REMARK 1. The Subj. often follows an historical tense, namely, (a) in a lively narration, where past actions are regarded as present (objective manner of representation, § 327, Rem. 2); (b) when the intention or effect of the same is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. *Σόλων ἀπεδήμησε ἔτι δαίκα, ἵνα δὴ μὴ τινὰ τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθεται*, "Solon was absent ten years, in order that he might not be compelled," etc. 7, 8. *σίλλογον Περσῶν τῶν ἀρίστων ἐποίησε, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει*. Th. 4, 1. *καὶ ἐς εὐβλήνεσσαν ἅμα ἐς τὴν Πηλῶνα οἱ Λακεδαιμό-*

νιοι, ἵνα μὴ (οἱ Ῥηγῖνοι) ἐπιβροηθῶσι τοῖς Μεσσηνίοις.—(b) Od. λ, 93. τίπτε αὐτῇ, ὧ δύστηνη, λιπὼν φάος ἡελίοιο ἤλυθες, ὄφρα ἴδῃ νίκας καὶ ἀτέρπεα χῶρον. Her. 7, 8. διὸ ὑμῖας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (=ὐ) νοῖς πρήσσειν ὑπερθέωμαι ὑμῖν. Dem. Phil. 3. 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δοιλεῦσιν. Pl. Crit. 43, b. ἐπιτήδεις σε οὐκ ἔγειρον, ἵνα ὡς ἡδίστα διαγῇς.

REM. 2. On the contrary, an introductory principal tense, or an Aor. with the meaning of the Pres., is sometimes followed by an Opt., (a) when the present of a principal sentence is an historical present, or when the speaker has contemplated a past action as connected with the present time; (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; (c) when in a principal sentence, the Opt. stands with or without ἄν, §§ 259, 3, (a) and 260, 2, (4), (a), then an Opt. commonly follows, for the conceptions in the principal and subordinate sentences are represented as separated from the present time of the speaker, § 259, 3; still a Subj. may follow, when the sense expressed by the Opt. relates to the present time. (a) Eur. Hec. 10. πολὺν δὲ σὺν ἐμοὶ χρόνον ἐκπέμπει λάθρα πατήρ, ἵν', εἴποι' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παῖσὶ μὴ σπάνις βίου. X. An. 4. 6, 1. τοῦτον δ' Ἐπισθένει — παρὰ δὶδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπλοῖ. Ar. Ran. 24. αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ, ἵνα μὴ ταλαιπωροῖτο, μηδ' ἄχθος φέροι, *I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship.* (b) Pl. Rp. 410, b. ἀρ' οὐν, ἣν δ' ἐγὼ, ὦ Γλαυκῶν, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἶδονται καθεστῆσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιτο, τῇ δὲ τὴν ψυχὴν; the view of the lawgiver, i. e. his purpose. X. An. 2. 4, 4. ἴσως δὲ πού (βασιλεὺς) ἡ ἀποσκάπτει τι ἡ ἀποτερίζει, ὥς ἄπορος εἴη ἡ δόδος, the view of the king. (c) Theogn. 881. εἰρήνην καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἄλλων κομπάζοιμι. Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὑλᾶν ἐπεσι πόντου πρόβλημ' ἀλκίλυτον — τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας. Ph. 325. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵν' αἱ Μινκῆναι γνοῖεν — ὅτι χὴ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 698. παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γεγόμενοι παῖδες Ἴλιον πάλιν κατοικίσειαν καὶ πόλιν γένοιτ' ἔτι. X. Cy. 1. 6, 22. εἰ δὴ πέλσαις ἐπαινεῖν σε πολλούς, ὅπως δόξαν λάβοις — ἄρτι ἐξηπατηκώς εἰς ἄν. 2. 4, 17. καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δύναμιν πειρώμεν (sc. ἄν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείη. On the contrary, Pl. Apol. 28, d. αὐτίκα, φησὶ, τεθνάειν δίκην ἐπιτίθεις τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένῃ καταγέλαστος. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντός ἄν ποιήσειαιτο, ἵνα καὶ τοῖς ἄλλοις ἔλλησι φόβος ἢ ἐπὶ βασιλείᾳ μάγαν στρατεύειν;

3. When two or more final sentences follow each other, the Subj. is sometimes changed to the Opt. The two sentences are then placed in a kind of antithesis to each other, since the

former expresses the consequences of the purpose or aim as certain; the latter, without this accessory idea, and thus as uncertain, undetermined, or only derived from something gone before.

Π. ο, 597 sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξαίσιον ἄρῃν πᾶσαν ἐπικρήσειε. Her. 9, 51. ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνη, καὶ οἱ ἱππῆες σφέας μὴ σινοίαιτο. 8, 76. τῶνδε δὲ εἴναιεν ἀνήγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ φυγίεν ἐξ ἧ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ' Ἀργεμσίφ.

4. The final conjunctions, ὥς and ὅπως (more seldom ἵνα), are sometimes followed by the modal adverb ἄν, which points to a conditioning sentence.

Od. 2, 167 sq. πέμψω δέ τοι οὖρον ὀπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαίαν ἱκῆαι, αἶ κε θεοὶ γ' ἐθέλωσι. Θ, 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ιδέσθαι, ὥς κε ν Φαιήκοισι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο. Her. 3, 44. εἰδείθη, ὅπως ἄν καὶ παρ' ἰωυτῶν πέμψας ἐς Σάμον δέοιτο στρατοῦ, ut, si opus esset, exercitum a se peteret. X. Cy. 5, 2, 21. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἄν εἰδῶμεν, αἶ τε δεῖ φίλια καὶ πόλεμια νομίζειν, "in order that, when we set our foot on the land, we may know," etc. H. 4, 8, 16. ἔδωκε χρήματα Ἀνταλίδῃ, ὅπως ἄν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ τ' Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης πρὸς-δέοιντο.

5. The final conjunctions, ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when an intention is to be expressed, which is not accomplished, or which cannot be accomplished. In this case, in principal sentences, the Ind. of an historical tense stands both with and without ἄν.

Ar. Pac. 135. οὐκοῦν ἐχρήνησε Πηγάσου ζεύξαι πτερόν, ὅπως ἐφαίνοιν τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὥφελον οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξαργύρεσθαι, ἵνα οἱ οἱ τε ᾗσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἴχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν — Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τῆς ἀληθείας ἔγνωντε τὰ δίκαια.

6. Verbs which express *care, anxiety, consideration, endeavor*—

*ing* or *striving after an object, effecting, and admonishing*, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (*curare*), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε, *up then*, and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὡς, accompanied either by (according to No. 2), the Subj. and Opt., or by the Fut. Ind. when the accomplishment of the intention is to be represented as something definitely occurring and continuing.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται· οἱ πολῖται, οἳ ποτηροῦ ἢ αἰσχροῦ ἔργον ἐφίεσθαι. 3. 2, 13. ὡς δὲ καλῶς ἔξει· τὰ ὑμῶν, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε—τοῦτο, ὡς ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐρεῖς· μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δευαίνεν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὰ Παναθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἄν is connected with the Fut. Ind., and it then refers to a condition implied in the same clause. Her. 3, 104. οἱ δὲ δὴ Ἴνδοι τρόπῳ τοιοῦτ' καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρόνον λογιζόμενως, ὅπως ἄν καύματων τῶν θερμοτάτων ὄντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα θερμοτάτα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., or with the Subj., sometimes has relation to a word to be supplied, viz. ὅρα, ὁρᾷτε, *vide, videte*. X. An. 1. 7, 3. ὅπως οὖν ἔσσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, "(see) then that ye are men worthy of liberty." Pl. Menon. 77, a. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατρός δεῖξεις ἐν ἐχθροῖς, οἷός ἐξ οἴου τράφης.

REM. 5. Verbs expressing *worry, anxiety*, are very often followed by ὅπως (sometimes also by ὡς) ἄν with the Opt., in order to express the idea of *anxiety, solicitude how something might happen*, § 260, 2, (4), (a). In this case, ὅπως and ὡς are clearly adverbs, (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνισοίμεθα.

### § 331. II. *Adjective Sentences.* (650, 651.)

Adjective sentences are adjectives or participles expanded into a sentence, and they express, like adjectives, an attribute, or a more exact definition of a substantive or substantive pronoun. They are introduced by the adjective relative pronouns, ὅς, ἥ,

ὁ, ὅς τις, ἥ τις, ὅ τι, οἷος, etc., which, like the adjective, agree with their substantive in Gender and Number.

Οἱ πολέμιοι, οἱ ἀπέφυγον = οἱ ἀποφυγόντες πολέμιοι. Τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πεπραχέντα πράγματα ἢ τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ἣ ὁ Πεισιστρατος τύραννος ἦν = ἡ ὑπὸ τοῦ Πεισιστρατοῦ τυραννευθεῖσα πόλις.

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. Π. φ. 198. ἀλλὰ καὶ ὅς δειδοικε Διὸς μέγαλοιο κεραυνόν. So also, οἷ — οἷ, *these, those, the one, the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances, (a) καὶ ὅς, καὶ ἥ, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4. 4. καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5, 52. καὶ οἷ γελάσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἥ ὑπέσχετο. In the oblique Cases only the article, § 247, 3, is used, e. g. καὶ τόν, et eum.—(b) ὅς μιν — ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δέ τοις φυγάδας κατὰγων.—(c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please*, (very seldom). Her. 4, 68. τὰς βασιλείας ἰστίας ἐπιόρηκε ὅς καὶ ὅς, exclusively in the Nom., in the Acc. τὸν καὶ τόν, τὸ καὶ τό, see § 247, 3.—(d) in the phrase ἥ δ' ὅς, ἥ δ' ἥ, *he, she said*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective sentence, and an adjective sentence to a substantive, is expressed thus, viz. a demonstrative adjective pronoun, or the article ὁ ἡ τό, standing in a principal sentence, refers to a relative adjective pronoun standing in a subordinate sentence, while this adjective pronoun, on the other hand, refers to the demonstrative or the article, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ ῥόδον ὃ ἀνθῆ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος, § 326, Rem. 3. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative is referred immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστίν = ἀνὴρ καλός. When the relative is referred to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς — σύ, ὃς, etc. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, *some one*, or when the relative ὃς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὖ κίπτονται βροτῶν, (τοῦτοις sc.) μακάριος αἰών· οἷς δὲ μὴ κίπτονται εὖ, (οὗτοι sc.) τὰ ἱ ἔθνη εἰσὶ τὰ τε θύραζε δυστυχεῖς. Th. 2. 41. οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τίνος sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέφρῃ πεδ.

REM. 4. When the relative stands as a substantive, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective sentence, like the adjective standing without a substantive, has the mean-

ing of a substantive, e. g. ἡλθον οἱ ἄριστοι ἦσαν = ἡλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the phrase, ἔστιν, οἱ, e. g. λέγουσι, sunt, qui dicant, *there are who say it, some people say so*. This phrase has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστι, nor does the tense undergo any change, when the discourse relates to past or future time; thus this phrase has assumed throughout, the character of a substantive pronoun, (ἐνιοί), and thus, since ἔστιν may be connected with every case of the relative, has a full inflexion, e. g.

Nom. ἔστιν οἱ (= ἐνιοί) ἀπέφυγον  
Gen. ἔστιν ὧν (= ἐνίων) ἀπέσχετο  
Dat. ἔστιν οἷς (= ἐνίοις) οὐχ οὕτως ἔδοξεν  
Acc. ἔστιν οὓς (= ἐνίους) ἀπέκτεινεν.

Th. 2. 26. Κλειόπομπος τῆς παραθαλάσσιου ἔστιν ἃ ἐδήλωσε. So in the question, ἔστιν οἵτινες; X. C. 1. 4, 2. ἔστιν οὓς τινας ἀνθρώπων τε θαύμαζας ἐπὶ σοφίᾳ;

REM. 5. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time,

ἔστιν ὅτε = ἐνίοτε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλ-  
ξιν;

ἔστιν ἔνα or ὅπου, est ubi, i. e. aliquando;

ἔστιν οὗ or ἐνθα, est ubi, *somewhere, in some places*;

οὐκ ἔσθ' ὅπου, nunquam;

ἔστιν ἥ or ὅπως, quodammodo, *in whatever manner*;

οὐκ ἔστιν ὅπως, nullo modo, οὐκ ἔστιν ὅπως οὐ, *certainly*.

ἔστιν ὅπως; in the question, *Is it possible, that?*

### § 332. Agreement of the Relative Pronoun. (652—659.)

1. The relative pronoun agrees in Gender and Number with the substantive or substantive pronoun (standing in the principal sentence), to which it refers; the Case of this relative, however, depends on the construction of the subordinate sentence, and hence is determined either by the predicate, or by some other word in the subordinate sentence, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἔστιν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθόν ἔστιν. Οἱ στρατιῶται, οἷς ἐμαχασάμεθα, ἀνδρεότατοι ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective sentence is determined by the substantive or substantive pronoun (which is either expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who, I who, Thou who*, etc.

Ἐγώ, ὃς γράφω, σύ, ὃς γράφεις, ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Th. 2. 60. εἰ μὴ οἱ τοιοῦτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οὔτομαι ἥσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἷτινες—τὴν ἀρχὴν κατασχῆιν ἡ δυνάσκειμεν; after the Voc., the second person commonly stands, e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κατὰ ἐπόησας.

3. When the relative refers to two or more objects, it stands in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it stands in the neuter, when the substantives denote inanimate objects.

Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐτεθράμμην. Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμῃς πρὸς θέτοις, αὐτὸς δὲ νόμιμα ἦν ἐν Μήδοις. Isocr. Panath. 278, b. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, αὐτὸς δὲ διήλθες.

4. If the substantives are of different gender, then the relative, when persons are spoken of, agrees in gender with the Masc. rather than the Fem., etc. § 242, 1; but where things are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρυ μέλαιναν, ὃς δὴ σφι σχεδὸν ἐστὶ. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τοῦ πολέμου καὶ εἰρήνης, αὐτὸς μάλιστα ἔχει δυνάμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐκπίδων καὶ ζήλου καὶ τιμῶν, αὐτὰ πάντα προσῆν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. There are many exceptions to the rule stated under No. 1, respecting the agreement of the relative. In relation to gender and number there are the following cases,

(a) *Constructio κατὰ σύρσειν*, § 241, 1, not often in prose with the names of persons, but frequently with collective nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμι ὁμιλος—οἱ αὐτίκα τὸ τόξευμα λαβόντες—ἔφρον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τὸ τῶν Ἀθηναίων γαυτικόν, οἱ ἄφρον ἐν τῇ Μολίῃ. Pl. Phaedr. 260, a. πλὴθυσ, οἷπερ δικασοῦσα.

REMARK 1. The following cases belong here,

(a) The substantive to which the relative refers, is in the Sing., but the relative is in the Pl., when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἷος*. This usage, however, is more frequent in poetry, than in prose. Od. μ., 97. κῆτος, ἃ μυρία βύσσαι ἀγαστονος Ἀμφιτρίτη. Pl. Rp. 554, α. αὐχμηρός γέ τις ὢν καὶ ἀπὸ παντὸς περιουσιαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὲ (cujusmodi homines) καὶ ἐπαινεῖ τὸ πλήθος.

(b) On the contrary, a relative in the singular refers to a Pl. substantive, when the relative has a *collective* signification, e. g. ὅστις, ὃς ἄν with the Subj., quisquis, quicunque. Il. λ., 367. νῦν αὖ τοὺς ἄλλους ἐπιείσομαι (persequar), ὃν κε κίχλω. So in particular, πάντες, ὅστις or ὃς ἄν (never πάντες οἷτινες, but always πάντες ὅσοι or ὅστις, e. g. Th. 7, 29. πάντας ἐξῆς, ὃ τῷ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, ὃ ἄν περιτυγχάνη.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general*, § 241, 2, or the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἀρ' οὐχὶ μῶρόν ἐστι τοῦ γχείρημά σου, ἄνευ τῆς πλήθους καὶ φίλων τυραννίδος θηροῦ, ὃ πλήθει χρήμασιν θ' ἀλλίσκεται.

(b) When a predicative substantive, in an adjective sentence, is in the Nom., § 240, 2, or in the Acc. § 280, 4, the Gender and Number of the relative frequently do not correspond with that of its substantive, but by means of a kind of attraction, with that of the predicative substantive, which is considered the more important.

Her. 2, 17. ἡ μὲν (ὃ δὲ) πρὸς ἧν τρέπεται, τὸ (= ὃ) καλεῖται Πηλοῦσιον στόμα. 5, 108. τῇν ἅ κρην, αἱ καλεῦνται κληΐδες τῆς Κίφρου. 7, 54. Περσικὸν ξίφος, τὸν (= ὃν) ἀκινάκην καλεῖουσι. Pl. Phaedr. 255, c. ἡ τοῦ ψεύματος ἐκείνου πηγὴ, ὃν ἴμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, α. λόγος μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἱ ἐλπιδας ὀνομάζομεν.

REM. 3. So also when the relative does not follow its own substantive immediately, but a predicative substantive, it sometimes agrees with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέραις τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέποτε ἂν εἴη ἡ φητορικὴ ἀδικον πρᾶγμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. In relation to the Cases, there are the following exceptions to the rule stated under No. 1. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective sentence has almost entirely the force of an attributive adjective or participle, the relative is commonly put



in the same Case, as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative, § 331, Rem., is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective sentence. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεισῶν) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). 2. 4, 17. ὅποτε δὲ οὐ προεληλυθούσης σὺν ἡ ἔχοις δυνάμει. 3. 1, 34. ἐγὼ δὲ ὑπασχνοῦμαι, ἣν ὁ θεὸς εὖ διδῷ, ἀνθ' ὧν ἂν ἐμοὶ δανείσης, ἄλλα πλείονος ἄξια ἐνεργετήσῃς, instead of ἀντὶ τούτων, ἄ. Pl. Gorg. 519, a. ὅταν τὰ ἀρχαῖα προσαπολλύωσι πρὸς οἷς ἐκτίσαντο, instead of πρὸς τούτοις, ἄ. Phaedon. 70, a. (ἡ ψυχὴ) ἀπῆλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διῆλθες. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπανιν μετίδωκεν, instead of τούτων ἄ. Evag. 198. τοιοῦτοις ἔθουσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε, instead of καὶ ἐκ τούτων, ἄ ὁρᾶτε. The preposition is frequently repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγέλῃ καὶ προσαιτῇ καὶ δανίζεται, ἀπὸ τούτων διάγει, instead of ἀπὸ τούτων διάγει ὧν ἀγέλῃ or ἀφ' ὧν ἀγέλῃ — διάγει without ἀπὸ τούτων.

REM. 4. By attraction, the adjective sentence acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφεῖσαις ἐπιστολαῖς). The connection of the adjective sentence with its substantive by attraction, is still more clear and beautiful, when the adjective sentence is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substantives or adjectives belong to an attracted relative, these must also be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε καίρως — προσηγάγετο ὧν ἔκρινα δίκαιων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, instead of ἄ ἔκρινα δίκαια καὶ συμφέροντα. Ph. 2. 70, 17. οἷς οὐσιν ὑμετέροισι ἔχει (Φίλιππος), τοῦτους — ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Her. 1, 78. οὐδὲν καὶ εἰδότες τῶν (= ὧν) ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσσον, instead of τούτων ἄ ἦν. X. Cy. 5. 4, 39. ἦγετο δὲ καὶ τῶν ἐαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἦπισται πολλοῖς, i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus dif-fidebat.

REM. 7. Adverbs of place, also, sometimes suffer attraction, since the relative adverb takes the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes, the relative adverb takes the form, which expresses the relation denoted by the substantive.

Th. 1, 89. διεκομίζοντο εὐθύς (sc. ἐντεῦθεν) ὅθεν (instead of οὗ, ubi) ἔβη-  
 ξέντο παίδας. S. Ph. 481. ἐμβάλου μ' ὅπη θίλεις ἄγων, ἐς ἀντλήαν, ἐς  
 πρῶραν, ἐς πρύμνην ὅποι (instead of οὗ, ubi) ἤκιστα μέλλω τοὺς πα-  
 ρόντας ἀλγύνειν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, are attract-  
 ed not only in the Acc. but also in the Nom., when the verb  
 εἶναι and a subject formally expressed are in the relative clause,  
 e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί. This attraction is  
 made in the following manner. The demonstrative referring  
 to the relative, which is in the Gen., Dat. or Acc., is omitted, but  
 the relative is put in the Case of the preceding substantive or of  
 the omitted substantive demonstrative, and the verb εἶναι of the  
 adjective clause is also omitted, and the subject of the relative  
 clause is put in the Case of the relative. Such a blended or at-  
 tracted adjective clause, has, in all respects, the force of an in-  
 flected adjective; the connection of the adjective clause with  
 its substantive is still more complete and intimate, when the  
 substantive is placed in the adjective clause, e. g. from χαρίζομαι  
 ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, is formed χαρίζομαι ἀνδρὶ οἷῳ σοί, or, by  
 transposition, χαρίζομαι οἷῳ σοὶ ἀνδρὶ. In English the above re-  
 latives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷον σοῦ ἀνδρός	ἐρῶ οἷον σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρὶ	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας	ἐπαινῶ οἷους ὑμᾶς.

Th. 7, 21. πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους, instead of οἷοι  
 Ἀθηναῖοι εἰσιν. Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ  
 πολεμιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷῳ γε ἐμοὶ παντάπασιν  
 ἄπορον (sc. ἐστί, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Her.  
 1, 160. ἐπὶ μισθῷ ὅσῳ δῆ, mercede, quantulacunque est. Pl. Rp. 335, b.  
 ἔστιν ἄρα δικαῖον ἀνδρὸς βλάπτειν καὶ ὄντιν οὖν ἀνθρώπων, instead of  
 ἀνθρώπων καὶ ὅστις οὖν ἐστιν. X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον  
 πεντεκαίδεκα σταδίους, instead of τοσούτο, ὅσον εἰς π. στάδιοι.

REM. 8. Attraction also takes place, when οἷος or οἷός τε, is used in-  
 stead of ὥς τε, and is constructed with the Inf., signifying, *I am of such a na-  
 ture, character, that*, (is sum, qui with the Subj.). The relatives in such cases  
 can be translated by *such as to*, *such as can*, *are accustomed*, *ready*, etc., § 341,  
 Rem. 2 Dem. Ol. 1. 23, 19. (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιοῦτους ἀν-  
 θρώπους οἷους μεθυσθέντας ὀρχεῖσθαι. Luc. Hermot. c. 76.

Στωϊκῶ τοιοῦτόω οἶω μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τήν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἶαν ἀφ' ἐροῦν τε τήν φωνήν, κ. τ. λ.

REM. 9. When the adjective clause has the signification of a substantive, § 331, Rem. 4, the article is sometimes placed before the attracted οἶος, ἥλικος, and, in this way, the adjective substantive clause acquires the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἴου σου ἀνδρός	τῶν οἴων ὑμῶν ἀνδρῶν
Dat.	τῷ οἴῳ σοὶ ἀνδρί	τοῖς οἶοις ὑμῖν ἀνδράσι
Acc.	τὸν οἴον σὲ ἀνδρα	τοὺς οἶους ὑμᾶς ἄνδρας.

X. Cy. 6. 2, 2. οἱ δὲ οἶοι περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you*. H. 2. 3, 25. γνόντες μὲν τοῖς οἶοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *such men as we and you*. Ar. Eccl. 465. ἐκείνῳ δεινὸν τοῖσιν ἡλίκοισι νῦν, instead of *τηλικούτοις, ἡλικοὶ νῦν ἔσμεν*.

REM. 10. A similar kind of attraction occurs also in such modes of expression as *θανυμαστὸν ὅσον προὔχωρσεν* = *θανυμαστὸν ἔστιν ὅσον προὔχωρσεν*, *mirum quantum processit*, instead of *mirum est, quantum processerit*. Even in Pl. Rp. 350, d. μετὰ ἰδρώτος θανυμαστοῦ ὅσου, instead of *θανυμαστὸν ἔστιν μεθ' ὅσου*. Hipp. M. 282, c. χρήματα ἔλαβε θανυμαστὰ ὅσα, instead of *θανυμαστὸν ἔστιν, ὅσα*. Her. 4, 194. οἱ δὲ (sc. πύθιοι) σφι ἄφ' ὅνοι οἶοι ἐν τοῖς οὔρεσι γίνονται. Also in the adverbs *θανυμαστῶς ὥς, θανυμασιῶς ὥς*, e. g. *θανυμασιῶς ὥς ἄθλιος γίγνεται*, instead of *θανυμαστὸν ἔστιν, ὥς ἄθλιος γίγνεται*. Pl. Phaed. 66, a. ὑπερφύως ὥς ἄληθ' ἡλίγεις. Symp. 173, c. ὑπερφύως ὥς χαίρω, instead of *ὑπερφύεις ἔστιν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective clause under No. 6, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc. S. Tr. 283. τὰς δ' ἄς περ εἰσορᾷς, ἐξ ὀβλίων ἄζηλον εἰροῦσαι βίαν, ἤκουσι πρὸς σε. Lysias pro bon. Arist. 649. τήν οὐσίαν ἣν κατέλιπε τῷ νικῇ, οὐ πλείονος ἀξία ἔστιν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἰεν παρὰ βασιλέως. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case of the relative. Pl. Men. 96, c. ὁμολογήκαμεν, πρᾶγμα τὸ οὐ μήτε διδάσκαλος, μήτε μαθηταὶ εἰεν, τοῦτο διδάκτον μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεις ὅστις οὐ after an omitted ἔστιν. Pl. Prot. 317, c. οὐδενὸς ὅτου οὐ πάντων ἀν' ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Phaed. 117, d. κλαίον καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλινον τῶν παρόντων. Dem. Cor. 295, 200. παρὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεις ὅστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὗδεῖς	ὅστις	οὗκ ἂν ταῦτα ποιήσιν
Gen.	οὗδενοῦς	ὅτου	οὗ κατεγίλασεν
Dat.	οὗδενι	ὅτῳ	οὗκ ἀπεκρίνατο
Acc.	οὗδένα	ὅντινα	οὗ κατέκτανσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, since the demonstrative adverb takes the form of the relative. S. OC. 1227. βῆναι κειθ' ἐν ὅθ' ἐν περ ἦκει (instead of κίθι, ὅθεν). Pl. Crit. 45, b. πολλαχοῦ γὰρ καὶ ἄλλοσε ὅποι· ἂν ἀφίκη, ἀγαπήσουσι σε (instead of ἀλλαχοῦ ὅποι).

8. The adjective clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective clause and subjected to the government of the verb in the adjective clause. This change of the substantive into the adjective clause is called *transposition*. When the attributive qualification expressed by the adjective clause is emphatic, a demonstrative, referring to the substantive which is connected with the relative, follows in the principal clause. But the demonstrative is often used for perspicuity also. The transposition of the substantive can also take place, when the demonstrative stands before the adjective clause.

"Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, or ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, or οὗτος ἀπέθανεν, ὅς ἡμᾶς κτλ., or ἀπέθανεν, ὅς κτλ.—"Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, or οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα—, οὗς τὸ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοὺτους εἰσπεπτώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἔλιφ', οὔτε ἐς Τροίαν ἔπλει, πύρ' ἐνον—, ταύτη γίγνηται.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective clause, when they serve at the same time to explain more fully the adjective clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective clause; then the attributive is emphatic. Eur. Or. 842. πότινι' Ἠλέκτρα, λόγους ἄκουσον, οὗς σοι δυστυχεῖς ἦκω φέρων, *hear the words which I bring to you as sad, i. e. the sad words, etc.* Th. 6, 30. τοῖς πλοίοις καὶ ὅσῃ ἄλλῃ παρὰ σκευὴ ξυνέπτετο, πρότερον εἰρητο κτλ. (instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὅσῃ). Eur. H. F. 1164. ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου ψόας μίνουσιν ἔνοπλοι γῆς Ἀθηναίων κόροισι. Ar. Ran. 889. ἔτεροι γὰρ εἰσιν, οἷσιν εὐχόμεαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative sentence refers, is sometimes attracted into the subordinate clause, and subjected to its government. A word thus transposed serves to explain

more fully the adjective clause. Od. α, 69. *Κύκλωπος κηλόωται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, whom Ulysses blinded, although he was the god-like Polyphemus.* Pl. Hipp. Maj. 281, c. *τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;*

9. When a clause, or a participle used instead of it, is subordinate to the adjective clause, the two are commonly united together, the relative taking not the construction of the adjective clause, but that of the subordinate clause, i. e. the relative assumes the form which the omitted demonstrative of the subordinate clause would have had.

Isocr. de Pace p. 16, 168. *ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅποταν τις πλείονα μισθὸν διδῷ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν* (instead of οἷ, ὅποταν τις αὐτοῖς διδῷ, ἀκολουθήσουσιν). Pl. Rp. 466, a. *ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν*, (instead of οἷ, ἐξὸν αὐτοῖς —, οὐδὲν ἔχουσιν). Dem. Phil. 3. 128, 68. *πολλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύνθιοι νῦν, ἢ τότ' εἰ προελίδοντο, οὐκ ἂν ἀπώλοντο*, (instead of οἷ, εἰ ταῦτα τότε προελίδ., οὐκ ἂν ἀπ.).

### § 333. *Modes in Adjective Sentences.* (660—662.)

1. The Indicative is used, when the attributive qualification, is to be represented as *actual* or *real*, e. g. *ἡ πόλις, ἣ κτιζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται.* The Fut. Ind. is very frequently used to denote *what should be done* or the *purpose*, e. g. *στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*, § 255, 3. Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. *παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανὸς ἐστίν ἴσα ποιεῖν ἐμοί* (nemo, qui non possit).

2. The Ind. is also used, as in Latin, in such adjective sentences, as are introduced by the indefinite relatives, e. g. *ὅστις, quisquis, ὅστις δὴ, quicunque, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, quancuncque, ὅπόσος, ὅποσοςοῦν*, etc.

Her. 6. 12. *δουλήτην ὑπομῆναι, ἣ τις ἔσται*, qualiscunque erit. X. An. 6. 5, 6. *ἔθαπτον, ὅποσους ἐπελάμβανεν ἡ στρατιά.* Here the idea of indefiniteness is denoted by the relative, and need not be further expressed by the verb; but it is otherwise, when this idea of indefiniteness is contained in the predicate, see No. 3, and 4.

REMARK 1. The Fut. Ind. with  $\kappa\acute{\epsilon}$  (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). Il.  $\epsilon$ , 155.  $\epsilon\nu\delta'$  ἄνδρες ναίουσι πολυῖφηνες, πολυβοῦται, οἳ  $\kappa\acute{\epsilon}$  ἔδωτινῃσι θεῶν ὡς τιμῆσουσιν, *who will honor him, IF HE SHALL COME TO THEM.*

3. The relative with  $\acute{\alpha}\nu$ , e. g.  $\delta\varsigma\acute{\alpha}\nu$ ,  $\eta\acute{\alpha}\nu$ ,  $\delta\acute{\alpha}\nu$ ,  $\delta\varsigma\tau\iota\varsigma\acute{\alpha}\nu$ , etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with  $\acute{\alpha}\nu$  can be resolved into the conjunction  $\acute{\epsilon}\acute{\alpha}\nu$  with  $\tau\iota\varsigma$  or any other pronoun and the Subj.

X. Cy. 3. 1, 20. οὕς  $\delta'$   $\acute{\alpha}\nu$  βελτίους τινὲς ἑαυτῶν ἢ γήσονται, τοῖσις πολλὰκις καὶ ἄνεν ἀνάγκης ἐθίλουσι πεῖθεσθαι. 1. 1, 2. ἄνθρωποι δὲ ἐπ' οὐδέναις μᾶλλον συνίστανται, ἢ ἐπὶ τοῖτους, οὕς  $\acute{\alpha}\nu$  αἴσθονται ἄρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὕς  $\acute{\alpha}\nu$  ὁρῶ τὰ καλὰ καὶ τὰ γαθὰ ἐπιτηδεύοντας, τοῖτους τιμῶ. 8. 8, 5. ὅποιοί τινες γὰρ  $\acute{\alpha}\nu$  οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ὡς ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἢ δὲ Πυθίῃ σφέας (κελεύει) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= αἷς)  $\acute{\alpha}\nu$  αὐτοὶ Ἀθηναῖοι δικάσωσι (*quascunque—constituerint*). Il.  $\beta$ , 391. ὅν  $\delta\epsilon$   $\kappa'$  ἐγὼν ἀπάνευθε μάχης ἐθίλοντα νοήσω μιμνᾶζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἑσσιῖται φυγῆιν κύνας ἢ δ' οἰωνούς, *AS OFTEN AS I perceive or shall perceive.*

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il.  $\nu$ , 179. ὅ  $\delta'$  αὐτ' ἔπασεν, μελὴ ὥς, ἦ  $\epsilon'$  ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φίλλα πελάσση.  $\rho$ , 110. ὥστε λίς ἡγυῖναιος, ὅν  $\phi\alpha$  κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῦ διώονται.

REM. 3. The modal adverb  $\acute{\alpha}\nu$  is so closely united with the relative, as to form with it one word, as in ὅταν, ἐπάν, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as δέ. This  $\acute{\alpha}\nu$  is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without  $\acute{\alpha}\nu$ ) is connected with the Opt., in the

first place, with the same signification as when followed by the Subj. and *ἄν* (No. 3.), but referring to an historical tense in the principal sentence. Hence it is used in general and indefinite statements; so also in expressing indefinite frequency,—in which case the verb of the principal clause is usually in the Impf. or in the Iterative Aor. Here also, the adjective clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Il. β, 188. ὄντινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα πιχίλῃ τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παρασιάς. 198. ὃν δ' αὖ δῆμον ἵ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. Th. 2. 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολέμιους διέφθειρον. X. Cy. 3. 3, 67. ἰκτείνουσι (*Hist. Pres.*), ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the second place, the Opt. without *ἄν* is used without reference to the tense of the principal clause, when the attributive qualification is to be represented as a mere supposition, conjecture or assumption, or as an uncertain and doubtful condition, § 259, 3. (a). Then, the adjective clause commonly forms a member of a principal clause expressed as a wish.

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείῃ, φείδεσθαι δεῖ, *he must beware of saying anything, which he does not know or unless he knows it.* Il. ρ, 640. εἴη δ' ὅστις ἑταῖρος ἀπαγγεῖλαις τάχιστα Πηλεΐδῃ. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕνατος εἰδείῃ τέχνην. Pl. Phaedr. 279, c. τὸ δὴ χρυσοῦ πλήθος εἴη μοι, ὅσον μῆτε φέρειν, μῆτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σῶφρων. X. S. 8, 17. τίς μιστεῖν δύναιτ' ἄν, ὅφ' οὗ εἰδείῃ καλὸς τε καὶ ἀγαθὸς νομιζόμενος;

6. The Opt. with *ἄν* is used, when the attributive explanation is to be represented as a conditional supposition, conjecture or assumption, § 260, 2, (4) (a).

X. C. 1. 2, 6. τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστάς ἐαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, *from whom they might or could receive a reward.* Pl. Phaedon. 89, d. οὐκ ἔστιν ὅτι ἄν τις μῆζον τούτου κακὸν πάθος.

7. The Ind. of the historical tense is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled, § 260, 2, (2), (a).

Od. ε, 39 sq. πάλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπῆμυν ἢ λ' θ' ε, λαχὼν ἀπὸ ληϊδος αἴσαν. Eur. Med. 1339. οὐκ ἔστιν ἡ τις τοῦτ' ἄν Ἑλλήνις γυνή ἐτλη, quae sustinuisset hoc. Pl. Apol. 38, d. οἷς ἄν (λόγοις) ἐπεισα, εἰ ᾧ μὲν δῶν ἅπαντα ποιῶν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional sentence, see § 339, Rem. 1.

REM. 4. On the Inf. in adjective clauses, in the oratio obliqua, see § 345, 6.

§ 334. *Connection of several Adjective Clauses.—Exchange of the Subordinate Clause with the Adjective Clause.—Relative instead of the Demonstrative.* (663—665.)

1. When two or more adjectives follow each other, which either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g. ἀνὴρ, ὃς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν — ἀνὴρ, ὃς παρ' ἡμῖν ἦν καὶ (ὃς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἰθαυμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces, in the place of the relative, a demonstrative pronoun, mostly αὐτός, or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. αἷς) σφιν (Κνωλίωπεςσι) Διὸς ὄμβρος αἶξιν. Isocr. Panath. τὸν λόγον, ὃν ὀλλῶ μὲν πρότερον μεθ' ἡδονῆς διῆλθον, μικρῶ δ' ὕστερον ἡμελλέ με λυπήσειν, and which was to grieve me. Lys. Dardan. 166. οἷς ὑμεῖς χαρισθε καὶ (sc. οὖς) προθυμότερους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὖς ἡ μὲν πόλις ὡς ἐχθροὺς — ἀπῆλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριῖος δέ, ὃν ἡμεῖς ἡθίλομεν βασιλεῖα καθιστάναι καὶ (sc. ᾧ) ἰδοῦκαμεν καὶ (sc. παρ' οὗ) ἰλάσσομεν πιστά —, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιῶν πειράσται. — (b) Pl. Rp. 505, e. ὃ δὲ δίκαια μὲν ἅπαντα ψυχὴ καὶ τοῦτο ἕνεκα πάντα πράττει. Dem. Phil. 3. 123, 47. Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἤρχον καὶ γῆς ἀπάσης, βασιλεῖα δὲ σύμμαχον ἔχον, ἐφίστατο δ' οὐδὲν αὐτοῦς instead of οὗς οὐδὲν ἐφίστατο, quibus nihil non cessit. X. Cy. 3. 1, 38. ποῦ δὲ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνεθῆρα ἡμῖν καὶ σύ μοι μύλα ἐδόκεις θανατῶσαι αὐτόν.

2. The adjective clause frequently takes the place of other subordinate clauses, e. g. Θανυστὸν ποιῶς, ὃς ἡμῖν μὲν οὐδὲν δίδως, in *that* or *because you give us nothing*, X. C. 2. 7, 13. The adjective clause is very frequently used instead of a hypothetical adverbial clause, comp. 333, 3; so also instead of an adverbial clause introduced by ὥστε; the last case occurs,

(a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' ἐνέθης ἔστιν ὑμῶν οὐδεὶς, ὃς ὑπολαμβάνει. X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὃς λίμνῃ καὶ δίγῃ δύναιτ' ἂν μαχόμενος στρατεύεσθαι.

(b) after τοιοῦτος, τηλικούτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὥστε, usually



have an Inf. depending upon them. Pl. Apol. ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι. X. An. 4. 8, 12. δοκεῖ τοσοῦτον χωρίον κατασχῆν —, ὅσον ἔξω τοὺς ἐσχατοὺς λόχους γενέσθαι τῶν πολεμίων κεράτων.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses in general, inasmuch as it takes the place of a demonstrative standing in the sentence and referring to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, although it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin like ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δὲ, ὡς δὲ ταῦτα ἐγένετο, etc., where the Latin generally uses the relative *qui*.

### § 335. III. *Adverbial Sentences.* (666.)

Adverbial sentences are adverbs or participles and substantives used adverbially, expanded into sentences, and, like adverbs, denote an adverbial object, i. e. such an object as does not complete the idea of the predicate, but merely defines it. Hence, they express a more full explanation of the place, time, reason, manner and mode. Adverbial sentences are connected with the principal sentence by relative adverbs, e. g. οὗ, ὅθι, ὡς, ὅτε, etc. The relative adverbs of the subordinate clause, have, in the principal clause, corresponding demonstrative adverbs expressed or understood, by which both clauses are united into one, e. g. ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄρθα θάλλει — ὡς ἔλεξας, οὕτως ἐπραξας.

### § 336. A. ADVERBIAL SENTENCES OF PLACE. (667.)

Adverbial sentences denoting place are introduced by the relative adverbs of place, οὗ, ἧ, ὅπη, ὅπου, ἐνθα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo), and, like adverbs of place, express the three relations of direction, *where*, *whence* and *whither*. The use of the Modes in these sentences, is in all respects like that in adjective sentences, § 333.

Her. 3, 39. ὅκου γὰρ ἐθύσειε στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχίως (indefinite frequency). Th. 2, 11. ἐπισθε (ἐκείσε), ὅποι ἄν τις ἦγῃ-ται. X. An. 4. 2, 24. μαχόμενοι δὲ οἱ πολέμοι καὶ, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους (Opt. on account of ἐκώλυνον). Cy. 3. 3, 5. ἐθήρα ὅπου περ ἐπιτυγχάνοιεν θηρίοις, *whenever*. Pl. Apol. 28, d. οὗ ἄν τις ἑαυτὸν τάξῃ, ἐνταῦθα δὲ μένοντα κινδυνεύειν.

## § 337. B. ADVERBIAL SENTENCES OF TIME. (608—674.)

1. Adverbial sentences denoting time, are introduced by the following conjunctions, *ὅτε, ὁπότε, ὡς, ἡνίκα, when, ἐν ᾧ, ἕως, while; ἐπεὶ, ἐπειδή, postquam, ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, ex quo, and ἀφ' οὗ, since; πρὶν, πρὶν ᾗ, priusquam, ἕως, ἕως οὗ, εἰς ὃ, ἕστε, μέχρι or ἄχρι οὗ, μέχρι ὅτου, μέχρι, till, until.*

2. On the use of the Modes, the following things are to be observed,

3. The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

Her. 7, 7. *ὡς ἀνεγνώσθη Ξέρξης στρατεύσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθα ὕτα στρατηγὴν ποιέται.* 1, 11. *ὡς ἡμίρη τάχιστα ἐγγόνοες (ὡς τάχιστα, quum primum, as soon as).* X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οὗ Ἀθηναῖοι ἀνέπλευσαν.* An. 1. 3, 11. *καὶ ἕως γε μένομεν αὐτοῦ, σκεπτόν μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενοῦμεν.*

4. The conjunction *ἕως, till*, like the final conjunctions, § 330, 5, is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized.

Pl. Gorg. 506, b. *ἡδὲως ἂν Καλλικλῆϊ τοῦτ' ἔτι διελγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίπορος ἀπέδωκα βῆσιν ἀντὶ τῆς τοῦ Ζήθου, lubenter cum hoc Callicle collocutus essem, usque dum eum (Calliclem) ad philosophiae studium revocassem.*

5. The Subj. is used, when the statement of time or the assertion contained in the predicate, is to be represented not as something definite, but merely as something conceived and general, not as unconditioned, but as depending on circumstances, and is to be referred to the predicate of the principal sentence, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν* — *ὅταν, ὁπότεν, ἡνίκα ἂν, ἐπὶ ἂν (ἐπὶν), ἐπειδάν; πρὶν ἂν, ἕως ἂν, μέχρι ἂν, ἕστ' ἂν, § 260, 2, (3), (d).*

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented as the condition under which the predicate of the principal sentence will take place. The Subj. is also very frequently used, to denote indefinite frequency, comp. § 333, 3.

But with conjunctions which signify *till*, the Subj. expresses an object expected and aimed at.

Pl. Prot. 335, b. *ἔπειδ' ἂν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεισθαι, τότε σοι διαλέξομαι.* Dem. Ph. 3. 128, 69. *ἔως ἂν σῶζῃται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι, διαμ. servari possit.* X. Cy. 3. 1, 18. *πόλιν δ', ἔφη, οὐπω ἑώρακας ἀντιπατεμένην πρὸς πόλιν ἐτέραν, ἥτις, ἔπειδ' ἂν ἡττηθῇ, παραχρῆμα ταύτη ἀντὶ τοῦ μάχεσθαι πειθεσθαι ἐθίλει.* 3. 3, 26. *ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βαρβαροὶ βασιλεῖς· ὁ πύταν στρατοπέδευονται, τάφρον περιβάλλονται. εὐπετὸς διὰ τὴν πολυχυρίαν, ας ὅften ας.*

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since here a case is supposed, comp. § 333, Rem. 2. Il. ξ, 16. *ὥς δ' ὅτε πορφύρῃ πύλαος — ὥς ὁ γίγνων ὤρμαινε.* ο, 624. *ἐν δ' ἔπειδ', ὥς ὅτε κύμα θοῇ ἐν νηϊ πέσσειν.*

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπεί, πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by *ὅτε, ὁπότε, πρὶν*, etc. without ἂν with the Subj., is frequently found in the Epic language, sometimes also in Ionic prose, and not seldom in the Attic writers with *μέχρι* and *πρὶν*.

7. The Opt., like the Subj., is used with conjunctions of time, but in reference to an historical tense of the principal clause. When the Opt. is used to denote indefinite frequency, an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions *ὅτε, ἐπεί*, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Od. ε, 385. *ὁρσας δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἔως ὅγα Φαίηκισσι φιληρότοιμοις μιγάειη* (but ὄρνυσι Βορέην καὶ ἄγνυσι κύματα, ἔως ἂν — μιγῇ). Il. κ, 14. *αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθαλύνοντας ἔλκετο χαίτας, ας ὅften ας.* Her. 6, 61. *ὅπως ἐνείκεις ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷ γαίμα ἴστα καὶ ἐλίσσεται τὴν θοὴν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον, ας ὅften ας.* Pl. Phaedon. 59, d. *περιμύνομεν οὐκ ἐκαστοτα, ἔως ἀνείχθῃ τὸ δαμοντήριον.* X. An. 6. 1, 7. *ὁπότε δὲ (οἱ Ἕλληνες) αὐτοῖς (τοῖς πολέμοις) ἐπείοισιν, ἡφείως ἀπέφουγον.*

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an uncertain and doubtful condition, as a mere supposition, conjecture or

assumption; generally when the subordinate clause forms a part of a principal clause expressing a wish, § 333, 5.

Pl. Amat. 133, a. ὅποτε τὸ φιλοσοφεῖν αἰσχρὸν ἤγησαί μιν εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἑμαυτὸν εἶναι, *when I shall assume*. X. Cy. 3. 1, 16. πῶς δ' ἂν τότε κλειστόν ἄξιοι γίγνοιεν οἱ ἄνθρωποι, ὅποτε ἀδικούντες ἀλλίσκοιντο;—Il. σ, 465. αἶ γάρ μιν θανάτιοιο δυσχερὸς ὥδε δυνάμην—ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι. Pl. Rp. 501, c. καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλείφουσιν, τὸ δὲ ἐγγράφουσιν, ἕως ὅτι μάλιστα ἀνθρώπεια ἡθὴ εἰς ὅσον ἐνδέχεται θεοφιλῆ ποιήσας.

9. The conjunctions *πρὶν* (*πρότερον* ἢ), besides the constructions mentioned, is also followed by the Inf. The different constructions of *πρὶν* are to be distinguished as follows,

(a) When a past event, one that has actually occurred, is spoken of, the Ind. of an historical tense is used, (No. 3).

(b) When a future action, one merely conceived, is spoken of, which can be considered as the condition of the principal clause, the Subj. is used, if the subordinate clause refers to a Pres., Perf. or Fut. in the principal clause, but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7), in both cases, however, only when the principal clause is negative.

(c) But when the action is to be represented only as a conception, a conceived limit, not as an independent occurrence, but only as a subordinate and incidental designation of time, the Inf. is used. Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γάλας τερμόνων ἔξω βάλω (= εἰ μὴ πρότερόν σε ἐβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃς, πρὶν ἂν ἀπούσῃς. Il. φ, 580. Ἀγῆνωρ οὐκ ἔθελεν φεύγειν, πρὶν πειεργῆσαι Ἄχιλλος (= εἰ μὴ πρότερον πειεργῆσαιτο). X. An. 7. 7, 57. οἱ ἐπιτήδευοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἀπαγάγοι τὸ στρατεύμα καὶ θίβρῳι παραδοίῃ. Her. 6, 119. Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑσπερίδας, ἐνᾷχ'· σφι δεινὸν χόλον. 7, 2. ἔσαν Δαρεῖος, καὶ πρότερον ἢ βασιλεύσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρὶν δὲ τόξενμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν. 10, 19. πρὶν γὰρ δὴ καταλῦσαι τὸ στρατεύμα πρὸς Ἀρι-

στον, βασιλεὺς ἐφάνη. An. 4. 1, 7. ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χαιρέσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρὶν δὲ ὁρᾶν τοὺς πολεμίους, εἰς τρεῖς ἀνέπανσε τὸ στρατεύμα. 2. 2, 10. πιθανοὶ δ' οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προστασόμενον, πρότερον πείθονται.

REM. 5. The Homeric πάρος, when it is not used merely as an adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι.

### C. CAUSAL ADVERBIAL SENTENCES.

#### § 338. I. *Adverbial Sentences denoting Cause.*

(575.)

1. Such as express the cause in the form of adverbial sentences denoting time by means of conjunctions of time, viz. ὅτε, ὁπότε, ὥς, ἐπεὶ, quoniam, puisque, *because, since, επειδή*, quoniam, and ὅπου, quandoquidem. In these adverbial sentences, the Ind. is the prevailing Mode, but yet the Opt. with ἄν, § 260, 2, (4) (a) and the Ind. of the historical tenses with ἄν, § 260, 2, (2) (a), can also be used.

Il. φ, 95. μὴ μὲ κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός ἐμι, quoniam sum. X. An. 3. 2, 2. χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν. Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούμεν. Pl. Prot. 335, d. δέομαι οὖν σοῦ παραμῆναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡθιῶν ἀκούσαιμι ἢ σοῦ. Il. ο, 228. ὑπόειξεν χεῖρας ἐμάς, ἐπεὶ οὐκ ἐν ἀνδρωτὶ γ' ἐτελεσθη, *since, if he had not escaped, the thing would not have been accomplished without effort.*

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such as express the reason in the form of substantive sentences by the conjunctions ὅτι and διότι (formed from διὰ τούτου, ὅτι) and the Poet. οὕνεκα (formed from τούτου ἕνεκα, ὅ) or ὁθ οὕνεκα (instead of ὅτου ἕνεκα). The Ind. is here, also, the prevailing mode, when the statement is not contingent.

Pl. Euthyphr. 9, e. ἄρα τὸ ὅσιον, ὅτι ὀσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὀσιόν ἐστι;

§ 339. II. *Conditional Adverbial Sentences.*

(576—583.)

1. The second kind of adverbial sentences are such as express a condition and are introduced by the hypothetical conjunctions *εἰ* and *εἰάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the subordinate clause. As the conditioning clause precedes the conditioned, or the reason, the result, the former (the subordinate clause) is called the *Protasis*, and the latter (the principal clause) the *Apodosis*.

2. The relation which the conditioning and conditioned statement have to the conviction or persuasion of the speaker, in Greek, is expressed in the following manner,

I. In the first place, the condition is expressed by the Ind., as a reality or fact, and hence as something certain. Two cases are here to be distinguished,

(a) In the *Protasis*, *εἰ* with the Ind. of all tenses is used, and also the Ind. of all tenses is used in the *Apodosis*, when both the condition and that which is subject to the condition or results from the condition, are considered by the speaker as a reality or fact, and hence as certain, whether the thing spoken of is objective or not. The result is very frequently a necessary one. If the *Apodosis* contains a command, the Imp. is used, and when this command is negative, the Subj. also, § 259, 5.

*Εἰ τοῦτο λέγεις, ἁμαρτάνεις. Εἰ θεὸς ἐστὶ, σοφὸς ἐστίν.* X. Cy. 1. 5, 13. *εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γινώσκων, ἐμάντων ἐξαπατῶ* (here something is spoken of, which in his heart the speaker wholly denies). *Εἴ τι ἔχεις, δός.* *Εἰ τοῦτο πεποίηκας, ἐπαινεσθαι ἄξιός ἐστι.* Her. 3, 62. *ὦ δέσποτα, οἷκ ἐστι ταῦτα ἀληθία, οὕτως (= οὕτω) κοίτῃ σοι Σμέρδης ἀδελφεὸς ὁ σὺς ἐπανάστηκε— ἐγὼ γὰρ αὐτὸς—ἔθαψά μιν χειρὶ τῆσι ἐμωῦτόν· εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστήασιν, πρὸς δέ κ' ἐό τοι καὶ Ἀστυάγεια τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥσπερ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκίνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). *Εἴ τι εἴχε, καὶ ἐδίδου.* *Εἰ τοῦτο ἐπεποιήσεις, ζημίας ἄξιός ἦσθα.* *Εἰ ἐβρόντησε, καὶ ἦσταιρασει.* *Εἰ τοῦ-*

το λέξεις, ἀμαρτήση. X. Cy. 2. 1, 8. εἰ τι πείσονται Μηδοί, εἰς Πέρσας τὸ δεινὸν ἦξει. 7. 1, 19. εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.

(b) In the Protasis, εἰ with the Ind. of the historical tenses is used; in the Apodosis, also, the Ind. of an historical tense is used, but in connection with ἄν, when the reality, both of the condition and that which is subject to the condition, is to be denied. This form is used only of the past, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the negation of the reality is not contained in the form of expression itself, for the Ind. of the historical tenses necessarily always denotes a past occurrence or fact; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional sentence stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you erred, or if you had said this, you would have erred*; but you have not said it, consequently you have not erred. Pl. Apol. 20. b, c. τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὐηρος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μῶν. Καὶ ἐγὼ τὸν Εὐηρον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τι καὶ ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31. d. εἰ ἐγὼ πάλοι ἐπείρῃσα πράττειν τὰ πολιτικὰ πράγματα, πάλοι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελή-αη, οὐτ' ἂν ἔμεινόν. Th. 1, 9. οὐκ ἂν οὐν νήσων ἐκράτει (Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could rule over the islands). Pl. Gorg. 516, a. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they — Cimon, Themistocles and Miltiades — had been good men, they would never have experienced this injustice*. X. Cy. 1. 2, 16. ταῦτα

δὲ οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο. 3. 3, 17. εἰ μὲν μάλιν τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολιεῖᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλιστάτον ἦ ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκείνοι (οἱ κίνδυνοι) ἔσονται, ἢν τι ἐνθάδε ὑπομείνωμεν, ἢν τε εἰς τὴν ἐκείνων (τῶν πολυμίαν) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of), "if a greater danger impended over us when we were in a hostile country, than in one that was friendly, perhaps then the safer course ought to be chosen; but now, since we are armed, the danger here and there will be equal." 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γάρ τοι τὸ ἔχειν, οὕτως, ὥσπερ τὸ λαμβάνειν, ἦδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων, in reference to the preceding conversation. An. 7. 6, 9. ἡμῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλας ἂν ἤμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος—Καλλίας ἡγωνιζέτο, εἰς ἥρξει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δέ μοι δοκεῖ αἰσχρὸν εἶναι—μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρᾶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλεισε· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνουν.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Intermediate sentences, which are joined to such conditional sentences, are likewise expressed by the Ind. of the Hist. tenses (without ἂν), if they stand in close connection with those tenses. X. C. 1. 4, 14. οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύναιτο ἂν πράττειν ἃ ἐβούλετο (efficere posset, quae vellet). 3. 5, 8. εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ὧν οἱ ἄλλοι εἰχον ἀντιποιεῖσθαι (si vellemus eos sibi vindicare opes, quas alii haberent).

II. The condition is expressed, in the second place, as a conception. The Greek has two different forms to denote this relation,

(a) In the Protasis, εἰ stands with the Opt., and in the Apodosis, the Opt. also stands, but in connection with ἂν. (The Fut. Opt. is here not used). By this form, both the condition, and the thing conditioned, are represented as a present or future uncertainty, as an undetermined possibility, a mere conjecture or supposition, without any respect to its actual existence or the contrary, its possibility or impossibility. This form corresponds to the English usage, where historical conjunctions are used in the Protasis and Apodosis, e. g. *If thou hadst gold, then thou wouldst give it.*

Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἂν, if thou shouldst say this, then thou



wouldst err. — Pl. Symp. 175, d. εἰ ἂν ἔχοι —, εἰ τοιοῦτον εἶη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέμου εἰς τὸν κενώτερον ῥεῖν ἡμῶν, ἐὰν ἀπτόμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοὺ τιμῶμαι τὴν παρὰ σοὶ κατὰκλισιν. Lysid. 206, c. εἰ μοι ἐθελήσαις αὐτὸν ποιῆσαι εἰς λόγους· ἐλθέιν, ἴσως ἂν δυνάμην σοὶ ἐπιδείξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης, ὅσον ἀρχέριον ἐργασμαι, θαυμάσαις ἄν. Ion. 537, e. εἰ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλη, φαίης ἂν δήπου τῇ αὐτῇ. Th. 4, 61. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβαίημεν. X. An. 5. 1, 11. εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουνίων μακρὰ πλοῖα κατὰγοίμεν —, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλιν διαβαίητε. 6. 2, 21. εἰ οὖν καταλιπόντες τὰ σκεῖα ἐν τῷ ἐρυννῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ μῦλλον προχωροίη ἡμῖν.

(b) In the Protasis, ἐάν stands (ἦν, ἄν) with the Subjunctive, and in the Apodosis, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as such, that its actual existence still depends on circumstances, and hence is expected by the speaker, and is regarded as possible. The thing conditioned, or the inference drawn from the principal clause, is expressed by the Ind. as what is certain or necessary.

REM. 2. Since the Greek Subj. always refers to the future, hence ἐάν with the Subj. almost always corresponds to εἰ with the Fut. Ind.; the only distinction is, that by εἰ with the Fut. Ind. the condition is expressed as what *will* take place in future; but by ἐάν with the Subj. the condition is expressed as such that its existence as an actual fact, is merely supposed or expected by the speaker. The Subj. does not have its ground in the conditioned relation itself, but in the fact, that, aside from this relation, it is used to denote a concession expected by the speaker, § 259, Rem. 4.

Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ, if thou sayest this, shalt say it, thou wilt err. Ἐάν τι ἔχωμεν, δώσομεν.—Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ (si hoc dixeris, errabis). Pl. Rp. 473, d. ἐάν μὴ ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταὐτὸν ξυμπέσῃ, δύνανται τε πολιτικὴ καὶ φιλοσοφία, οὐκ ἔστι κακῶν παῖλα ταῖς πόλεσι. Lysid. 210, c. ἐάν μὲν ἄρα σοφὸς γένη, ὃ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκτιοὶ ἔσονται. X. An. 1. 8, 12. καὶ τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεπολιττα.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used in re-

spect to an indefinite frequency. Comp. § 333, 3 and 4. In the place of *εἰ* with the Subj., *εἰ* with the Opt. occurs, when the conditioning sentence is made to depend on an Hist. tense. Still, see § 345, 4. On *εἰ* with the Opt. and *εἰ* with the Inf. in *orat. obliq.*, see § 345, Rem. 4, and No. 6.

3. In addition to the common forms of the Apodosis which have been mentioned, and which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. The following cases occur,

(a) The Opt. with *ἄν* in an Apodosis, very often follows *εἰ* with the Ind. and *εἰ* with the Subj., when the thing conditioned or deduced is contrasted as uncertain, doubtful, an undetermined possibility, with a condition which is certain, or which is received as certain. The Greek, particularly the Attic dialect, very often employs this form of the Apodosis in a certain kind of polite way, when speaking of settled convictions, § 260, 2, (4), (a).

(a) *Εἰ τοῦτο λέγεις, ἄμαρτάνοις ἄν, ἰφ' ἑοῦ assertest this, thou wouldst err.* Pl. Ap. 37, c. πολλὴ μὲντ' ἄν με φιλοψυχία ἔχοι, *εἰ οὕτως ἀλόγιστός εἰμι.* 30, b. *εἰ μὲν οὖν ταῦτα λέγων διαφθίλω τοὺς νέους, ταῦτ' ἄν εἴη βλαβερά.* Alc. II. 149, e. *καὶ γὰρ ἄν δεινὸν εἴη, εἰ πρὸς τὴν δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἄν τις ὕσιος καὶ δίκαιος ὢν τυγχάνη.* X. C. 1. 2, 28. *εἰ δ' αὐτὸς (Σωκράτης) σωφρονῶν διετέλει, πῶς ἄν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;* Th. 6, 92. *εἰ πολέμιός γε ὢν σφόδρα ἔβλαπτον (nocebam), καὶ ἄν φίλος ὢν ἰκανῶς ὠφελόην.*

(β) *Εἰ* with the Ind. of the historical tenses is used in speaking of the denial of a fact, and in the Apodosis, the Opt. is used with *ἄν*. In this case, the Opt. with *ἄν* either refers to the present and future, or to the past. Il. β, 80. *εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδος κεν φαίμεν καὶ νοσφίζοιμεθα μῦλλον· νῦν δ' ἴδεν, ὅς μὲν ἄριστος Ἀχαιῶν εὐχεται εἶναι,* "if another had told the dream, we should assert it to be a falsehood, and not believe it." Il. ε, 311. *καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἄνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγατὴρ Ἀφροδίτη,* "and Æneas would certainly have perished there, if Aphrodite had not observed it."

(γ) X. Apol. 6. *ἦν δὲ αἰσθητὰν ὡμαὶ χεῖρων γιγνώμενος καὶ καταμέμφομαὶ ἐμυντόν, πῶς ἄν ἐγὼ ἄν ἡδέως βιοτεύοιμι;* Pl. Menex. 239, c. *εἰ ἄν οὖν ἡμῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ φιλῶ κοσμεῖν, τάχ' ἄν δευτέρου φαίνοίμεθα, then we should have been inferior.*

(b) On the contrary, the Ind. sometimes follows *εἰ* with the Opt. in the Apodosis. Her. 1, 32. *οὐ γὰρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμίρην*

ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπισποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γινόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παιδας ἄφρονας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἄρ' ἀξίοπιστα ἐν ταῦτα ἡγησόμεθα τὸν ἀκρατῆ;

(c) The Ind. of the historical tenses with ἄν in an Apodosis follows,

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a fact or something actually existing, while the thing conditioned or deduced, is not considered as a real existence. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν — πῶς δὲ πάντες ἐζήλουν ἄν τοὺς τυράννους; *if this were really so, why should many strive after the tyranny, and all esteem tyrants as happy?* Eur. Or. 565 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἡξουσιν θράσους, ἀνδρας φονεῖν, καταφυγὰς ποιούμεναι ἐς τέκνα — παρ' οὐδὲν αὐταῖς ἢ ἄν ὀλλύναι πόσεις;

(β) rarely εἰ with the Subj., Pl. Phaedr. 256, c. but very often εἰ with the Opt., when, in the Apodosis, an action repeated in past time, is indicated, see § 260, 2, (2), (β), but seldom when the reality of the thing deduced is denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὄπλα ποιοῖο ὑμῶν πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, e. εἰ βουληθεῖημεν εἰδέναι μὴ μόνον, ποιοὶ ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὕμνιοι, ἢ νοσώδεις, ἄρα ἱκανοὶ ἄν ἦσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis, (α) affirmatively, Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο προῦσαι, τί χρὴ προσδοκᾶν;—(β) negatively, Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμάχομεθα (pugnassemus) καὶ τὴν γῆν ἐδῆροῦμεν (devastassemus) ὥς πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρώτοι — ἐπεκαίεσαντο (advocaverunt), τί ἀδικοῦμεν;

### § 340. Remarks.

(684, 685.)

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective sentence, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. "Ὅς ταῦτα λέγοι, ἁμαρτάνοι ἄν, *whoever should say these things, would err.* Ταῦτα λέξας, ἁμαρτάνοις ἄν. Οὕτω γ' ἄν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly general Protases are almost always omitted, since they can be easily supplied, by such phrases as, "when one wishes," "If it is allowed," "If I can," "If circumstances should favor," e. g. *Be-*

λοίμην ἄν (scil. εἰ δυνατήν), *velim*, ἡδέως ἄν ἀκούσασαι; often also, the conditioned Apodosis must be supplied, as well as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόνην ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). Under like conditions, also, the Ind. of the historical tenses with ἄν often stands without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἄν. Ἄνευσισμοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβουλόμην ἄν (sc. εἰ ἐδυνάμην), *vellem* (different from βουλόμην ἄν, as *vellem* from *velim*), ἐβουλήθη ἄν, *vellem* or *voluissēn*. Ἐνθα δὲ ἔγνων ἄν (sc. εἰ παρῆσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases,

(a) In expressions of *desire*, e. g. εἴθε τοῦτο γένοιτο (sc. εὐτυχὴς ἄν εἴην), *O that this might be!* εἴθε τοῦτο ἐγένετο (sc. εὐτυχὴς ἄν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in agitated, impassioned discourse, (*Αρροσιότης*). Il. α, 340 sq. εἴποτε δ' αὐτε χρεῖο ἔμειο γένηται ἀεικία λαιγὸν ἄμυναι τοῖς ἄλλοις —.

(c) When the Apodosis may be easily supplied from the context; this occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί)· ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μὲν — εἰ (ἐάν) δέ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν παύθεται (sc. καλῶς ἔχει)· εἰ δέ μή, — εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μένουσι καρηκομόωντες Ἀχαιοί, εἰρώκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μένουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.

4. Εἰ δέ is used instead of εἰ δέ μή and εἰ δέ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used, instead of εἰ δέ μή, since by the corresponding member alone, the first member is negated. Pl. Prot. 348, a. καὶ μὲν βούληται ἐτι ἐρωτᾶν, ἔτοιμός εἰμι σοι παρέχειν (sc. ἐμὲ) ἀποκρινόμενος· ἐάν δὲ βούληται, σὺ ἐμοὶ παράσχε. On the contrary, a negative clause is followed by εἰ δέ μή, instead of εἰ δέ, since this form has become altogether common in negating the antecedent clause. X. Cy. 3. 1, 35. πρὸς τῶν θεῶν, μὴ οὕτω λίγες· εἰ δέ μή, *otherwise*, οὐ θαφθούντά με ἔξεις.

5. When εἰ μή has the meaning of *except*, another εἰ is sometimes sub-

joined, thus  $\epsilon\dot{\iota}$   $\mu\eta$   $\epsilon\dot{\iota}$ , like *nisi si*, *except, unless*, while the predicate of  $\epsilon\dot{\iota}$   $\mu\acute{\iota}$  is omitted. Pl. Symp. 205, e. οὐ γὰρ τὸ ἑαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται,  $\epsilon\dot{\iota}$   $\mu\eta$   $\epsilon\dot{\iota}$  τις τὸ μὲν ἀγαθὸν οἰκτεῖον καλεῖ.

6. Ἄν in the Protasis with  $\epsilon\dot{\iota}$  and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, while itself is dependent on another condition, not commonly expressed but implied, e. g.  $\epsilon\dot{\iota}$  ταῦτα λέγοις ἄν means, "If thou shouldst say these things, in case circumstances should permit, in case an opportunity should present, in case one should ask thee," etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμι ἄν, εἰ τι πλεον ἄν ὦφελ' ἦσ' εἰ λόγος καλῶς ῥηθῆς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ἥσμα μάλα καλῶς ᾄσθ' ἐν εἰς μουσικῇ. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλοι τῷ ἀνθρώπων περὶ τοῖ μὴν ἄν, καὶ σοὶ πείθομαι, si ulli alii, si id mihi affirmet fidem habeam.

7. When καὶ is connected with  $\epsilon\dot{\iota}$  (ἐάν), the hypothetical Protasis contains a concessive meaning, and the Apodosis, an adversative meaning; the Protasis denotes a concession; the Apodosis, often in connection with ὅμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καὶ either follows  $\epsilon\dot{\iota}$ , e. g.  $\epsilon\dot{\iota}$  καὶ — or precedes the same, e. g. καὶ  $\epsilon\dot{\iota}$  —. In the first case, καὶ means *also*, and refers not merely to  $\epsilon\dot{\iota}$ , but to the entire concessive clause, and  $\epsilon\dot{\iota}$  καὶ means *if also*. In the last case, καὶ means *even, but also* (implying degrees), and singly refers only to the condition, and καὶ  $\epsilon\dot{\iota}$  means *even if*, e. g.  $\epsilon\dot{\iota}$  καὶ θνητός εἰμι, *if I also am mortal*, καὶ  $\epsilon\dot{\iota}$  ἀθάνατος ἦν, *even if I were immortal*. S. O. R. 302. πόλιν μὲν,  $\epsilon\dot{\iota}$  καὶ  $\mu\eta$  βλέπεις, φρονεῖς δ' ὅμως, οὔτ' νόσῳ ξύνεστιν, etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas. Aesch. Choeph. 296. καὶ  $\mu\eta$  πέποιθα, τοῦργον ἔστ' ἐγχαστῖον, etiamsi non fido, perpetrandum facinus est.

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καὶ, καίπερ, etc., § 312, 4, (d) and Rem. 8.

### § 341. III. Adverbial Sentences denoting Consequence or Effect. (686—689.)

1. Adverbial sentences, denoting a consequence or effect, are adverbs of way and manner expanded into a sentence, and are introduced by the conjunctions ὥστε and more seldom ὡς, to which, in the principal sentence, the demonstrative adverb οὕτως, (either expressed or understood), corresponds, e. g. οὕτως καλῶς ἔστιν, ὥστε θαυμάζεσθαι (= θαυμασίως καλῶς ἔστιν).

Still, these sentences have often the meaning of a substantive or Inf. standing in the Acc. and denoting an effect, and hence must be considered as substantive sentences. In this last case, the relative *ὥστε* of the subordinate clause corresponds to a demonstrative substantive pronoun, either expressed or to be supplied, e. g. *τοῦτο*, in the principal sentence, e. g. *ἀνέπεισε Ξέρξεα τοῦτο, ὥστε ποιεῖν ταῦτα*, Her.

2. The Ind. is used in these sentences, when the consequence or effect, is to be indicated as a fact, as something palpably and actually exhibited; when the consequence does not refer to a single word of the principal sentence, but to the entire principal sentence, *ὥστε* can be translated by *itaque*. The negative is in this case, *οὐ*, § 318, 2.

Her. 6, 83. *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτως, ὥστε οἱ δοῦλοι αὐτίκων ἔσχον πάντα τὰ πρήγματα*. X. Cy. 1. 4, 5. *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκ ἔσχεν αὐτῷ συλλέγειν θηρία*. 15. *καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἷόν τε εἴη, σὺν ἐξῆς τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρὲλ αὐβανε*.

3. The Inf., on the contrary, is used, when the effect is to be represented as merely conceived, existing only in the mind of the speaker, limited to the inward relation of things, or admitted as possible. The principal and the subordinate sentences stand in the closest relations to each other. On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2. The particular cases where the Inf. is used, are the following,

(a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. X. C. 1. 2, 1. *ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πανύ μικρὰ κεκτημένος πάνν ῥαδίως ἔχειν ἀρκούντα*. Cy. 1. 1, 5. *ἐδυνήθη δὲ (Κῦρος) ἐπιθυμίαν ἐμβαλεῖν τσαούτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι*. 2, 1. *φῦναι δὲ ὁ Κῦρος λέγεται — φιλοτιμότητος, ὥστε πάντα μὲν πόρον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἔνεκα*. For the same reason, *ἡ ὥστε* (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. *ὦ παῖ Κύρου, τὰ μὲν οἰκῆια ἦν μῖζον κακά, ἡ ὥστε ἀνακλαίειν, greater than that any one can bear, i. e. too great, etc.* X. C. 3. 5, 17. *φοβοῦμαι αἰεὶ, μή τι μῖζον ἡ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ*. Hence *ὥστε* with an Inf. may also be used to explain a foregoing sentence, e. g. Th. 4, 23. *Πελοποννήσιοι*

δὲ ἐν τῇ ἡπειρῇ στρατοεπιδυσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τελεχεῖ, σκοποῦντες καὶ ῥόν, εἴ τις παραπέσοι, ὥς τε τοὺς ἄνδρας σώσει, *watching for an opportunity, if any should occur, by which their fellow-citizens could be saved.* X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥς τε φυλάσσεται τὸ ὑπὲρ τὸν καιρὸν ἐμπέλασθαι, τοῦτο ἑαδίως πάνυ (Σωκράτης) ἐφυλάττετο.

(b) When the consequence is to be represented as barely possible. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥς τε καὶ τοὺς πολεμίους ἀκούσειν, *ut etiam hostes audire possent*, ὥς τε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφηνον, a fact. 1. 4, 8. οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥς τε ἐλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of intention or aim. X. R. Eq. 12, 11. ὥς μὲν δὲ μὴ βλάβηται, θεῶν ὕμων ὄντων, ταῦτα ὅπλα· ὥς δὲ τοὺς ἐναντίους βλάβηται, μάχεσθαι μὲν μᾶλλον, ἢ ξίφος ἐπαινοῦμεν. Th. 2, 75. προκαλίμματα εἶχε διέφθαι καὶ διαφθέρας, ὥς τε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις οἰστοῖς βλάβηται, ἐν ἀσφαλείᾳ τε εἶναι.

(d) When the consequence is to be indicated as a condition of what is affirmed in the principal sentence, (*under the condition, that, or it is presupposed, that*). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥς τ' αὐτοὺς ὑπακούειν βασιλεῖ, *quum possent ceteris Graecis illa imperitare, ut ipsi dīdo audientes essent regi.* X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστα, ἔφη, ὃ Κύριε, ὅτι ἐγώ, ὥς τε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων, πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ. Dem. Cor. 252, 8. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥς τ' ἔχῃεν Ὀρέον.

(e) When instead of a an Inf. alone, the Inf. with ὥς τε is used for the sake of emphasis. Th. 1, 119. δευθέρους—ἐκάστων ἰδίᾳ, ὥς τε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπελάται ὑπὸ Σεύθου—, ὥς τ' ἐντάχει ἀπελάθειν. 6, 88. καὶ οἱ Κορίνθιοι εὐθύς ψηφίσάμενοι αὐτοὶ πρότοι, ὥς τε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ—πάντα ποιήσασιν ἅν, ὥς τε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way a consequence actually existing may be expressed by ὥς τε with an Inf. X. An. 1. 5, 13. ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κύρον) εὐσημῶνός τις προσεγγεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάνπῳ, ὥς τε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γάλατα παρὰσχῃ.

REM. 1. When the Inf., connected with ὥς τε depends on a condition, the

modal adverb *ἄν* is subjoined to the Inf., § 260, 2, (5), (a). Th. 2, 49. *τα ἐντὸς οὕτως ἐκείστο, ὥς τε ἥδιιστα ἂν ἐς ὕδαρ ψυχρὸν σφᾶς αὐτοὺς εἰπτεῖν*. X. An. 6, 1, 31. *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσημήναν, ὥς τε καὶ ἰδιώτην ἂν γινώσκει, οἷ ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ* (i. e. *καὶ εἰ τις ἰδιώτης εἴη*).

REM. 2. Instead of *ὥς τε* with an Inf., a relative, particularly *οἷος, ὅσος*, is very often used in connection with an Inf.; this relative corresponds to a demonstrative, particularly *τοιοῦτος, τοσοῦτος*, either standing in the principal sentence or to be supplied. Pl. Crit. 46, b. *ἐγὼ — τοιοῦτος* (sc. *εἰμὶ*), *οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι, ἢ τῷ λόγῳ*. X. Cy. 1, 2, 3. *οἱ Περσικοὶ νόμοι ἐπιμύονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι ποτηροῦ τιος ἢ αἰσχροῦ ἐργου ἐφίεσθαι*. X. H. 6, 5, 7. *τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινῆναι τῶν πολιτῶν*. Th. 3, 49. *ἢ μὲν ἐφθάσε τοσοῦτον, ὅσον Πάχχη ἀνεγινώσκοναι τὸ ψήφισμα*. 1, 2. *νυμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, so far that they could live on it*. On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of parenthetical clauses, which often occur, and are apparently independent, and which are introduced by *ὥς* (seldom *ὥς τε*) with the Inf. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. *τοιοῦτῳ τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μεγάλῳ εἰκάσκει*. So *ὥς ἔπος εἰπεῖν*, ut ita dicam, propemodum dixerim, *ὥς συνελόντι εἰπεῖν*, ut paucis absolvam, *ὥς γέ μοι δοκεῖν*, ut mihi quidem videtur, properly *tali modo ut mihi videatur, ὥς ἐμὲ εὐ μεμνησθαι*. Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὐ πολλῷ λόγῳ εἰπεῖν*, especially *ὀλίγον, μικροῦ, πολλοῦ δεῖν*, ita ut paulum, multum absit, and in the still shorter form, *ὀλίγον, prope, paene*. According to the same analogy, *ὅσον, ὅσα, ὅτι* connected with an Inf., are used instead of *ὥς*, Rem. 2, e. g. *ὅσον γέ μ' εἰδέναί*, quantum sciam (properly *pro tanto, quantum scire possim*), *ὅτι μ' εἰδέναί*. In like manner, *ὥς* is used in Herod. with the meaning *for*, with the Inf. in sentences which express a limitation. 2, 8. *τὸν δὲ ἀπὸ Ἡλιονπόλεως οὐκ ἐστὶ πολλὸν χωρὶον, ὥς εἶναι Αἰγύπτου*, ut in Aegypto, *for Egypt*, i. e. considering its whole extent.

4. The Opt. without *ἄν* is used, when the predicate of the principal clause is expressed by the Opt., §§ 333, 5, and 337, 8; with *ἄν*, when the consequence or effect is to be expressed as a conditioned expectation, supposition or conjecture, § 260, 2, (4), (a); finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence will take place under a certain condition, § 260, 2, (2), (a).

X. O. 1, 13. *εἰ τις χρῆται τῷ ἀργυρίῳ, ὥς τε κάμειν τὸ σῶμα ἔχοι, πῶς ἂν εἴη τὸ ἀργύριον αὐτῷ ὠφέλιμον εἶη*; "If any one should use his money so that he should reduce his body into a worse state, how," etc. Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείλιαν ἐληλυθᾶσιν, ὥς τ' οἱ μὲν πενημένοι*



τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερ' αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν. Pl. Menex. 236, d. σοὶ γε δεῖ χαρίζεσθαι, ὥς τε καὶ ὀλίγου, εἴ με κεινούς ἀποδύνα ὀρχήσασθαι, χαρισαίμην ἂν. — Symp. 197, a. τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥς τε καὶ οὗτος Ἔρωτος ἂν εἴη μαθητής. — X. Ag. 1. 26. πάντες πολεμικά ὅπλα κατεσκευάζον, ὥς τε τὴν πόλιν ὄντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι. Dem. Cor. 236, 30. οἶκ ἂν ὠρκίζομεν αὐτὸν (Φίλιππον), ὥς τε τῆς εἰρήνης ἂν διημαρτήκει καὶ οἶκ ἂν ἀμφοτέρω εἴχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία.

REM. 4. When ὥς τε is connected with the Imp., or the Subj. with an imperative meaning, § 259, 1, (a), then the dependent clause is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil: 3. 129, 70. γράφω δέ, ὥς τε, ἂν βούλησθε, χειροτονήσατε. So ὥς τε can be connected with an interrogation. Dem. Aphob. 858, 47. εἰ ὁ πατήρ ἡπίσται τοῖσι. δηλον ὅτι οὐτ' ἂν τὰλλα ἐπέτρειπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥς τε πόθιν ἴσασιν; (ergo unde scierunt?) Comp. § 344, Rem. 6.

REM. 5. Instead of ὥς τε with the meaning *ea conditione, ut; ita, ut*, the post-Homeric language also uses ἐφ' ᾧ τε (more seldom ἐφ' ᾧ), to which, the demonstrative ἐπὶ τούτῳ in the principal clause, either expressed or implied, corresponds; this occurs in connection either with the Fut. Ind., or with the Inf., e. g. Her. 3, 83. ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ἐπ' οὐδενὸς ὑμέων ἄρξομαι. X. H. 2. 2, 20. ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὴν Πιρραῖᾶ καθιλόντας Λακεδαιμονίους ἔπεισθαι. 4, 38. οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην — ἔχουν.

#### D. ADVERBIAL CLAUSES DENOTING WAY AND MANNER AND QUANTITY.

##### § 342. I. Comparative Adverbial Clauses denoting Way and Manner. (690—691.)

1. By comparative adverbial clauses denoting way and manner, the predicate of the principal sentence is compared in respect to *quality*, i. e. in respect to *way* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥς τε, ὥς περ, ὅπως, to which a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood, corresponds.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses, § 333, e. g. Λέγεις οὕτως, ὡς φρονεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλη, § 333, 3, ἐκαστῷ. Very often ὡς ἂν or ὥς περ ἂν is used with the Opt., § 333, 6, Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως

λέγεσθαι ταῦτα, ὥς περ ἄν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense or Aor. is used when the compared object is placed in present view, § 256, 4, (c). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὥς, ὥς τε, ἡ ὅτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact, or with the Pres. Subj., or more commonly with the Aor. Subj., § 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the Mode-vowel. II. x, 183. ὥς δὲ κύνες περὶ μῆλα θυσιωρήσονται ἐν αὐτῇ—, ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάρουιν ὑλώλει. ρ, 434. ὥς τε στήλη μένει ἐμπειδον, ἥ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει. x. 485, sq. ὥς δὲ λίαν μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἰγέσιν ἡ οἴεσσι κακὰ φρονέων ἐνοροῦσῃ· ὥς μὲν Ὀρήϊκας ἄνδρας ἐπώχετο Τυδίδος νιός.

REM. 2. Οὕτως (ὥς)—ὥς are used to express a *wish*, *asseveration*, and so that the clause of comparison, introduced by ὥς, expresses the object of the protestation. Thus in Latin, *ita me dii ament*, *ut ego nunc laetor*. II. v, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα.

REM 3. In clauses introduced by ὥς, ὥς περ, ὥς τε, an attraction in regard to Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥς περ Θρασύβουλον. The Nom. often stands, (for which a verb must be supplied from the context). Dem. Mid. 363. ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥς περ ἐγώ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην.

REM. 4. Ὡς in connection with a substantive (for which a predicate must be supplied from the principal clause), is used like the Lat. *ut*, in order to explain the predicate in the principal clause. This ὥς, *ut*, expresses either comparison or limitation, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed of an object connected with ὥς, that it possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed of an object, that it possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. *Ἀπὸν γὰρ ἦν, εἰπερ τις ἄλλος, πιστός, ὥς νομὲς ἀνήρ (ut pastor, as a shepherd;)* the fidelity of shepherds being supposed. But Th. 4. 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν (ut Lacedaemonius, for a Lacedaemonian;)* it being presupposed of Lacedaemonians as a thing known, that they were no great orators.

## § 343. II. Comparative Adverbial Clauses which express Quantity. (692.)

1. In comparative adverbial clauses which express quantity, the predicate of the principal clause is compared in respect to quantity, i. e. in relation to its magnitude or degree, with its predicate. The compared predicates are contrasted either as equal or unequal to each other.

2. The equality of the predicates is expressed in the following manner,

(a) The adverbial clause is introduced by the relative ὅσῳ (ὅσον), and to this the demonstrative τοσοούτω (τοσοούτον), corresponds in the principal clause.

X. Cy. 8. 1, 4. τοσοούτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν. "It becomes us to excel slaves *by as much as,*" etc.

(b) The adverbial clause is likewise introduced by the relative ὅσῳ (ὅσον), and to this corresponds the demonstrative τοσοούτω (τοσοούτον), in the principal sentence; the predicate of both clauses, however, stands either in the comparative or superlative.

X. O. 7, 42. ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παισὶν οἷον φύλαξ ἀμεινων γίγη, τοσοούτω καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ (quo [quanto] melior — eo [tanto] honoratior, the — so much the.) Hier. 1, 19. ὅσῳ ἂν πλείω τις παρὰθῇται τὰ περιττὰ τῶν ἱκανῶν, τοσοούτω θᾶσσον κόρος ἐμπίπτει τῆς ἐδωδῆς. Th. 8, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ταῦται, τοσοούτω καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῆλθον. The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. ὅσῳ γὰρ ἰσιμότατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοούτω μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

REMARK 1. Sometimes τοσοούτω is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλάξαι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι. When ὅσῳ — τοσοούτω are omitted, both clauses may be blended into one, e. g. X. C. 4. 1, 3. αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.

REM. 2. A comparative clause, introduced by ὥς, ὅπως, ἢ, (as) ὅσον, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γέωσιν (ὥς δυνατόν βέλτιστοι, as good as possible, quam fieri potest optima). Cy. 7. 1, 9. ἢ ἂν δύνωμαι τάχιστα. For the like purpose, also, οἷος, ὅτι are used in connection with εἶναι. X. C. 4. 8, 11. ἐδόκει τοσοούτος εἶναι, οἷος ἂν εἶη ἀριστός γε ἀνὴρ καὶ εὐδαιμονίστατος. In consequence of the omission of the verb, the following elliptical expressions originate, ὥς ἀριστα οἷον χαλεπώτατον, ὅτι μάλιστα, etc., § 239, Rem. 2. So, likewise, the expressions ὥς ἀληθῶς, in fact, ὥς ἀτεχνῶς, utterly, ὥς πάντι, ὥς ἐπὶ τὸ πολὺ, plerumque, are to be explained; also ὥς ἕκαστοι, i. e. ἕκαστοι, ὥς ἕκαστοι ἦσαν.

3. The inequality of predicates, which are compared, is expressed as follows, viz. a coördinate clause, introduced by the

comparative particle *ἤ*, is appended to a comparative. See § 323.

REM. 3. The relation of quantity is expressed thus, viz. the predicate of the principal clause is compared, in respect to its magnitude or degree, with its consequence or effect, and is denoted by a deductive subordinate clause with *ὥς τε* and the Inf. If the degree of the predicate in the principal clause stands with its effect in an *equal* relation, then the predicate of the principal clause is in the positive, e. g. οὕτως ἀνδρεῖός ἐστιν, ὥς τε θάυμάζεισθαί. But if the relation expresses an *inequality*, i. e. if the predicate of the principal clause is such as denotes a *higher* degree in an object than can be found in any other object, then the Comparative is used with *ἢ ὥς τε* and the Inf. e. g. τὰ κακὰ μείζω ἐστίν, ἢ ὥς τε ἀνακλαίειν, *greater than that one*, i. e. *too great to be bewailed*. See § 341, 3, (a).

## SECTION IX.

### § 344. I. INTERROGATIVE SENTENCES.

(693—704.)

1. Interrogatives are either independent of a preceding sentence or dependent upon it, e. g. *Is the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members, e. g. *Is the friend come*, or *Is he not come, knowest thou not whether he is coming?* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by the substantive, adjective or adverbial interrogative pronouns, *τίς*, *ποιός*, *πόσος*, *πότερος*, *πῶς*, *πῇ*, *ποῦ*, *πόθι*, *πόθεν*, *πόσε*, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns, (§ 93, Rem. I.) compounded with a relative, e. g. *ὅστις*, *ὅποιός*, *ὅπόσος*, *ὅπότερος*, *ὅπως*, *ὅπῃ*, *ὅπου*, *ὅπόθεν*, *ὅπόσε*, etc.

*Τίς ἦλθεν;*—*Τί ποιεῖς;*—*Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;*—*Πῶς λέγεις;*—*Πόσε φεύγετε;*—*Οὐκ οἶδα, ὅστις ἐστίν.*—*Οὐκ οἶδα, ὅπως τοῦτο τὸ πρᾶγμα ἐπράξεν.*

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct interrogative. *Οὐκ οἶδα, τίς ταῦτα ἐπραξεν.* X. C. 4. 6, 2. *εἰπέ μοι — ποῖόν τι νομίζεις εὐσέβειαν εἶναι;* yet there follows immediately, *ἔχεις οὖν εἰπεῖν, ὁ ποῖός τις ὁ εὐσεβής ἐστιν;* Comp. Rem. 2. Pl. Crit. 48, a. *οὐκ ἄρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαύων περὶ τῶν δικαίων καὶ ἀδίκων.* X. C. 4. 4, 13. *οὐ γὰρ αἰσθάνομαι σου, ὁ ποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις.*—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. *ὅς* instead of *ὅστις*, *οἷος* instead of *ὅποιος*, etc.

REM. 2. The adverb *ποτέ* is sometimes appended to the interrogative, in order to express the desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. *ποῖω ποτ' ἐχρήσαντο τεκμηρίω;* 1. *πολλὰκις ἐθαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.* R. L. 1, 1. *ἐθαύμασα, ὅτῃ ποτέ τρόπῳ τοῦτ' ἐγένετο.*

REM. 3. The article is prefixed to the interrogative, when the one has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. *Σωκρ. Νῦν δὲ κεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων.* Φ. *Τὰ ποῖα;* (in reference to the preceding *κεῖνα*). 279, a. *Σωκρ. Νῦν ἔτι, ὦ Φαῖδρε, Ἰσοκράτης· ὁ μὲντοι μαντεύομαι κατ' αὐτοῦ, λέγειν ἐθέλω.* Φ. *Τὸ ποῖον δὴ;* So *Τὰ ποῖα ταῦτα λέγεις;* From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative, follows an interrogative without the article. In this case, the inquiry relates to the condition or state of an object already existing. Il. π, 440. *ποῖον τὸν μῦθον ἔειπες;* which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other asks, what it means. Her. 7, 48. *δαιμόνι ἀνδρῶν, ποῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα, what is that of which thou speakest?* Pl. Gorg. 521, a. *ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θειράπειαν τῆς πόλεως;* (= *ποτέρῃ ἐστὶν ἡ θειράπεια, ἐφ' ἣν με παρακαλεῖς*);).

REM. 4. In order to bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connection with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἄρχων ἐστίν, ἢ ναύτης;* Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτεστον βλεῖπων ἐδόκει σοι κισθαρωδεῖν;*

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cui*, always imply *censure*, and they differ in this, viz. that the first expresses *design*, the last, *contingency*, e. g. *Τί μαθὼν τοῦτο ἐποίησας; what has come into your mind to do this? Τί παθὼν τοῦτο ἐποίησας; quid expertus hoc fecisti? what happened to you, that you did this?* Ar. Nub. 339. *τί παθούσῃα — θνηταῖς εἴσας γυναιξίν;* 1510. *τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;*

REM. 6. A rhetorical turn of the Greek language, which often recurs, consists in this, viz. that a subordinate clause, introduced by a conjunction, is suddenly changed into a direct interrogative clause, still in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate sentence into the principal, and the principal into the subordinate. X. C. 1. 4, 14. σὺ δὲ ἀμφοτέρων τῶν πλείστον ἄξίων τετυχηκώς οὐκ οἶε σοῦ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομίεις αὐτοὺς σοῦ φροντίζειν; *but what must the gods do, to make you believe that they care for thee?* Dem. Phil. 1. 43, 10. πότε ἂν χεὶρ πράξετε; ἐπεὶ δὲ τί γένηται; *but what must take place if ye shall do your duty?* Hence the elliptical expressions, ἵνα τί; ὥς τί; (sc. γένηται) *to what purpose, for what object?* ὅτι τί; (sc. γίγνεται) *on what ground?* So also in an adjective sentence, e. g. Pl. Phaedon. 105, b. εἰ γὰρ ἐροῦό με, ὃ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμόν ἐσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν, *if you would ask in what condition of body he must be, so that he might be warm?* So also τί οὐ is inserted in the midst of clauses without change of construction (*nilhil non*). Dem. Cor. 241, 47. ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πῦσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.

REM. 7. The Greek may place two, or even more interrogatives, without καί, under one common predicate, e. g. Πῶς τί ἄρ' ἂν ἀγωνίζοιμεθα; *how and what?* [Comp. Eng. "what and what manner of time," τίνα ἢ ποῖον καιρὸν, 1 Pet. 1: 11.] Pl. Rp. 400, a. ποῖα δ' ὁ πόλον βίου μιμήματα, οὐκ ἔχω λέγειν, *what imitations and of what life?* Dem. Cor. τίς τί-νος αἰτιός ἐστι; So also with the relative. Isocr. Archid. 124, 42. τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορὰν εἰς ὅσην εὐδαιμονίαν κατέστησαν.

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. X. C. 3. 7, 3. τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; *by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?* The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι; instead of καταμεμάθηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οἷς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the accentuation, e. g. *Art thou sick? Hast thou seen thy friend?* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, since the word on which the stress of the question lies, takes the first place in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὐτῷ δὲ οἰκόνδε φίλην ἐς πατρίδα γαίαν αὐτίκα νῦν ἐθάλει; *Isnai*; This appears very often with negatives, e. g. Οὐκ ἐθάλει *Isnai*;

4. In the second place (and this usage is far more common), the predicative question is introduced by certain interrogatives. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), § 323, then one of the interrogatives stands in the first member, while *ἢ, or (an)*, stands in the second and following members.

5. The interrogatives in the predicative questions are the following,

(a) Ἥ implies an asseveration, § 316, 2, and hence is used when it is presupposed that the object of the question is actually present. X. Cy. 1. 4, 19. ἢ οὔτοι, ἔφη, ὃ πάμπε, πολέμιοι εἰσιν, οἱ ἐφροστήκασιν τοῖς ἵπποις ἡρέμα; Πολέμιοι μίντοι, ἔφη. Pl. Rp. 341, e. ἢ ὀρθῶς σοι δοκῶ, ἔφη, ἂν εἰπῇν οὕτω λίγων, ἢ οὐ; Ὅρθῶς, ἔφη. Very often in connection with other particles, e. g. μήν, § 316, 1, δὴ, δὴ πού, § 315, 1, 2, δῆτα, § 315, 3, ἄρα, γάρ, § 324, 2, 3, (a), καί, πού, § 316, 2, πού ἄρα. X. O. 4, 23. τί λίγεις, φάναι, ὃ Κῦρ; ἢ γάρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; “*Now hast thou actually planted?*” Ἥ γάρ; *is it not true?* Pl. Hipp. Min. 363, c. ἢ γάρ, ὃ Ἰππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; Ἥ πού; *surely indeed?* Pl. Lysid. 207, d. ἢ πού, ἦν δ’ ἐγώ, ὃ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἢ δ’ ὅς. Still, ἢ πού is used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἢ πού τετόλμηκε ἔργον αἰσχιστον τόδε; “*has Jason indeed dared this thing?*”

(b) Ἄρα (only post-Homeric) originates from the illative ἄρα, *igitur*, § 324, 3, (a), and hence implies the idea of *consequence, effect*; by frequent use, however, the appropriate meaning, *igitur*, becomes weakened and obscured; hence the illative particles ἄρα, οὐν, are sometimes added in a question introduced by ἄρα. This last particle leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in the first case, ἄρ’ οὐ (*nonne*), is used; in the last case, ἄρα μὴ (*num, whether or not*); μὴ always expresses *solicitude, fear*. X. C. 3. 6, 4. ἄρ’, ἔφη ὁ Σωκράτης, ὥσπερ, φίλου οἴκου εἰ αὐξήσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῦνς ἂν ποιῇσαι; Πάνυ μὲν οὐν, ἔφη. 10, l. ἄρα, ἔφη, ὃ Παφιάσις, γραφικὴ ἔστιν ἡ εἰκασία τῶν ὀρωμένων;—Ἀληθὲς ἢ λίσσας, ἔφη. 2. 6, 16. ἄρ’ οὐν οἶσθά τινας, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται

φίλους ποιῆσθαι; Μὰ Δί' οὐ δῆτ' ἔφη. 3. 13, 3. ἄρ' οὖν, ἔφη, καὶ οἰκίται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη, profecto non aegre ferunt. 4. 2, 22. ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τοῦτου τυγχάνουσιν; Οὐ δῆτα. 1. 5, 4. ἄρ' αὖ γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; nonne certe. 2. 6, 34. ἄρ' αὖ μὴ διαβάλλεσθαι δόξεις ἐπ' ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημη, συλλέγεις τὰ γράμματα;—Ἄρ' αὖ μὴ ἰατρός; ἔφη.—Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. O. 4, 4. ἄρ' αὖ μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλία μυῖησασθαι; A double question, Pl. Euthyphr. 9, e. ἄρ' αὖ τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, ὅσιόν ἐστι; Is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num*, *whether*, *is it so?* and hence always leads to the expectation of a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν*, *μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative, (*nonne*). Pl. Lysid. 208, c. ἀλλ' ἄρχει τίς σοῦ; Ὅδε παιδαγωγός, ἔφη. *Μῶν δοῦλος ὢν*; but not a slave, is he? Eur. Hec. 754. τί χρεῖμα μαστεύουσα; *μῶν ἐλεύθερον αἰῶνα θάσθαι*; ῥάδιον γάρ ἐστὶ σοι. Hecuba answered, *Οὐ δῆτα*· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεύσαι θέλω. Eur. Andr. 82. *μῶν οὖν δοκεῖς σοι φροντίσαι τιν' ἀγγελῶν*; Pl. Phaedon. 84, c. τί, ἔφη, ὑμῖν τὰ λεχθέντα; *μῶν μὴ δοκεῖ ἐνδεῶς λέγεσθαι*;—Ἐν οἷς τί χρεὴν ποιεῖν ἐμέ; *μῶν οὐχ ἄπειρ ἐποίουν*; *nonne, quod faciebam?*

(d) The same holds of *οὐ* and *μή* when used without *ἀρα*, as when used with it, see (b), i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις ἵναί*; *non* or *nonne* vis ire? *do you not wish to go?* Pl. Prot. 309, a. *οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἰ*; *are you not in fact an eulogist?* on μέντοι, see § 316, Rem. On *οὐκ οὐ* (*nonne igitur*) and *οὐκ οὐν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; *Οὐκ οὖν ἔγωγ'*, ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; *Οὐδὲ γεωμέτρης*, ἔφη κτλ. 2, 12. *μὴ οὖν*, ἔφη, ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; *do you think that I am unable*, etc.? The negative *οὐ* belongs to the single word *δύναμαι*. This interrogative *μή* is used very often in an indirect question, after expressions of *considering*, *asking*, *inquiring*, of *solicitude* and *fear*. It appropriately means, *whether not?* but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φοροῦντις, μὴ κράτιστον ἦ μοι σιγᾶν*, *I am anxious whether it is not best*. For more examples of *μή* and also for the construction, see § 318, Rem. 6.



(e) *Εἴτε* and *ἔπειτα*, and more emphatically *καὶ ἔτε*, *καὶ ἔπειτα*, introduce questions of astonishment, indignation and irony. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought, § 312, Rem. 8. X. C. 1. 4, 11. εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμειλίην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπον ὀρθὸν ἀνίστησαν κτλ. Cy. 2. 2, 31. καὶ ἔπειτα τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) *Πότερ*ον (*πότερ*α)—*ἤ* (Homer *ἤ*—*ἦ*) is used like the Latin *utrum*—*an*, in direct and indirect *double* questions. *Πότερον* is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σοκράτης ἔφη· Πότερ αὖ δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, — ἦ ἔστιν οἷς καὶ πάνν ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἔῃς πλουτεῖν, ἦ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερ αὖ τυχῆς, ἢ γνώμης ἔργα ἐστίν;

(g) *Ἄλλο τι* *ἢ* (abbreviated from *ἄλλο τί ἐστι* or *γίγνεται*, *ἦ*) and *ἄλλο τι* has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; *does anything hinder?* Pl. Hipparch. 226, e. ἄλλο τι οὖν οἷ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) *Ἴ*, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. *Ἴ* can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἦ ὁκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, εἰν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; (= *ἦ ἄρα* — ἀπεκρύπτου, ἦ ὁκνεῖς —;)

(i) *Εἰ* and *εἰάν* [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in indirect questions, and, indeed, properly only in double questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *εἰάν* are especially used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing and saying. The connection must determine whether the interrogative sentence has an affirmative sense, (*whether* — *not*), or a negative one, (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether* — *not*). C. 1. 1, 8. οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇν γήμαντι, εἰ εὐφραίνεται, δῆλον, εἰ (*whether* — *not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδυστὰς λαβόντι δῆλον, εἰ (*whether* — *not*) διὰ τούτους στερεῖσται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰάν τὸδε σοὶ μάλλον ἀρέσκει. Pl. Apol. 18, a. δέομαι ἑμῶν ταύτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἦ μή.

REM. 9. Very frequently, especially in Homer, verbs which express any

*action*, are constructed with this deliberative *έάν* with the Subj. and *εἰ* with the Opt. (Epic *εἴ κε, αἴ κε*), in which case a verb like *σκοπεῖν, πειράσθαι*, is to be supplied by the mind. Il. v, 172. *γλαυκίῳ δ' ἰδὺς φέρεται μένει. ἦν τινα πέφνῃ ἀνδρῶν.* Th. 1, 58. *Ποτιδαῖται δὲ πέμπαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πως πείσειαν.*

(k) *Εἴτε*—*εἴτε* are used in indirect questions like *εἰ*—*ἦ*, except that by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δεῖξαις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ.* The poets also say *εἴτε*—*ἦ*, or *εἰ*—*αἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following things are to be noted. The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists or will exist. The Subj. and Opt. are used in deliberative questions, § 259, 1, (b), and 2; but the Opt. (after an Hist. tense), when the question is to be represented as proceeding from the *mind of another*, § 345, 4, and also when the question depends on a sentence expressing a wish, § 333, 5. The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal sentences, § 260, 2, (2) and (4).

*Τί λέγεις;—Εἰπέ, ὅτι λέγεις;* Th. 3, 53. *φοβούμεθα, μή ὑμφοτέρων ἡμαρτήκαμεν.* X. Cy. 3, 1, 27. *ὅρα, μή ἐκείνους αὐτὸ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν.* *Τί εἴπωμεν;—Οὐκ οἶδα, ὅτι εἴπωμεν.* Od. ε, 473. *δεῖδω, μή θήρῃσιν ἔλωρ καὶ κύρμα γένωμαι, that I shall become.* X. C. 4, 2, 39. *φροντίζω, μή κράτιστον ἦ μοι σιγῇ, whether it is not best.* *Οὐκ εἶχον, ὅποι τραπεζοίμην.* Ἄρα μοι ἐθελήσας ἄν εἰπεῖν (sc. εἴ σε ἐρωτήην); X. An. 6, 1, 28. *ἐκείνο ἐννοῶ, μή λιν ἄν ταχὺ σωφρονισθῇ.* C. 4, 2, 30. *πρὸς σὲ ἀποβλέπω, εἴ μοι ἐθελήσας ἄν ἐξηγήσασθαι* (sc. εἰ βούλοιο). Ἄρα σε ἔπεισα ἄν (sc. εἴ σοι ταῦτα ἔλεξα); *persuasissemne tibi?* X. Apol. 28. *σὺ δέ, ὦ φίλτατε Ἀπολλόδορε, μᾶλλον ἄν ἐβούλοιο με ὁρᾶν δίκαιως, ἢ ἀδίκως ἀποθνήσκοντα; velleme? Οὐκ οἶδ' εἴ σε ἔπεισα ἄν.*

REM. 10. On *μή* (*whether*—*not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final sentences, § 330, 3, expresses the derived or remoter thought. Il. π, 650, sq. *φράζετο θυμῷ—μερμηρίζων, ἢ ἦδη καὶ κτενον.* Ἐκτωρ χαλκῷ δ' ἠώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλητα, ἢ ἔτι καὶ πληγόνουσιν ὁφέλλεσεν πόνον αἰπύν.

7. The answer made to questions by *yes*, is commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by *no*, except that here *οὐ* precedes the word repeated. *Yes* is also expressed by *ναί*, *νῆ* τὸν *Δία*, *πᾶν*, *κᾶρτα*, *εἶ* and the like, *φημί*, *φήμ' εἰγώ*, *εἰγώ* without *φημί*, and *no* by *οὐ*, *οὐ* *φημί*, *οὐκ εἰγώ*. Commonly also strengthening adverbs are joined with the words which answer a question, as *γέ*, § 317, 2, e. g. *ἔγωγε, οὐκ ἔγωγε*; *γάρ*, § 324, 2, *τοί*, § 317, 3, *μέντοι*, § 316, Rem., *οὐν*, § 324, 3, (b), *μενοῦν*, § 316, Rem. The answer to nominal questions is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395 sq. *ὁ γὰρ με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον*;—*Ὁρᾷ*. Ib. 90 sq. *οἷσθ' οὔν, βροτοῖσιν ὅς καθίστηται νόμος*;—*Οὐκ οἶδα*. X. C. 4. 6, 14. *φῆς σὺ ἀμείνω πολλὴν εἶναι, ὃν σὺ ἐπαινεῖς, ἣ ὃν ἐγώ*!—*Φημί γάρ οὐν*.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE. (705—709.)

1. The words or thoughts of a person,—whether he be a second or third person or the speaker himself,—may either be given again unaltered, in the same form as they were stated by us or another person; then the discourse or thought quoted, seems to be independent of the representation of the narrator, and is called *direct* (*oratio recta*), e. g. *I thought*, PEACE HAS BEEN CONCLUDED; *the messenger announced*, PEACE HAS BEEN CONCLUDED;

2. Or the words may refer to the representation of the narrator and thus be made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal sentence. This is called *indirect* discourse (*oratio obliqua*), e. g. *We believed*, THAT PEACE WAS CONCLUDED. *The messenger announced*, THAT PEACE WAS CONCLUDED.

3. The principal sentences of direct discourse, to which also belong the sentences introduced by the coördinate conjunctions, e. g. *καί*, *δέ*, *γάρ*, *οὐν*, *καίτοι*, etc., in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, (a) either by the Acc. with the Inf., § 307, 6, or by *ὅτι* and *ὡς* with

the finite verb, § 329, or also by the participial construction, § 310, 4, (a), e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι οἱ πολέμοι ἀποφύγοιεν — τοὺς πολεμίους ἀποφύγοντας; when they express a command, admonition, wish or desire, (b) by the Inf., § 306, e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθῆσθαι τοῖς πολεμίους (Or. recta, ἐπίθεσθε).

REMARK 1. Intermediate clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντός ἄξια λέγοι Σεύθης· χειμῶν γάρ εἴη, καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη, κ. τ. λ. H. 3. 2, 23. ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσουσαν ταῦτα· ἐπιλήδως γάρ εἰχον τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι.

4. The subordinate clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ becomes ἔλεξέ σε, εἰ τοῦτο λέγῃς, ἀμαρτήσῃσαι. Her. 3, 75. τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι, fecisset. X. Ag. 1, 10. Τισσαφέρνης μὲν ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλίᾳ ἀγγέλους, διαπράξῃσθαι αὐτῷ ἀφειθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

REM. 2. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is that it always uses its Subj. only with reference to the Future. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a thought is quoted as the sentiment of another, who, at the moment of quotation is to be represented as one no longer present. Her. 7, 103. ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημνός εἴη, whether the statement made was not idle boasting. X. Cy. 2. 4, 17. ἂν τις ἐκείσε ἐξαγγελίῃ δὴ, ὡς ἐγὼ βουλοίμην μεγάλην θήραν ποιῆσαι, if any one announces there, that I INTENDED. C. 1. 2, 34. εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγόμενοις εἶναι νομίζοντες ἀπέχεσθαι καλεῖσθε), δηλον ὅτι ἀφαιτέον εἴη τοῦ ὀρθῶς λέγειν, if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right. Hence if the Greek, after a principal tense, wishes to represent a statement as one conceived in the mind of another person, it must use the Acc. with the Inf. instead of ὅτι with the Subj.

Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by λέγει, ὅτι ἡμῖς ἀθάνατοι ὦμεν, or ὅτι ἡ ἀθ. εἴμεν, but by λέγει ἡμᾶς ἀθανάτους εἶναι.

REM. 3. The oblique discourse is sometimes used in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Her. 7, 2. ἐστιασίζον (οἱ παῖδες), ὁ μὲν Ἀγριαβυζάνης, κατότι πρεσβυτάτος τε εἶη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν. Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἶη καὶ ὅτι Κύρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with ἄν. Th. 8, 54. καὶ ἐψηφίσαντο πλεύναντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι. X. H. 2. 4, 18. ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθισθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθῇ. 5. 4, 47. ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are transferred to the present time of the speaker, § 327, Rem. 2.

X. Cy. 2. 2, 1. αἰ μὲν οὖν ἐπεμείλετο ὁ Κύρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Comp. § 327, Rem. 2. H. 2. 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἐλίσσθαι, οἳ τοὺς πατέρας νόμους ἐγγράψουσι, καθ' οὓς πολιτεύουσιν. Her. 1, 163. ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκῆν, ὅπου βούλονται. Th. 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται. 1, 107. ἔδοξε δ' αὐτοῖς σκίψασθαι, ὅτῃ τρόπῳ ἀσφαλέστατα διαπορεύονται. Her. 1, 29. δοκίοισι μεγάλοις κατελήχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἂν σφι Σόλων θῇται. X. Cy. 4. 5, 36. τοὺς ἱππίας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ. H. 2. 1, 24. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποπλεῖν.

REM. 5. But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented at the same time as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with

the Opt. Then the certainty, reality and fact expressed by the two former, are contrasted with the uncertainty, possibility and mere conception denoted by the latter. X. An. 2. 3, 6. ἔλεγον δέ, ὅτι εὐκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥ ποιεον ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια. 3. 5, 13. ὁμοιοὶ ἦσαν θανμαζόντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν γῇ ἔχουσιν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκέειν ὀπίσθην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. 6, 84. Σκύθας γάρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μιμονέναι μιν τίσασθαι, postquam invasisset. Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὴν ἐπιπλέον δυνήσῃναι τῆς ἐκείνων κρατησάι, τοῦτ' αὖ ἔχειν, si ampliorem illorum agri partem in suam potestatem redigere possent se eam retenturos. See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often a change of person, comp. § 329, Rem. 3. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κίρον γιλάσαι τε ἐκ τῶν πρόσθεν διακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρῆν, ὅτι παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὀρᾷν σοι ἐξέσται, καὶ βούλῃ, ἀσκαρδαμνκτεῖ. On the contrary, An. 7. 1, 39. ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραζάμενος ἤκω· λέγειν γάρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη, κ. τ. λ.

### III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

#### § 346. *Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.* (710.)

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omitted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἰέναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied. The single sentences of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real but only apparent omission of such an element, since it is contained or involved in some way in the sentence or in a member of it. The simplest instances of brevity of expression have been treated, § 319, Rem. 1. The following additional instances may here be mentioned.

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας δὴ οὕν ἢ τὴν ἑαυτῶν δόξαν sc. *δουμένην*.

(b) In antitheses, one member must often be completed from the other. Dem. Ol. 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκείνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνῶγει τῶντὸ αὐτὸ αὐτῶν φεύγειν οὐδὲν πληθὺς ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνῶγων) μίνοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμείψασας, ὧν οἱ πολλοὶ (sc. ἐπιμελοῖνται.) So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαργηθείη, ἀλλ' ἀτεχνῶς οἴοιτ' ἂν ἀπαικῆσθαι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγναι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐνανυμάχουν.

3. An important figure of Brachylogy is the so called Zeugma, i. e. where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Il. γ, 326. ἦχι ἐκαστῷ ἦτοι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο (to lie, as well as generally *to be in a place, to be in store*). Her. 4, 106. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be includ-

ed. Th. 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν).

4. The contraction in coördinate sentences has already been spoken of, § 319, Rem. 1; this is more seldom in subordinate sentences, though frequent with those introduced by ὅσπερ, ὥσπερ.

Eur. Med. 1153. φίλους νομίζουσ' οὕςπερ ἂν πόσις σέθεν (sc. νομίζῃ). Pl. L. 710, d. πάντα σχεδὺν ἀπείργασται τῷ θεῷ ἄπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or εἴπερ πού, εἴπερ ποτὶ, etc. Her. 9, 27. ἡμῖν ἔστι πολλὰ τε καὶ εὖ ἔχοντα, εἰ τοίοισι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the opposite of the figures just named. It is the use of a word, which, in a grammatical point of view, is superfluous, since the idea conveyed by it has been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἷ, ἣν ἐπ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκείνοι. 3, 15. πειράσσομαι τῷ πάμπω ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

REMARK. The grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable, e. g. εὐθύς παραχρῆμα, πάλιν αὖθις, ἀεὶ συνεχῶς, εἰπον λέγων and the like. See Larger Grammar, Part II. § 858.

### § 347. *Contraction and Blending of Sentences.* *Anacoluthon.* (711—713.)

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause and is made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction.

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἷος ἦν' τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε.

2. When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle, depend upon the finite verb. Comp. Larger Grammar, Part II. § 356, b. p. 609—611.



X. Cy. 7. 1, 40. οὔτοι δὲ ἐπειδὴ ἠποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὁρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο (instead of κύκλον ποιησάμενοι ἐκάθηντο). 1. G, 33. ὅπως σὺν τοιοῦτῳ ἔθελουσθέντες πρᾶύτεροι πολῖται γένοιτο. 2. 3, 17. τοῖς δ' ἑτέροις εἶπεν, ὅτι βάλλειν δεῖσσι ἀναιρουμένους ταῖς βώλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause and making it the object of the latter. Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*.

Her. 3, 68. οὗτος πρῶτος ὑπόπτεισε τὸν Μάγον, ὡς οὐκ εἴη ὁ Κύρου Σμέρδης. 80. εἶδετε τὴν Καμβύσῳ ὕβριν, ἐπ' ὅσον ἐπεξῆλθε. 6, 48. ἀπεπειρῶτο τῶν Ἑλλήνων, ὅτι ἐν νῶ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ᾖσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσι. 97. ὅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Criton. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive sentence introduced by ὅτε or ὡς, or still more frequently, as a substantive sentence expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4. 18. ὡς γὰρ ἐγὼ ἤκουσά τις, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστής μέλλει ἦξειν (instead of ὡς ἤκουσα, Κλ. μέλλει ἦξειν). Her. 1, 65. ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον ἐπιτροπέυσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3, 14. ὡς δὲ λέγεται ἐπ' Αἰγυπτίων, θαρρύνειν μὲν Κροῖσον. 4, 5. ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνῶν εἶναι τὸ σφετέρων.

5. Anacoluthon (from  $\alpha$  privative and  $\alpha\kappa\acute{o}\lambda\upsilon\theta\omicron\varsigma$ ,  $-\omicron\nu$ , *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but is changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon, (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned,

(a) A very natural and frequent instance of Anacoluthon is, where the idea, which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γίνονται κρείττονες, τοῦτο αὐτοῖς εὐφραίνει, ἀλλὰ ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοῖς ἀνιᾷ (instead of τοῦτῳ εὐφραίνονται — ἀνιῶνται).

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἄνιστ' ἀνιᾷ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίρου ἀναγκάζει τυγχάνειν, (instead of παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίρου ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει).

#### SECTION X.

#### § 348. Position of Words and Sentences. (714.)

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words, § 38, 4, which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated. There are two kinds of position, the usual and inverted.

2. First the usual position. Here the subject takes the first place, and the predicate the second; the object stands before the predicate, but the attributive follows its substantive.

*Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Παις μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.* But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310.

3. The rule for the position of several objectives or qualifying circumstances referring to one verb, is generally this, that the most important objective stands immediately before the predicate, but the rest follow each other in the order in which they were joined to the first objective, the object last added always standing before one already existing.

*Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν. Οἱ Ἕ. ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν.* In this way, the adverb of place and time commonly precedes the causal object, (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the object denoting a person precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω—τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕ. ἐνίκησαν ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

REMARK 1. The positions of single words, e. g. pronouns, prepositions, etc., have been already considered in treating the several parts of speech. See Index under Position.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective sentence, for

example occupies the place which the adjective would take; and so of the others.

Pl. Phaedon. 59, ε. ὁ θυρωρός, ὅς περ εἰώθει ὑπακούειν, εἶπε παρμίνειν. X. Cy. 3. 2, 3. ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιαῦτα. Yet the substantive sentences, even when they express the grammatical subject, stand after the governing (principal) verb. Ibid. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρξτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν.

5. The position is said to be *inverted*, when the word made emphatic by the position is not the word denoting the principal idea, but the word denoting the idea subordinate to that. Here the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθός ὁ ἀνὴρ. Τὸ τῆς ἀρετῆς κάλλος, or stronger τῆς ἀρετῆς τὸ κάλλος. Ὁ βασιλεὺς Κῦρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχίσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαίως, τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when in the same sentence two words are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. πασῶν ἀρετῶν ἡγεμών ἐστὶν ἡ εὐσέβεια. Generally both the first and last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequently used in subordinate sentences, than in the case of the words, whose place they take, since it is often necessary for the sake of perspicuity. Substantive sentences with ὅτι, ὡς, *that*, and final substantive sentences, are placed before the governing verb, when the ideas they express are to be brought, as it were, more before the eye.

Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἡῤῥηται, παραλείψω. Ἵνα σαφέστερον δηλωθῇ, πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶναιμι. The inversion of adjective sentences (ὅν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, § 332, 8. Inversion is not used in adverbial sentences of time and condition, since these, according to the common position, usually precede the principal sentence.

8. If in a subordinate clause, a word is to be distinguished above the others, it is sometimes placed before the connective word which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ ἄλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν*.

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words connected together, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often even both, at the same time, when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὧς ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων*. X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπρ.*) This separation (Hyperbaton) very often takes place in the sentence also. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν ὅπη προσέοικε*. X. C. 3, 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι*. Isocr. Paneg. 53. *ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυναθείη*. Dem. Phil. *οὔτοι μὲν γὰρ ἄρχοντες οὐ πολὺς χρόνος ἐξ οὗ—ἦλθον*.

10. Ideas that are alike or similar, or especially such as are antithetic, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται*. X. Hier. 6, 2. *ξυρῆν μὲν ἡλικιώταις ἡ δόμενος ἡ δομένοισ ἐμοί*. Pl. L. 934, d. *μαίνονται πολλοὶ πολλοὺς τρόπους*. Hence, *ἄλλος ἄλλο*, *alius aliud*, *ἄλλος ἄλλοθι*, *alius alibi*, *ἄλλος ἄλλοσε*, *alius alio*, *ἄλλος ἄλλοθεν*, *alius aliunde*, *ἄλλος ἄλλῃ*, *alius alià* (sc. *viâ*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

# APPENDIX.

## VERSIFICATION.

### § 349. *Rhythm.*

Rhythm is the harmony produced by the alternation of long and short syllables.

The portions into which every verse is divided, are called *feet*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four:

- ~ ~ Pyrrhich\* (τυπόν)
- Spondee (τύπτω)
- ~ - Iambus (τυπών)
- ~ Trochee (τύπτε).

---

\* DERIVATION OF NAMES OF FEET.—*Pyrrhichius*. This name was assigned from the celebrated war dance of that name, in which it was used as being rapid and energetic.—*Iambus*. From *ιάπτω*, to abuse; because Archilochus the inventor used it in violent invectives.—*Trocheus*. From *τρέχω*, to run; because of its running saltatory style.—*Tribrachys*. *Τρις βραχίς*, as its form denotes.—*Spondaeus*. So called, because it was used *Ἐν ταῖς σπονδαῖς*, in sacred rites, from its solemn sound.—*Dactylus*. *Ἀπὸ τοῦ δακτύλου*; because it is, like the finger, composed of one long joint and two short ones.—*Anapaestus*. From *ἀναπαύω*; because the Ictus was contrary to that of the Dactyl.—*Amphibrachys*. *Ἀμφί βραχίς*; because the short syllables surround the long one, (*ἀμφί*).—*Creticus*. Because much used by the Cretans.—*Bacchius*. Used in the Dithyrambic Games in honor of Bacchus.—*Antibacchius*. The converse (*ἀντί*) of the former.—*Proceleusmaticus*. From *κίλευμα*, the boatswain's call or command; because rapidly uttered.—*Paeons*. Because used in the Paeonic Hymns.—*Choriambus*. Trochee or Choree + Iambus.—*Antispastus*. *Ἀντισπῶω*, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iambus.—*Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians; A majore, when beginning with the long syllables; a minore, when beginning with the short ones.—*Epitritus*. Most probably from *ἐπὶ* and *τρίτος*; because, in addition to (*ἐπὶ*) the 3d syllable, it has a short one over.—The *Diambus* is an Iambic syzygy, admitting the Spondee in Pl. 1.—The *Distrocheus* is a Trochaic syzygy, admitting the Spondee in Pl. 2.

The trisyllabic are eight:

- ˘ ˘ ˘ Tribach (ἔτυπον)
- — — Molossus (τύπτωμαι)
- ˘ — — Anapaest (τετυφώς)
- ˘ ˘ Dactyl (τύπτειτε)
- ˘ — ˘ Amphibrach (ἔτυπτον)
- ˘ — Creticus (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε).

The tetrasyllabic are sixteen:

- ˘ ˘ ˘ ˘ Proceleusmaticus (ἐτύπετο)
- — — — Dispondee (τυφθεήτην)
- ˘ ˘ ˘ — Diiambus (ἐτυπτόμην)
- ˘ ˘ ˘ Ditrochee (τυπέτωσαν)
- ˘ — — ˘ Antispastus (ἐτύφθητον)
- ˘ ˘ ˘ Choriambus (τυπτομένου)
- ˘ — — — Ionicus a minori (ἐτετύμμην)
- — ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — ˘ ˘ second Paeon (ἐτύπτειτε)
- ˘ ˘ ˘ ˘ third Paeon (ἐτέτυπο)
- ˘ ˘ ˘ — fourth Paeon (ἐτυπόμην)
- ˘ — — — first Epitritus (ἐτυψάσθην)
- ˘ — — second Epitritus (ὦ τυπούσαι)
- — ˘ — third Epitritus (τυφθήσομαι)
- — — ˘ fourth Epitritus (τυφθείησαν).

Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘˘, ˘˘˘, ˘˘˘˘, ˘˘, ˘˘˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g. ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘ or ˘˘˘˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. ˘˘, ˘˘˘, ˘˘, ˘˘˘. Hence the trochee and dactyl, the iambus and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

§ 350. *Arsis and Thesis.*

*Arsis* is that part of the foot on which the stress (*ictus*, beat,) of the voice falls. The remaining part of the foot is called *Thesis*. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (--) and the tribrach (---), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus -'; so also in anapaestic verse. But as in the trochee and dactyl, the first syllable of the foot is long, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus -'. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the ictus or force of the voice necessarily falls on the first of the two units composing this long, it is evident that where the tribrach is used instead of an iambus, it would take the *Arsis* on the second syllable,

thus ---', where it is used instead of a trochee, on the first. So where the dactyl takes the place of the spondee with the *Arsis* on the last syllable, the *arsis* of the dactyl is on the first short, thus -'---; but where the anapaest stands for the spondee (--), its *Arsis* is on the first short, thus ---'.

§ 351. *Caesura.*

*Caesura* is the interruption of the rhythm by the ending of a word before the foot is completed.

There are three kinds of *Caesura*,

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

*Caesura* of the foot is where the word ends before a foot is completed.

Νικη | σας ἐθε | λει στυγε | ρην ἐμὲ | οἶκαδ' ἄγροθαι.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, -|---, and forms the *masculine Caesura*, or in the *Thesis*, ---| and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἶκαδ'* is feminine or trochaic.

The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable



of a word;—and thus the Arsis is separated from the Thesis. In the line above quoted, the *Caesura* of the rhythm occurs after the syllables *σε*, *λει* and *φην*, the Arsis falling on each of these and being separated from the following Thesis by the *Caesura*. This *Caesura* can take place only in such feet as have the Arsis on the first syllable.

The *Caesura* of the verse is a pause introduced to render the recitation more easy. This divides the verse into two parts.

In several kinds of verse this *Caesura* has a fixed place, viz. in the *trochaic*, *iambic* and *anapaestic tetrameter*, which have their natural *Caesura* at the end of the fourth foot. See under these verses below.

Other kinds of verse may have more than one *Caesura*, the place of which is not fixed. In *Hexameter* verse, however, the *Caesura* of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν γε ζαθέην, || Τωίδοιό τε Ἰφι ἀνάσσει,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσῃσε, || καὶ ἤνθα μάντις ἀνέμων.

### § 352. *Different kinds of Verse.*

A verse is often named from the foot which predominates in it. Thus the verse is called *dactylic* because the dactyl is the predominant foot, and *iambic*, because the iambus is the predominant foot. A verse is called *acatalectic*, when the feet of which it is composed are complete, as *trimeter iambic*,  $\cup \cup \cup - | \cup \cup \cup - | \cup \cup \cup -$ . A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*  $\cup \cup \cup - | \cup \cup \cup - | \cup \cup \cup$ . In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g.  $\cup \cup \cup - \cup \cup \cup - \cup \cup \cup$ ; if two syllables are wanting, *catalectic on one syllable*, e. g.  $\cup \cup \cup - \cup \cup \cup - \cup \cup \cup$ .

Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g.  $\cup \cup \cup - | \cup \cup \cup - | \cup \cup \cup$ .

Verses which have one syllable more than enough are called *hypercatalectic*, e. g.  $\cup \cup \cup - | \cup \cup \cup - | \cup \cup \cup \cup$ .

### § 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *dactylic*, *iambic*, *trochaic* and *anapaestic*.

### § 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period for the Epic or heroic poem, and hence this verse is often called *heroic*.

The dactyl is the fundamental foot of the Hexameter, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus.

— — — — —

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν.

2	2	1	1	2	2	1	1
---	---	---	---	---	---	---	---

Besides the Caesura mentioned above after the Arsis of the third foot, or in the Thesis of the same, there is sometimes a Caesura in the second foot, which is commonly followed by one in the fourth, as

Ἡ Αἴας || ἡ Ἰθομενεύς || ἡ Δίος Ὀδυσσεύς

**Ἑυμόνων, ὅστις αἱ ἀρεὴν ἑτάροισιν ἀμύναι.**

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees and by introducing these in different places in different verses. For the same reason it is desirable that the *Cæsuras* should occur in different places in different lines.

§ 356. *Pentamèter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

—'v v —'v v —|| —' v v —'v v —

**Μηδὲ θύραζε κέλευ' || οὐκ εἰέλονται ἵνα.**

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, is more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

**\*Αρτι με γυνόμενον ζωᾶς βρέφος ἤρπασε Δαίμων** **Hexam.**

**Oin oīd' sē' āyavīñ || aīlōs, sēte xaxñ. Pentam.**

Ἀπλήρωτ' ἄλδα, τί με νήπιον ἤρπασάς ἄφνω;      Hexam.  
 Τί σπεύδεις; οὐ σοι || πάντες ὀφειλόμεθα;      Pentam.

### § 357. *Dactylic Tetrameter.*

The tetrameter catalectic on one syllable consists of three feet and a syllable, e. g.

Πολλὰ βροτῶν διαμειβομένα.  
 — — — | — — — | — — — | —

The tetrameter catalectic on two syllables consists of three feet and two syllables which may form a spondee or trochee.

Φαινόμενον κακὸν οἶκαδ' ἄγεσθαι.  
 — — — | — — — | — — — | — —

The tetrameter acatalectic consists of four feet; instead of a dactyl in the last a cretic is admissible.

Ἦν' ὀδύνας ἄδασί, ἦντι δ' ἀλγίαν.  
 — — — | — — — | — — — | — — —  
 Μῶσ', ἄγε Καλλιόπῃ θύγατρ' Διός.  
 — — — | — — — | — — — | — — —

### § 358. *Dactylic Trimeter.*

The trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθ' ἐξόμενον  
 — — — | — — — | —

The trimeter catalectic on two syllables consists of two feet and two syllables which may form either a spondee or trochee, e. g.

Εὐρεῖ κύματα πόντος.  
 — — — | — — — | — —

A spondee is very rare in the second foot.

### § 359. *Dactylic Dimeter.*

The dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στροβυλῶν  
 τοῖσδ' ὁμόφωνον.  
 — — — | — — —

The dimeter acatalectic consists of two dactyla, and usually stands in connection with tetrameters.

Οὐς ὑπὸ ταίχῃ  
 — — — | — — —

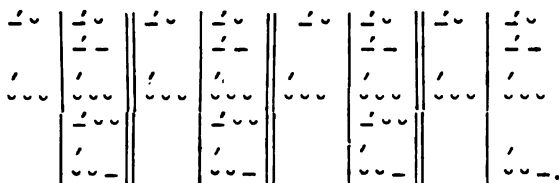
§ 360. *Trochaic, Iambic and Anapaestic Verse.*

The trochaic, iambic and anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*. Hexameter is generally not measured by dipodies.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may be a spondee. Therefore, a spondee is admissible in every even place, (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in all the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name.

A trochaic tetrameter acatalectic would then present the following scheme.

§ 362. *Trochaic Monometer.*

The trochaic monometer consists of two feet. It is generally found in systems of trochaic trimeters, e. g.

Συβαρῖζεν,  
— — | — —

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet, e. g.

Κολχίδος τε γὰρ ἔθουοι.  
— — | — — | — — | — —

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters, e. g.

Καὶ Σκύθης ὁμιλος, οἱ γὰρ (acatalectic).

Ἔσχατον τόπον ἀμφὶ Μαί- (catalectic).

ᾧτιν ἔχουσι λίμναν.

— — | — — || — — | — —

— — | — — || — — | — —



Ὄθιν δόμοισι τοῖς ἐμοῖς  
 ~ - ' | ~ - ' || ~ - ' | ~ - '.

Iambic dimeter catalectic consists of three feet and a syllable, e. g.

Θάλλω λίγειν Ἀτρεΐδας,  
 Χαίρουσι λοιπὸν ἡμῶν  
 ~ - ' | ~ - ' || ~ - ' | - .

This verse is commonly found in systems of acatalectic dimeters.

### § 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the iambic verses. It consists of six feet, e. g.

Ἦν τέκνα, Κάδμου τοῦ πάλαι νῆα τροφή,  
 Ἰκτηρίους κλάδοισιν ἐξεστεμμένοι;  
 Ἄλλον ἀνούειν, αὐτὸς ἄδ' ἐλήλυθα  
 ~ - ' | ~ - ' || ~ - ' | ~ - ' || ~ - ' | ~ - ' | ~ - ' | ~ - '.

The tragedians admit a dactyl only in the first and fifth foot. It must be regarded as a mere exception, when it occurs in the third foot.

Ἐς τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν  
 - ~ ~ | ~ - ' || - - ' | ~ - ' || ~ ~ ~ | ~ - ' | ~ - '.

The tragedians never admit an anapaest except in the case of a proper name, and even then not in the last foot. An anapaest, however, may stand in the first foot when it is a single word, e. g.

Μενέλαος Ἑλλήνῃ ὃ δὲ Κλυταίμνηστρας λίχος,  
 Ποταμῶν τε πηγαί, ποτίων τε κυμάτων  
 ~ ~ ~ | ~ - ' || ~ - ' | ~ - ' || ~ - ' | ~ ~ ,

The most frequent Caesura here is in the third foot. This Caesura, however, is often neglected, others being used, or sometimes, none, e. g.

Ἐχθρῶν ἄδωρα || δῶρα κοῖτις ὀνησίμα.

The Caesura is often found in the middle of the fourth foot, e. g.

Ἐπεὶ πατήρ οὗτος σός, || ὅν θρηνηῖς ἀεὶ.

The Caesura at the end of the third foot is less frequent.

### § 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists

of seven feet and a syllable. The Caesura, which is often omitted by the comedians, is at the end of the fourth foot, e. g.

Οὐ φησι χρῆναι τοὺς ρίους || ἀσκεῖν· ἐγὼ δὲ φημὶ,  
 - - ' | ~ - ' || - - ' | ~ - ' || - - ' | ~ - ' | ~.

The iambic tetrameter acatalectic is but little used by the Greek poets.

### § 370 *Anapaestic Verse.*

The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of the spondee. In the legitimate systems, the tragedians never permit a dactyl to precede an anapaest in the same dipody. Hence the following scheme for an anapaestic tetrameter catalectic.

~ ~ ' | ~ ~ ' || ~ ~ ' | ~ ~ ' || ~ ~ ' | ~ ~ ' || ~ ~ ' | ~  
 - - ' | - - ' || - - ' | - - ' || - - ' | - - ' || - - ' | -  
 - - ~ | - - ~ || - - ~ | - - ~ || - - ~ | - - ~ || - - ~ | -.

In this verse the last syllable of each line is not common, but its quantity is affected by the first syllable of the next line. For example, if the last foot of a verse is an anapaest or a spondee, the last syllable of which is not naturally long, this syllable is made long by position before the first syllable of the following line. Hence an anapaestic series is constructed as if it were but one verse.

### § 371 *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet; e. g.

Θυγάτηρ, ὡς χρῆ,  
 ~ ~ ' | - - '.

### § 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate Caesura occurs after the second Arsis. But the Caesura is often found after the short syllable which follows the Arsis, e. g.

Ἀπολεῖς μ', ἀπολεῖς. || οὐ καταρύξεις  
 Προσέβη μανία. || τίς ὁ πηδῆσας,  
 Πτερύγων ἐρετμοῖσιν || ἐρεσσομένη.

~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' ,  
 ~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' ,  
 ~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' ,

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic consists of three feet and a syllable,—and has no Caesura, e. g.

ἔλπετο χάρας ἐφορσύν  
Διὰ τὸν σὸν πρῶκτὸν ὀφλήσει.

— — — | — — — || — — — | —

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable. This verse is also called Aristophanean, though not invented by Aristophanes.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot, e. g.

Προεῖδ' τις αἰὲ τῶν ὀρνίθων || μαντινομίῃ περὶ τοῦ πλοῦ;  
Πῶς δ' ὕλιναν δάσους' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;  
Τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι. || λίγουνσι δέ τοι τὰδε πάντας.

— — — | — — — || — — — | — — — || — — — | — — — | —  
— — — | — — — || — — — | — — — || — — — | — — — | —  
— — — | — — — || — — — | — — — || — — — | — — — | —  
— — — | — — — || — — — | — — — || — — — | — — — | —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.





# I. INDEX OF SUBJECTS.

N. B. The figures refer to sections. R. is used for *remark*.

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## II. GREEK INDEX.

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 δασύς c. g. 273, 5, (b).  
 δέ 322, in a question R. 6.  
 δέ suffix 235, 3 and R. 3;  
 after a demon. 95, (c).  
 δεδοικέναι c. inf. 306, 1,  
 (a).  
 δεῖ c. g. 273, 5, (b); c.  
 acc. and dat. 279, R. 4;  
 c. inf. 306, 1, (d); and  
 acc. c. inf. 307, R. 3.  
 δεῖ σ' ὅπως 330, R. 4.  
 δεικνύναι c. part. 310, 4,  
 (b); c. part. and inf.  
 311, (11).  
 δέῖνα dec. 93, R. 2.  
 δεινός c. inf. 306, 1 (c).  
 δέῖσαι c. a. 279, 5.  
 δέισθαι c. g. 273, 5, (b);  
 c. inf. 306, 1, (a).  
 δέμας c. g. 208, R.  
 δένδρος dec. 72, (a).  
 δέπας dec. 61, (a).  
 δέρεσθαι c. a. 278, 3.  
 δεσπόζειν c. g. 275, (1).  
 δεσπότης dec. 45, 6.  
 δέυναι c. a. 278, 2.  
 δεύτερος c. g. 275, 2.  
 δέχεσθαι c. two acc. 280,  
 4; τι 284, R. 4.  
 δῆ 95, (b); 315, 1, 2.  
 δῆθεν 315, 5.  
 δῆλον εἶναι, ποιεῖν. with  
 part. 310, 4, (b); δῆλός  
 εἰμι ποιῶν τι 310, R. 3.  
 δῆλός εἰμι ὅτι 329, R. 4.  
 δηλοῦν c. g. and a. 273, 5,  
 (f); c. part. 310, 4, (b);  
 c. inf. and part. 311, 12.  
 Δημήτηρ dec. 55, 2.  
 Δημοσθένης dec. 59, R. 2.  
 δηποῖ 95, (b).  
 δῆπουθεν 315, 6.  
 δῆτα 315, 3.  
 διά Prep. 291.  
 διά πρό 300, R. 1.  
 διάγειν c. part. 310, 4, (1).  
 διαγιγνεσθαι c. part. 310,  
 4, (1).  
 διαδέχεσθαι, διάδοχος,  
 διαδοχή c. d. 284, 3, (3).  
 διαδιδόναι c. g. 273, 3, (b).

- διαδοχος* c. g. and d. 274, 3, (b); 284, 3, (3).  
*διαμεῖναι* c. two acc. 280, 3. *διαμεῖναι τὴν γνώμην* with *ὥς* and gen. abso. 312, R. 12. [(1).]  
*διαλέγεσθαι* c. d. 284, 3, *διαλεπὼν χρόνον* 312, R. 3.  
*διαλλάττειν* c. part. 310, 4, (f). [d. 284, 3, (1).]  
*διαλλάττειν, -άττεσθαι* c. *διαμελεῖσθαι* c. g. 275, 3.  
*διανέμειν* c. two acc. 280, 3.  
*διανοεῖσθαι* c. *ὅπως* c. ind. fut. 330, 6; c. *ὥς* and g. abs. 312, R. 12.  
*διαπράττεσθαι* c. inf. 306, 1, (c). [(b).]  
*διατελεῖν* c. part. 310, 4, *διαφέρειν* c. g. 271, 2.  
*διάφορος* c. g. 271, 3; c. d. 284, 3, (4).  
*διάφανος* c. d. 284, 3, (4).  
*διαχρήσθαι* c. d. and acc. 285, 1, (2).  
*διδάσκειν* c. two acc. 280, 3; c. inf. 306, 1, (c).  
*διδόναι* c. g. partit. 273, 3, (b); c. g. price, 275, 3.  
*διᾶναι* c. g. 271, 2.  
*δικάζειν* c. g. 274, 2; *δικάζεσθαι* c. d. 284, 3, (2).  
*δικαίως εἰμι* c. inf. pers. ins. *δικαίῳ ἐστι* c. a. and inf. 307, R. 6.  
*δικαιοῦν* c. inf. 306, 1, (a).  
*δικη* c. g. 288, R.  
*διορίζειν* c. g. 271, 2.  
*διότι* see *ὅτι*.  
*δίχα* c. g. 271, 3.  
*δίψα* and *δίψος* 70, B.  
*διψῆν* c. g. 274, 1.  
*διώκειν* c. g. 274, 2.  
*δοκῆν* c. inf. 306, 1, (b); *videri*, pers. 307, R. 7.  
*δόρυ* dec. 54, (c) and 68, 3.  
*δορυφορεῖν* c. a. 279, 1.  
*δραπέτειν* c. a. 279, 3.  
*δράττεσθαι* c. g. 273, 3, (b).  
*δύνασθαι* c. a. 279, 6; c. inf. 306, 1, (a).  
*δυνατός εἰμι* c. inf. 306, 1, (c); pers. ins. *δυνατόν ἐστι* c. acc. and inf. 307, R. 6.  
*δυό* dec. 99, 5; with the Subst. in the Pl. 241, R. 10.  
*δυσ* in composition, 236, R. 3, (b).  
*δυσχεραίνειν* c. a. 279, 5; c. d. 285, 1, (1).  
*δωρεάν*, gratis 278, R. 2.  
*δωρεῖσθαι τινί τι* and *τινι τινι* 279, R. 2.  
*Δωριεύς* dec. 57, R. 2.  
*ἔαν* c. inf. 306, 1, (a).  
*ἐάν* cons. 339, 2, II, (b); *whether*, an 344, 4; *ἐάν* *δέ* ins. *ἐάν* *δέ* *μή* 340, 4; *ἐάν* *καί* ib. 7.  
*ἐάν τε* — *ἐάν τε* 323, 1.  
*ἐαται, ἐατο* ins. *ἦνται, ἦντο*, *οντο* 220, 13.  
*ἐαυτοῦ* dec. 88; usage, *ἐάν* 215, R. [302, 2].  
*ἐγγίζειν* c. g. 273, R. 9; c. d. 284, 3, (2).  
*ἐγγύς* c. g. 273, R. 9; c. d. 284, 3, (2).  
*ἐγκαλεῖν* c. g. 274, 2; c. d. 284, 3, (6).  
*ἐγκρατής* c. g. 275, 1.  
*ἐγκυλις* dec. 63, R. 5.  
*ἐγὼ* dec. 87; usage, 302, 1.  
*ἐγωγε* 95, (a).  
*ἐῆος* from *εἶς* 215, R.  
*ἐθίλειν* c. inf. 306, 1, (a).  
*εἰ* ins. *η* aug. 122, 3.  
*εἰ* ins. redup. 123, 4.  
*εἰ* II. Pers. ins. *ἦ* 116, 11.  
*εἰ* cons. 339.  
*εἰ* concessive 340, 7; in wishes 259, 3, (b).  
*εἰ*, an, *whether* 344, 5, (i).  
*εἰ γάρ* 259, 3, (b).  
*εἰ δ' ἄρα* 340, 3.  
*εἰ δέ* ellipt. 340, 3; *εἰ δέ* ins. *εἰ δέ* *μή* and *εἰ δέ* *μή* ins. *εἰ δέ* 340, 4.  
*εἰ καί* 340, 7.  
*εἰ κα* see *ἐάν*.  
*εἰ μή* iron. 394, 3, (a); *εἰ* *μή* except 340, 5; *εἰ* *μή* *εἰ*, nisi si, ib.  
*εἰα, εἰας, εἰα, εἰαν* opt. ins. *αἰμα* and etc. 116, 9.  
*εἰδέναι* c. g. 273, 5, (f); c. partic. 310, 4, (a); difference between inf. and part. 311, 2; c. *ὥς* and g. abs. 312, R. 12.  
*εἴθε* in wishes 259, 3, (b). R. 3.6; c. inf. 306, R. 11.  
*εἰπάειν τί τινι* 285, 1, (3).  
*εἰπέναι* c. g. 271, 2; c. d. 284, 3, 2. [3, (5).]  
*εἰκός, εἰκότως* c. dat. 284, 3.  
*εἰκών* dec. 55, R. 2.  
*εἴμεν, εἴτε, εἴεν* ins. *εἴμεν*, etc. 116, 7.  
*εἶναι* as copula 238, R. 5; as an essential word, *to be, to exist*, etc. 238, R. 6; with adv. 240, R. 4; *εἶναι* with a part. ins. of a simple verb 238, R. 7; *εἶναι* omitted 238, R. 8 and 9.  
*εἶναι* apparently unnecessary with *ὀνομάζειν, -εσθαι* 269, R. 1.  
*εἶναι* a. g. orig. 273, 1; c. g. possess. 273, 2; c. g. partit. 273, 3, (a); c. d. 284, 3, (9); *εἶναι* and a subs. c. inf. 306, 1, (d).  
*εἰπέ* referring to several persons 241, R. 13.  
*εἰπεῖν εὖ, κακῶς τίνα* 279, 2; *κακά, καλὰ* c. a. 280, 2.  
*εἰπεῖν* c. d. 284, 3, (1); c. d. and a. c. inf. 307, R. 3.  
*εἰργέναι, -σθαι* c. g. 271, 2.  
*εἰς* (ἐς) prep. 290, 2; construct. Pregn. ins. *ἐν* c. d. 300, 3, (b); with the art. ins. *ἐν* (ἡ) *λίμνη* *ἐκδοῖ* *ἐς* *τὴν* *Σύρτην* *τὴν* *ἐς* *Λιθύην* 300, 4, (b).  
*εἰς, μὲν, ἐν* dec. 99, 5.  
*εἰς* with Superl. 239, R. 2.  
*εἰσάγειν* c. g. 274, 2.  
*εἰσαν* ins. *εσαν* in plup. 116, 6.

ἔισορξῆν, *to permit* c. part. 310, 4, (e).

εἰσπαράττειν c. two acc. 280, 3.

εἶτα with Part. 312, R. 8;

εἶτα in a quest. 344, 5, (e).

εἴτε—εἴτε 323, 1; in an indirect question 344, 5, (k).

εἰωθέμαι c. inf. 306, 1, (a).

ἐκ, ἐξ Prep. 288, 2; in const. Preg. ins. ἐν c. d. 300, 3, (c); ἐκ in verb with the Art. ins. ἐν (οἱ ἐκ τῆς ἀγορᾶς ἀνθρώποι ἀπέφυγον) 300, 4, (a).

ἐκός c. g. 271, 3.

ἐκαστος with the Art. 246, 6. [3.]

ἐκδύειν with two acc. 280,

ἐκιδέν with the Art. ins. ἐκῖ (ὁ ἐκ εἰς ἐν πόλεμος δεῦρο ἦξει) 300, R. 8.

ἐκῖνος dec. 91; usage 303, 2; with the Art. 246,

ἐκῖνοσι (ν) 15, 1, (e). [3.]

ἐκῖσι const. Preg. ins.

ἐκῖ 300, R. 7.

ἐκῖσι c. g. 288, R.

ἐκλείπειν c. part. 310, 4, (f).

ἐκπλήττεισθαι c. a. 279, 5.

ἐκστήναι c. a. 279, R. 3.

ἐκτρέπασθαι c. a. 279, R. 3.

ἐκὼν εἶναι 306, R. 8.

ἐλαττον without ἢ 323, R. 4.

ἐλαττοῦσθαι c. g. 275, 1.

ἐλάττων 84, 6.

ἐλάχιστος 84, 6.

ἐλίγγειν c. part. 310, 4, (b).

ἐλίγχιτος 84, R. 4.

ἐλεῖν c. g. 274, 1; c. a. 279, 5.

ἐλευθερος, ἐλευθεροῦν c. g. 271, 2, 3.

ἐλίσσειν θεόν 279, R. 5.

ἐλπίζειν c. d. 285, 1 (1); c. inf. 306, 1, (b).

ἐμαντοῦ dec. 88; usage 302, 2.

ἐμός ins. μου, 302, R. 2.

ἐμπειρος c. g. 273, 5, (g).

ἐμπιλάεσθαι c. g. 273, R. 9; c. d. 284, 3, (2).

ἐμπιλάσθαι c. part. 310, 4, (d).

ἐμπροσθεν c. g. 278, 3, (b).

ἐμφερής c. d. 284, 3, (4).

ἐν ins. ἦσαν 220, 14.

ἐν Prep. 289, 1; const.

Preg. ins. εἰς 300, 3, (a).

ἐν τοῖς, ἐν ταῖς c. Superl. (as πρώτοι) 239, R. 2.

ἐναντίον, -ίος c. g. and d. 273, R. 9 and 284, 3, (2).

ἐνδεής c. g. 273, 5, (b).

ἐνδοθεν with the Art. ins. ἐνδον (τὴν ἐνδοθεν τράπεζαν φέρε) 300, 3, 8.

ἐνδύειν c. two acc. 280, 3.

ἐνεδρεύειν c. a. 279, 1.

ἐνεκα,, ἐνεκεν, ἐνεκα, εἵνεκεν, οὐνεκα c. g. 288, R.

ἐνεστιν c. inf. 306, 1, (c).

ἐνθυμῖσθαι c. g. 273, 5,

(f); c. part. 310, 4, (a).

ἐν ins. ἔνεστι 31, R. 3.

ἐννοεῖν c. g. 273, 5, (f).

ἐνοχλεῖν c. d. 284, 3, (6).

ἐνταῦθα with Part. 312, R. 7.

ἐντρέπασθαι 273, 3, (b).

ἐξ Prep. 288, 2; see ἐκ.

ἐξαίφνης with Part. 312, R. 6.

ἐξάρχων c. g. 271, 4.

ἐξελίγγειν c. part. 310, 4, (b).

ἐξεστιν c. inf. 306, 1, (c); c. d. and a. c. inf. 307,

R. 3.

ἐξετάζειν c. g. 373, 5, (f); c. two acc. 280, 3.

ἐξῆς c. g. 273, 3, (b); c. d. 284, 3, (3).

ἐξίστασθαι c. g. 271, 2.

ἐξορκοῦν c. a. 279, 4.

ἐξω c. g. 271, 3.

ἐοικέναι c. d. 284, 3, (4); c. inf. 307, R. 7; c.

part. 310, R. 2; c. inf. and part. 311, (9).

ἐός ins. ἐμός, πρὸς 302, R. 8.

ἐπαινεῖν c. g. and a. 273,

5, (f); τινά τιος 274, 1.

ἐπαίρειν τινά τι 278, 4.

ἐπαίρεσθαι c. d. 285, 1, (1).

ἐπαῖσσειν c. g. 273, R. 7.

ἐπατιᾶσθαι c. g. 274, 2.

ἐπάλξεις dec. 213, 19.

ἐπάν see ὅταν under ὅτα.

ἐπαρκεῖν c. g. 273, 3, (b); c. d. 284, 3, (7).

ἐπεῖ see ὅτε; in interrog. and imp. clauses 341, R. 4.

ἐπείγεσθαι c. g. 273, R. 7.

ἐπαδάν see ὅταν under ἐπειδή see ὅτα. [ὅτα.]

ἐπειτα in question 344, 5, (e). [8.]

ἐπειτα with part. 312, R.

ἐπαξέειναι c. g. 274, 2.

ἐπεσθαι c. d. 284, 3, (8).

ἐπὴν see ἐπὶ.

ἐπὶ ins. ἔπεισι 31, R. 3.

ἐπί Prep. 296; c. dat. const. Preg. ins. c. a. 300, 3, (a); c. g. and

part. 312, R. 5. [7.]

ἐπιβύλλασθαι c. g. 273, R.

ἐπιδοξός εἶμι c. inf. 307, R. 6.

ἐπιθυμῖν c. g. 274, (1); c. inf. 306, 1, (a).

ἐπικαλεῖν c. d. 284, 3, (6).

ἐπικουρεῖν c. d. 284, 3, (7).

ἐπιλαμβάνεσθαι c. gen. 273, 3, (b).

ἐπιλανθάνεσθαι c. g. 273,

5, (e); c. part. 310, 4, (c).

ἐπιλείπειν c. a. 279, 4; c. part. 310, 4, (f).

ἐπιμαίεσθαι c. g. 273, R. 7.

ἐπιμῖλεσθαι, -εῖσθαι c. g. 274, 1; c. ὅπως c. ind. fut. 330, 6.

ἐπίπτεδος comp. 82, R. 6.

ἐπιπλήσσειν c. d. and acc. 284, 3, (6).

ἐπισήκηπτεσθαι c. g. 274, 2.

ἐπιστάμενος c. g. 273, 5, (g).

ἐπίστασθαι c. g. 273, 5, (f); c. partic. 310, 4, (a); c. part. and inf. 311, 2; c.



- ὥς and gen. abs. 312, R. 12.  
 ἐπισταττεῖν c. g. 275, 1.  
 ἐπιστήμων c. g. 273, 5, (g).  
 ἐπισχών χρόνον 312, R. 3.  
 ἐπιτάττειν c. d. 284, 3, (3).  
 ἐπιτάλλειν c. inf. 306, 1, (a).  
 ἐπιτίθεις c. inf. 306, 1, (c).  
 ἐπιτιμᾶν c. d. 284, 3, (6).  
 ἐπιτρέπειν c. inf. and part. 311, 15.  
 ἐπιτροπικεῖν c. g. 275, 1; c. a. 279, 1.  
 ἐπιφθόγως διακίσθαι c. g. 274, 1.  
 ἐπιχειρεῖν c. inf. 306, 1, (a).  
 ἐπιχώριος c. g. 273, 3, (b).  
 ἐπομένως c. d. 284, 3, (3).  
 ἐποτρύνειν τινά τι 278, 4.  
 ἐρεῖν, ἔρασθαι c. g. 274, 1.  
 ἐργάζεσθαι καλῶ, κακῶ c. a. 280, 2. [3].  
 ἐρέσθαι c. two acc. 280.  
 ἐρευνᾶν c. two acc. 280, 3.  
 ἔρημος, ἐρημοῦν c. gen. 271, 2, 3.  
 ἐρητιεύειν c. g. 271, 2.  
 ἐρίζειν c. d. 284, 3, (2).  
 ἐρόμενος comp. 82, 1, (e).  
 ἐρωτᾶν c. two acc. 280, 3.  
 ἐρωτικῶς ἔχειν c. g. 274, 1.  
 ἐσθίειν c. g. and a. 273, 5, (c) and R. 15.  
 εἶπον, εὐκόμην 221.  
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 ἔστιν οἷ ὧν etc. 341, R. 4.  
 ἔστιν ὅτε, ὅπου, ὅπῃ, ὅπως, οὐ, ἔνα, ἐνθα, ἢ 331, R. 5.  
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 εὐ and εὖ in the Aug. 121, R.; 125, R. 1.  
 εὖ λέγειν, ποιεῖν, etc. c. a. 279, 2.  
 εὖ ποιεῖν c. part. 310, 4, (g).  
 Εὐβοεὺς dec. 57, R. 2.  
 εὐδαιμονίζειν, εὐδαιμών c. g. 274, 1.  
 εὐδιος Comp. 82, 1, (d).  
 εὐεργετεῖν c. a. 279, 2.  
 εὐζωρος Comp. 82, R. 6.  
 εὐθύ c. g. 273, R. 9. [6].  
 εὐθύς with Part. 312, R. 1.  
 εὐλαβέσθαι c. a. 279, 1.  
 εὐλογεῖν c. a. 271, 2.  
 εὐπορεῖν c. g. 273, 5, (b).  
 εὐρίσκειν, -εσθαι c. part. 310, 4, (b).  
 εἰσεβεῖν c. a. 279, 1.  
 εὐνχεῖν c. part. 310, 4, (g).  
 εἰχεσθαι c. d. 284, 3, (1); c. inf. 306, 1, (b). [(c).  
 εὐωχεῖσθαι c. g. 273, 5, ἐφείη c. g. and d. 273, 3, (b); 284, 3, (3).  
 ἐφίσθαι c. g. 273, 3, (b).  
 ἐφικνεῖσθαι c. g. 273, 3, (b).  
 ἐφορᾶν c. part. 310, 4, (e).  
 ἐφ' ᾧ, ἐφ' ᾧτε c. ind. fut. or inf. 341, R. 5.  
 ἔχειν c. inf. 306, 1, (c); c. part. ποιήσας ἔχω 310, 4, (k). [274, (3).  
 ἔχειν εὖ, καλῶς, etc. c. g. ἔχειν γνώμην c. ὥς and g. abs. 312, R. 12.  
 ἔχεσθαι c. g. 273, 3, (b).  
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 Ζεὺς dec. 68, 4. [279, 1.  
 ζηλοῦν c. g. 274, 1; c. a. ζητεῖν c. inf. 306, 1, (a).  
 ζυγός and ζυγόν 70, A, (b).  
 Η, (a) ἢ *alternativum*, or, 323, 2; in a question 344, 5, (h);—(b) ἢ *com-*  
*parativum* 313, 2; after the omission of μάλλον 323, R. 3; with πλέον, πλείον, ἑλάττω in a verb with the numeral, omitted 323, R. 4; with the Gen. after a comparative 323, R. 3.  
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 ἦται ins. ηται 220, 13.  
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 ἡγεμονεύειν c. g. and d. 275, 1, and R. 1.  
 ἡδὲ, and, 323, R. 2.  
 ἡδεσθαι c. d. 285, 1, (1); c. part. 310, 4, (c).  
 ἡδυνος comp. 82, R. 6.  
 ἡδὺς comp. 83, I. [274, 3.  
 ἡκεῖν εὖ, καλῶς etc. c. g. ἡκιστος 216, 2.  
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 ἡσσαν εἰμί c. inf. 306, 1.  
 ἡσυχος comp. 81, I, (d).  
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## III. INDEX TO THE VERBS.

ABBREVIATIONS. A. *Aorist*; A. I. *first Aor.*; A. II. *second Aor.*; Aug. *Aug-ment*; Char. *Characteristic*; Comp. *Compare*; Dial. *Dialect*; F. *Future*; P. *Per- sive*; Pf. *Perfect*; Pf. M. *Perfect Middle*; Plup. *Pluperfect*; R. *Remark*; Red. *Reduplication*.

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ῥεθίω 165, 6.  
ῥνδομαι, Aug. 122, 4. comp. πρίσθαι.

## ERRATA.

Page 17, line 18, read *ἡδύσον* for *ἡξον*. p. 18, l. 6, *tragedus* for *tragedus*. p. 28, l. 10, *τὰ δὲ* for *τὰδὲ*. p. 28, l. 23, *ends in* for *is changed into*. p. 31, l. 6, *φ* for *θ*. p. 31, l. 35, *smooths* for *smooth breathings*. p. 35, l. 24, *θυλπωρή* for *θυλπορή*. p. 41, l. 31, *Λευαλίων* for *Λευν*. p. 48, l. 32, *πολλά* for *πολλα*. p. 52, l. 13, *reflective* for *reciprocal*. p. 53, l. 1, *ἐποίησεν* for *ἐποίησαν*. p. 55, l. 30, *Φίλιπποι* for *Φίλιπποι*. p. 58, l. 8, *αιαι* for *οιοι*. p. 60, l. 2, *Ἀνδρομήδα* for *Ἀνδρομεδα*. p. 61, l. 4, *διῆγη* for *διαγη*. p. 67, l. 33, *clod* for *ice*. p. 92, l. 12, *declension* for *delension*. p. 103, l. 15, *ἰδρε* for *ἰδρ*. p. 103, l. 19, *ἰδριδα* for *ἰδριδα*. p. 113, l. 22, *οἰ* for *οἰ*. p. 122, l. 35, *ῖ* for *ῖ*. p. 122, l. 37, *ἐξακουσιστίς* for *ἔξα*. p. 122, l. 38, *ἐπτακουσιστίς* for *ἐπτ*. p. 134, l. 22, *βεβουλεύκη* for *βεβούλευκη*. p. 136, l. 23, *ω* for *ω*. p. 156, l. 17, *ἐκάλων* for *ἐκάλων*. p. 163, l. 37, *σπεῖω* for *σπεῖω*. p. 170, l. 22, *ἤρπασα* for *ἤρπασα*. p. 175, l. 8, *KTEN* for *KTAN*. p. 178, l. 1, *ἀγελλοῖμι* for *ἀγελλοῖμι*. p. 180, l. 1, *ἡμείας* for *ἡμείας*. p. 182, l. 11, *ἙΛΩ* for *ἙΛΩ*. p. 185, l. 28, *Part.* for *Pass.* p. 186, l. 21, *βέβναι* for *βέβναι*. p. 187, l. 13, *ἀμαρτάνω* for *ἀμαρτάνω*. p. 195, l. 6, *μέλῃσι* for *μέλῃσι*. p. 196, l. 23, *ἡρέθην* for *ἡρέθην*. p. 197, l. 15, *ἡνεγκον* for *ἡνεγκον*. p. 202, l. 25, *ῖστη* for *ῖστη*. p. 211, l. 30, *-εν* for *-εν*. p. 214, l. 34, *ῖσαν* for *ῖσαν*. p. 222, l. 30, *ἰδραν* for *ἰδραν*. p. 225, l. 27, *ῖδεν* for *ῖδεν*. p. 230, l. 1, erase the word *not*. p. 235, l. 7, erase the *personal endings* and the hyphen before *ἐμέ*, etc. p. 296, l. 30, *μητρόπολιν* for *μητροίπ*. p. 301, l. 1, *ἐγώ* for *ἐγώ*. p. 302, l. 5, *εἶνας* for *εἶνας*. p. 306, l. 15, *Λίγυπτος* for *Λίγυ*. p. 307, l. 14, *τὰ* for *τὰ*. p. 406, l. 1, *ἀρήγαν* for *ἀρήγ*. p. 451, l. 23, *διαπράττομαι πατεργά* for *διαπράττομαιπατερ*. p. 510, l. 1, *ὅπως* for *ὅπω*.









